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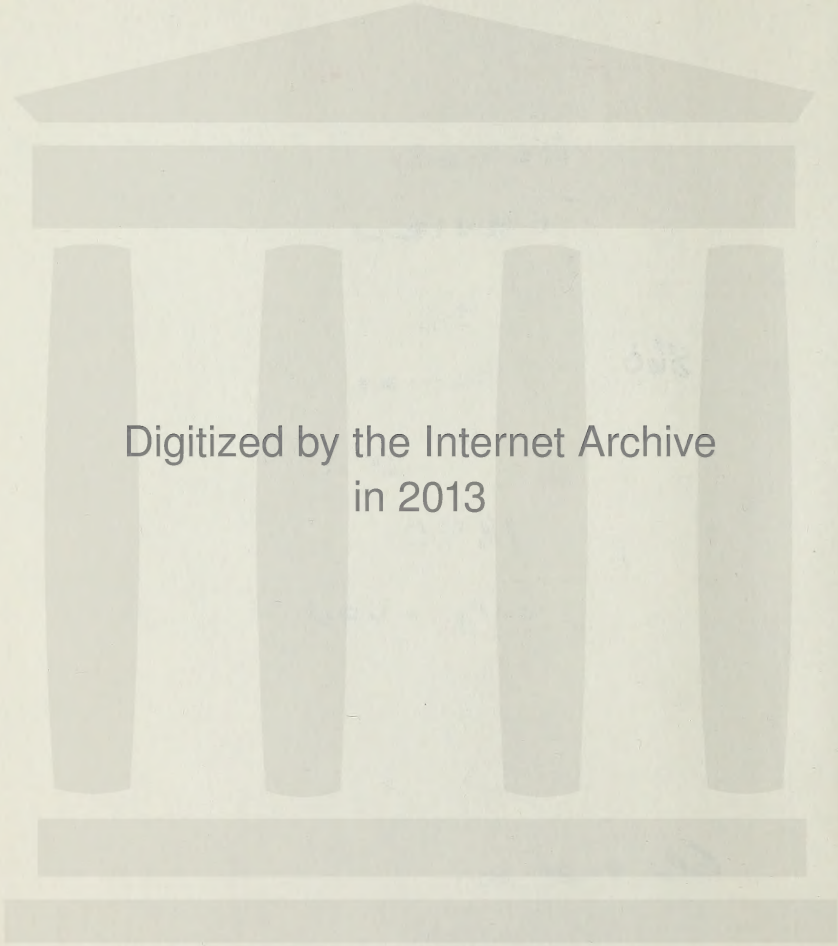
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THE

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(BIMONTHLY.)

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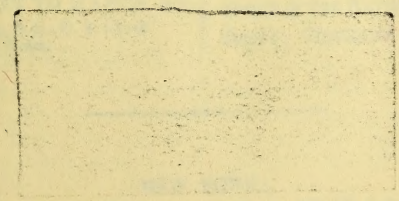
J. W. MENDENHALL, D.D., LL.D., EDITOR.



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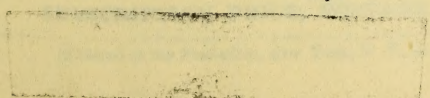

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J. W. MENDENHALL, D.D., LL.D., Editor.

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METHODIST REVIEW.

JULY, 1890.

ART. I.—THE TITLES OF THE PSALMS.*

THE Book of Psalms has been cherished as a manual of devotion by the pious in all ages. True, it stands upon the plane of the Old Testament, and never transcends the preparatory dispensation to which it belongs. The Gospel of Christ has shed a clearer light upon the scheme of redemption, the afflictions of God's children, and the future glory, than the psalmists ever possessed. Nevertheless, their devout meditations upon divine things, their fervent breathings after communion with God, their confidence in him alike in trouble and in joy, their penitent confessions and earnest supplications, accord so entirely with the inmost experiences of the Christian heart as to show that true religion, in its essence, is the same in both dispensations.

The devotional value of the Psalter is not materially affected by critical questions respecting the age and authorship of these sacred lyrics. The religious profit which they yield grows out of the truth which they contain and the spirit which they breathe, irrespective of their origin or of the special circumstances by which they were suggested. Yet these are by no means a matter of idle curiosity. As the psalm must, in a measure, reflect the person of its author and the situation in which it had its birth, an acquaintance with the latter must conduce to the better understanding of the psalm, and the study of the psalm help to a better appreciation of both the writer and his times. Accordingly, if the date and authors of any of

* We welcome so eminent a scholar as Professor Green to the pages of the *Review*. His is the fourth article in our series on Old Testament books.—EDITOR.

the psalms can be certainly fixed, valuable light will be thrown upon the religious ideas and the religious life of the period to which they belong, and thus upon the history of the religion of the Old Testament in general.

The reputed authors of one hundred psalms are named in their titles, and some of these state the particular occasion on which they were composed. It hence becomes a question of no small importance, preliminary to the study of the book, Are these titles reliable?

The external evidence in their favor is as strong as could possibly be expected. They have been an integral part of the text as far back as that can be traced. They are prior to the Septuagint, the most ancient of the versions of the Old Testament, to the constitution of the Psalter as a whole, to the formation of the separate books of which it is composed, to that collection which antedates the oldest of these books, and is the most ancient of which we have any knowledge, the so-called "Prayers of David," Psa. lxxii, 20, the hymn-book of Solomon's temple. So far as the external evidence goes or the analogy of other Old Testament titles, every thing points to the conclusion that the titles were coeval with the individual psalms to which they are prefixed, or at least with their liturgical use. The evidence derived from this quarter is sufficient to create a strong presumption in favor of their truth and accuracy; so strong, at all events, that their testimony must not be wantonly disregarded, or discredited without valid reasons.

The only further test to which they can be subjected is that of the internal evidence afforded by the psalms themselves. Are the titles consistent with the contents of the psalms to which they are severally prefixed? Do these agree with what is known of their reputed authors, and can they be reasonably supposed to have originated under the circumstances there indicated? If so, the titles are vindicated, and they have a just claim to be believed. It is not necessary, nor is it to be expected, that a positive demonstration of the truth of the titles should be yielded by the psalms. A reasonable measure of correspondence between them and the absence of any contrariety is all that can be demanded, since the liturgical use, for which they were either originally prepared or subsequently adapted, naturally led to the sinking of the individual in what was

common to all devout worshipers, or to some particular class of them.

Psa. xc is entitled a prayer of Moses, the man of God. Delitzsch says: "There is scarcely any literary monument of antiquity which justifies the testimony of tradition as to its origin so splendidly as this." And Bleek: "There is no sufficient reason to deny that this song is from the great lawgiver; and in any case it bears a very decided stamp of antiquity." It is generally admitted, even by those who are most skeptical in regard to the titles, that the psalm is eminently worthy of Moses, and that the situation herein depicted matches precisely that of Israel perishing in the desert, in which they had been condemned to wander for their sin until the entire adult generation was consumed. And that this is really what was before the mind of the writer is confessed even by Dr. Robertson Smith, when he says:* "It can hardly be doubted that this is an example of the habit so common in later Jewish literature of writing in the name of ancient worthies."

"The days wherein thou hast afflicted us, and the years wherein we have seen evil" (ver. 15), implies a long term of affliction and distress. The mortality common to men is in this case intensified by devastating judgments: "Thou hast swept them away as with a flood" (ver. 5); and is emphasized in a manner unusual in the psalms as the fruit of sin, and the consequence of God's displeasure. "We have been consumed in thine anger. . . . Thou hast set our iniquities before thee." The earnest prayer for the speedy return of God's mercy (vers. 13, 14), and that from the lesson of their frailty they might get a heart of wisdom (ver. 12), is as appropriate as possible, and just what might be expected from Moses. And with equal appropriateness the psalm closes with a hopeful looking forward to new manifestations of God's power, and his blessing on those activities upon which they were about to enter when the fatal term should be over. No other time can be pointed out to which the expressions of this psalm seem so well adapted as that to which it is referred in the title.

And, what is very remarkable, there is a surprising number of coincidences between the language of this psalm and the books of Moses, particularly the song which he taught the people

* *Encyclopædia Britannica*, vol. xx, p. 32.

before his death (Deut. xxxii) and the blessing which he pronounced upon the several tribes (Deut. xxxiii). The Lord is called our dwelling-place (מעון) (ver. 1), as Deut. xxxiii, 27, מְעוֹנָה (Comp. Deut. xxvi, 15 מָעוֹן), where it is associated with his eternity, as verse 2. This word is applied to God but twice besides in the Old Testament, Psa. lxxi, 3; xci, 9. "In all generations" (ver. 1) is literally *generation and generation;* so Deut. xxxii, 7. Verse 2, "Or ever thou hadst formed the earth," literally, *gavest birth to the earth;* the expression is used of God but once besides in the Old Testament. Deut. xxxii, 18. "Thou turnest man to destruction" (ver. 3), literally, *causest man to return to dust,* is precisely parallel with Gen. iii, 19, only the noun is not the same, but its poetical equivalent. Verse 4, "A watch in the night;" the same term is used Exod. xiv, 24, implying familiarity with this mode of dividing time. Anger (אף) and wrath (חמה) are combined (ver. 7) as Gen. xxvii, 44, 45; Deut. ix, 19; xxix, 23, 28; so אף and עברה (ver. 11), as Gen. xlix, 7, representing the same English equivalents.

Verse 7, "We are consumed in thine anger." The same verb, כלה, is similarly used (Exod. xxxii, 10, xxxiii, 3, Num. xvi, 21, 45) of God's consuming Israel in his anger in the wilderness. "Troubled," נבהל, as Exod. xv, 15. "The light of thy countenance" (ver. 8) is a phrase from the sacerdotal blessing (Num. vi, 25). "The days of our years" (ver. 10) is a Pentateuchal phrase (Gen. xxv, 7, xlvii, 8, 9, 28), and occurs but twice besides in the Old Testament (2 Sam. xix, 35, Eccl. vi, 3). The peculiar plural ימות, *days* (ver. 15), is found nowhere else except Deut. xxxii, 7; and a like form, שנות, *years,* is common to this psalm (ver. 10) and to Deut. xxxii, 7. The word גז (ver. 10), rendered "cut off" in the Authorized Version, and "gone" Revised Version, is only found besides in Num. xi, 31. "Return . . . repent thee concerning thy servants" (ver. 13); just so Moses pleaded (Exod. xxxii, 12–14); and his assured hope is expressed in the same identical phrase, Deut. xxxii, 36. "Satisfy us with thy loving kindness" (ver. 14); the same figure, Deut. xxxiii, 23, "satisfied with favor." "The days wherein thou hast afflicted us" (ver. 15); this same verb, ענה, is used of God's leading Israel in the wilderness. Deut. viii, 2, 3. "Thy work," פעל (ver. 16), used of the divine agency, as Deut. xxxii, 4; "thy glory," הדר, as Deut. xxxiii, 17. "The work of our

hands" (ver. 17, *bis*) is a favorite phrase of Deuteronomy (ii, 7, xiv, 29, xvi, 15, etc.) There are four names of God in this psalm: אדני, *Lord* (ver. 1); אל, *God* (ver. 2); יהוה, *Jehovah* (ver. 13), and יהוה אלהינו, *Jehovah our God* (ver. 17)—all of which are familiar in the books of Moses. The reference to the creation (ver. 2) recalls the beginning of Genesis.

These numerous coincidences, some of which are very striking, supply accumulative argument of great force. They cannot have been accidental. Some explain it as intentional imitation. Ewald boldly claims that Deut. xxxii was modeled after the psalm. But the points of contact are too widely scattered through the Pentateuch, and in many instances too subtle, to be the work of an imitator. A more natural and obvious explanation is that they are unpremeditated, and betray the operations of the same mind. Of course, they to whom the Pentateuch is post-Mosaic see in these coincidences no proof that this psalm is from Moses. Wellhausen qualifies Bleek's allegation above cited, that there is no sufficient reason for denying the Mosaic origin of Psa. xc, by adding "for him who regards Moses as the author of Leviticus." But the curious fact remains, that what is traditionally ascribed to the same author has such multiplied indications of community of origin.

The objections urged against the Mosaic authorship of this psalm are of the most trivial description. The only one of seeming plausibility is, that human life is estimated at seventy or eighty years (ver. 10); whereas Moses attained the age of one hundred and twenty (Deut. xxxiv, 7), Aaron one hundred and twenty-three (Num. xxxiii, 39), and Joshua one hundred and ten (Josh. xxiv, 29). But these are plainly exceptional cases. Caleb remarks upon it as extraordinary that he was as strong at eighty-five as he had been at forty. Josh. xiv, 10, 11. And as all who left Egypt over twenty years of age were condemned to perish in the wilderness, the great majority of that generation must have died within the limits here given. Ewald argues that so profound a sense of human frailty could not have arisen at so early a period; but we may well ask, what circumstances can be imagined more adapted to produce it? It has been urged that "O Lord, how long!" (ver. 13) is borrowed from Psa. vi, 4, and "the beauty of Jehovah" (ver. 17) from Psa. xxvii, 4; but the borrowing is the other way. Hitzig ob-

jects that verse 1 calls the Lord our dwelling-place in past generations, whereas the Israelitish nation had just come into being in Moses's days; but the retrospect extends to the time of the patriarchs.

Psa. xviii, according to its title, was spoken by David in grateful memory of the Lord's having delivered him from the hand of all his enemies and from the hand of Saul. This is corroborated by the independent testimony of the Books of Samuel (2 Sam. xxii), which contain other productions of David of acknowledged genuineness, as his lament over Saul (2 Sam. i, 19, *ff.*) and Abner (iii, 33, *f.*), and his last words (xxiii, 1, *f.*). And the internal evidence confirms the title in the most conclusive manner. The author was a warrior (ver. 34), a leader (ver. 37), and a king (ver. 43). Verses 1–19 describe in vivid figures his deliverance from the greatest extremity of peril, or, in literal terms (ver. 17), from his strong enemy and from them that hated him. This deliverance is ascribed wholly to God, and his own agency is not once referred to, corresponding to David's language (2 Sam. iv, 9), "Jehovah, who hath redeemed my soul out of all adversity." In all this he claims that the Lord rewarded him according to his righteousness (vers. 20–28), saving the afflicted, but bringing down haughty eyes; which implies that he had been the object of unjust persecution by a powerful and haughty foe. The terms employed are almost identical with David's words to Saul (1 Sam. xxvi, 23, 24): "The Lord shall render to every man his righteousness." Comp. 1 Sam. xxiv, 11, 12. Verses 29–45 describe his victories over foes both domestic (vers. 39, 43) and foreign, resulting in a wide-spread dominion and in the submission even of remote nations. Comp. 2 Sam. viii, 9, 10.

All this corresponds exactly with the history of David as of no one else, and, verse 51, the Psalmist explicitly identifies himself with him. This last verse is not a later addition to the psalm, nor a proof that it has been put by some later poet into the mouth of David, perhaps enlarged, as Hupfeld imagined, from a Davidic original. But the introduction of David's own name in words uttered by himself has its parallels in 2 Sam. vii, 20, 26; xxiii, 1; comp. 1 Kings ii, 45. "The Lord's anointed," applied to himself as king of Israel, not only recalls the act of Samuel (1 Sam. xvi, 13), but David's repeated language

respecting King Saul (1 Sam. xxiv, 6, 10; xxvi, 9; 2 Sam. i, 14). God's loving kindness to his seed for evermore (ver. 50) is not an insertion by some loyal adherent to this royal house in some later age, but is based on the promise of God by Nathan (2 Sam. vii, 12, 15, 16), for which David uttered his grateful thanks at the time. "Who is God save Jehovah?" (ver. 31) is closely akin to the words of David, 2 Sam. vii, 22. Jehovah my rock, my strong rock, my stronghold, my high tower, (ver. 2) are figures suggestive of David's situation in the wilderness when fleeing from Saul. Moreover, the psalm is evidently not spoken on some particular occasion of danger and distress, as is the case with so many others, but is a grateful review of the perils and conflicts of a long period, now happily surmounted.

It does not follow from verse 21, "I have kept the ways of Jehovah, and have not wickedly departed from my God," that it was written before his great sin with Bath-sheba; for verses 39, 43, plainly refer to the subsequent rebellions of Absalom and Sheba. The assertion of his uprightness stands in special connection with the Lord saving him from Saul, by whom he was unjustly treated. And his crime, though aggravated, was a fall before a sudden temptation, which was repented of and forgiven, and not a permanent alienation in heart and life from the ways of God.

The title is justified in every point. Even critics like Ewald and Hitzig, who are commonly skeptical on the subject, admit its truth, and Von Lengerke, who at one time interpreted the psalm of the whole people, afterward receded from this position, and confessed that it could apply only to David. The mention of the temple (היכל) (ver. 6), is no objection, as the heavenly sanctuary is meant.

Psalm li could only have been written by David. The prayer (ver. 14), "Deliver me from blood guiltiness," joined with the broken-hearted penitence and earnest piety which the psalm breathes throughout, points directly to his crime in the matter of Uriah, to which the title refers it. דמים, *blood*, can mean nothing but the guilt of murder. It cannot, with Hupfeld, be explained of sin in general, nor with Hitzig be made to mean that the Psalmist's own life is threatened. The prayer for Zion (ver. 18), attached to this supplication for personal

forgiveness, implies that the welfare of the people at large was intimately connected with the fortunes of the petitioner, which again suits King David.

It has, however, been alleged that verses 18, 19 must have been written in the exile; that "build thou the walls of Jerusalem" implies their ruined condition, and "then shall they offer bullocks upon thine altar" suggests a future resumption of sacrificial services at present suspended. This might be answered, as some have proposed, by saying that these closing verses are a subsequent addition to the psalm. But if they be omitted it would have no fitting termination, and the addition, if it were one, would not be at variance with the doctrine of the psalm. Verse 16 implies the existence of the sanctuary and the ritual: else how could sacrifice be given, if God did delight in it? God's not delighting in sacrifice, nor having pleasure in burnt-offering cannot be interpreted to mean, as Dr. Robertson Smith insists,* "the fall of Jerusalem has temporarily suspended the sacrificial ordinances," whether we regard the expressions themselves or the parallels in Psa. l and in the prophets. Nor do these words depreciate sacrifice as in itself not pleasing to God, which would be in direct contradiction to verse 19. They are evidently intended to exalt the broken and contrite heart above the outward formal offering: while nevertheless "sacrifices of righteousness" do meet acceptance, and shall be freely offered upon God's altar. There is a distinct verbal allusion in "good pleasure" (ver. 18), and "delight" (ver. 19), to the corresponding terms in verse 16, showing how intimately these verses are related together, and "building the walls" is not necessarily rebuilding them. If taken literally, to build a city's walls is to strengthen, enlarge, and fortify them (1 Kings xi, 27, xii, 25, xv, 17, 22), as was done both by David (2 Sam. v, 9) and Solomon (1 Kings iii, 1); or it may be used figuratively of giving prosperity (Psa. xxviii, 5, lxxxix, 4), which would correspond exactly with the parallel clause, Do good in thy good pleasure unto Zion.

Verse 4, "Against thee, thee only, have I sinned" does not imply that no injury had been done to his fellow-man, which is expressly contradicted by verse 14, but that he was most of all impressed by the enormity of his criminality against God. And

* *The Old Testament in the Jewish Church*, p. 416.

this is precisely what David said to Nathan (2 Sam. xxii, 13), "I have sinned against the Lord." There is no inconsistency in his imploring a thorough inward assurance of that forgiveness which Nathan told him was already granted. And it is altogether natural that, conscience-stricken for his great crime, he should be reminded of his native depravity, and should ask to have all his iniquities blotted out. Nothing can be imagined more congruous to the situation than this entire psalm from first to last. Hitzig suggests that it must have been written by a prophet, inasmuch as he proposes (ver. 13) to teach transgressors God's ways; and that he is probably identical with the author of Isa. xl–xvi, since there are several remarkable coincidences in the language of the psalm and of those chapters. But several other psalms of David express the same characteristic resolve to impart to others the lesson which he himself has learned. And the coincidences with Isaiah, which are not restricted to a single portion of his prophecies, simply show that he was familiar with the psalm and adopted its language.

Besides the psalms of David already considered there are twelve others, which are in their titles connected with particular incidents in his life, and thus enable us to follow him through the most eventful portion of his career.

These titles cannot possibly be mere conjectural adaptations of certain psalms to the history of David as this is given in the books of the Old Testament. It is obvious from a simple inspection of them that their titles are not drawn from the Books of Samuel, but are based on independent sources of information.

Thus Psalm vii is said to be one "which David sang unto the Lord concerning the words of Cush, a Benjamite." We look in vain in the sacred history for answers to the questions: Who was Cush? and What were the words which are here meant? Jewish imagination found here a symbolic name of Saul. Luther applied it to Shimei. These are baseless fancies. But the statement, brief as it is, explains itself, and the situation is obvious. The Psalmist is pursued by numerous foes (ver. 1); and his life is in peril, particularly from one whom in his might and ferocity he compares to a lion rending his soul in pieces, while there is none to deliver. Ver. 2. This formidable adversary was stirred up to increased violence by base and unfounded mis-

representations—charges which the Psalmist indignantly repels, appealing to God as the witness of his integrity, and professing his readiness to suffer the last extreme of hostility and degradation if the foul accusation were true.

O Jehovah my God, if I have done this ;
If there be iniquity in my hands ;
If I have rewarded evil unto him that was at peace with me ;
(Yea, I have delivered him that without cause was mine adversary:)
Let the enemy pursue my soul, and overtake it;
Yea, let him tread my life down to the earth,
And lay my glory in the dust.

It is impossible not to recognize David, the object of Saul's deadly malignity and hunted by him relentlessly, and yet magnanimously sparing his pursuer's life when he had him in his power, while he committed himself for protection and for vindication to the Lord alone. In his remonstrance with Saul he says (1 Sam. xxiv, 9, 11): "Wherefore hearkenest thou to men's words, saying, Behold, David seeketh thy hurt? . . . Know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee, though thou huntest after my soul to take it." He here, precisely as in the psalm, traces Saul's pursuit of him to the words of men like Cush, who filled the king's ear with slanders against David, as though he were plotting to injure Saul. In both he asserts his innocence, and in almost identical terms, and while refraining from avenging himself he pleads with God, the supreme Judge of the world, to see that justice is done. The psalm is throughout in exact correspondence with the history; but the title gives the name of one of these detractors, which could not have been learned from the historical books which we possess. And in so doing it simply refers to him and to his words briefly and without explanation, as it would have been natural to do at the time when the affair was notorious, but as no later writer would have done if he had wished to be understood.

It is equally apparent that other titles are drawn from sources of information distinct from the Books of Samuel. Thus Psa. xxxiv is by David "when he feigned madness before Abimelech, who drove him away, and he departed." A single phrase, "feigned madness" or "changed his behavior," occurs alike in this title and in the narrative (1 Sam. xxi, 14); but as that is

the proper Hebrew mode of expressing the idea to be conveyed it would naturally be used by distinct writers. But the different names given to the king show plainly that one has not been derived from the other. This has, in fact, been urged as discrediting the title. Thus Dr. Robertson Smith (*Encyc. Brit.* xx, p. 33) says: "Even the bare names of the old history were no longer correctly known, when Abimelech (the Philistine king in the stories of Abraham and Isaac) could be substituted in the title of Psa. xxxiv for Achish, king of Gath." This imputation of so gross a blunder is altogether gratuitous. The common title of the Philistine kings was Abimelech, as that of the kings of Egypt was Pharaoh, and of the emperors of Rome was Cæsar. The individual name of this particular king of Gath was Achish. Either one or the other was equally correct. The accuracy of the title cannot therefore be impugned, while at the same time its independence of the Books of Samuel is established.

A like independence of, and at the same time substantial consistency with, the Books of Samuel is particularly evident in the title to Psa. lx, composed by David, "when he strove with Aram-naharaim and Aram-zobah, and Joab returned, and smote of Edom in the valley of Salt twelve thousand." The conflict with and victory over the king of Zobah is recorded 2 Sam. viii, 3, *ff.*, who is said to have been aided by the Syrians of Damascus; but nothing is said in that connection of Aram-naharaim, or Mesopotamia. The title is not in error, however, in joining them together, since we learn from 2 Sam. x, 16 that Mesopotamia was subject to Hadarezer, king of Zobah, and must, therefore, have sent its contingent to his army. A further seeming discrepancy concerns the person of the victor in the valley of salt. 2 Sam. viii, 13 names David, the title of the psalm Joab, and 1 Chron. xviii, 12 Abishai, Joab's brother; the simple explanation of which is that Abishai was in immediate command during the engagement (comp. 2 Sam. x, 10), but the successes of the subordinate may with equal propriety be credited to his superiors in rank; to Joab, the commander-in-chief, and to David the king, who was the supreme head over all the forces.

The victory was over Edom according to Chronicles and the title of the psalm, but over Aram according to Samuel, which

may be simply a textual error involving the change of a single letter, or may indicate a combination between the Edomites and Syrians. The number of the slain is reckoned eighteen thousand in Samuel and Chronicles, but in the title before us twelve thousand, the larger being perhaps also a more comprehensive estimate. These various superficial differences between the account in Samuel and the statement in the title, while capable of ready reconciliation and not impairing the credibility of either, nevertheless indicate their derivation from distinct sources.

And the psalm clearly evidences itself as belonging to the time to which the title assigns it. It gives us a fuller insight into the course of events during the momentous conflicts which are so summarily recounted in Samuel, and only their successful issue indicated. The psalm introduces us to a crisis when humiliating and discouraging reverses had been experienced, though the strong faith of the Psalmist in the covenant God of Israel did not permit him to doubt of the ultimate result. No disaster is recorded in Samuel, it is true, which does not enter into the particulars of the several campaigns. But these wars of David were waged against formidable foes, and it is not surprising if in the course of them he experienced temporary defeats. It is also easy to be supposed that while he was engaged with his armies in the north Edom may have eagerly seized the opportunity of invading the territory of Israel in his absence, and have threatened, not only the peace and security, but even the stability of his kingdom. This would account for the hasty return of Joab, the battle in the valley of salt, and the terrible retaliation inflicted upon Edom in the exterminating campaign which followed (1 Kings xi, 15, 16). The situation depicted in the psalm is thus satisfactorily explained: the calamities deplored in the opening verses (vers. 1–3), the advance into Edom foreshadowed (ver. 9), and the ground of confidence upon which alone the Psalmist rests (vers. 6–8)—God's sure word that the entire land of Israel was his, and that only abject humiliation awaited those insolent foes who would wrest its possession from him.

Ewald arbitrarily divides the psalm into two separate odes of different periods, but feels constrained to refer one of them to the time of David. It is a curious indication of how little value

is sometimes to be attached to critical criteria that the words which Hitzig points out as evidences of late date fall within what Ewald considers the oldest portion of the psalm. The conjectures which refer this impassioned lyric to the reign of Jehoshaphat, or to the period of the Maccabees or after it, are all wrecked by the impossibility of adapting them to the language here used. Hupfeld says: "It is against the reference to the Maccabæan or the Persian period that nothing in the psalm requires so late a time, and that the vigorous and highly poetic character of the complaint, prayer, and promise points to the time of the existence of the kingdom." He is himself disposed to place it in the reign of some one of the later Jewish kings, for the reason that in his opinion "the promise is the idea current among the prophets, of a restoration of the unity of the kingdom, which presupposes the schism and the experience of its doleful consequences." The real fact, however, is that the psalm presents the unbroken unity of the whole land of Israel, not as an ideal to be hereafter attained, but as an already existing condition, and thus fixes beyond reasonable contradiction its date prior to the schism of Jeroboam.

The titles thus far reviewed are evidently independent of the Books of Samuel, and based upon some other source of information. They even seem to point most naturally to a contemporary, who was personally cognizant of the situation; and there is no reason why this should not be the author himself. So that it is quite reasonable to assume that the same thing holds likewise in the case of a title like that of Psa. liv, where the language is identical with 1 Sam. xxiii, 19, or xxvi, 1. The title repeats the very words of the Ziphites, and hence, of course, agrees with the passage in Samuel, where their words are also reported, but is not necessarily borrowed from it.

But apart from the question of the date or the source of the titles now under consideration, it is alleged that they do not accord with the contents of the psalms to which they are prefixed, and which cannot, therefore, be reasonably supposed to belong to the occasion thus indicated. Dr. Robertson Smith waives them aside in the following magisterial manner: "To refer Psa. lii to Doeg, Psa. liv to the Ziphites, Psa. lix to David when watched in his house by Saul, implies an absolute lack of the very elements of historical judgment." But

this over positive and contemptuous assertion rests on a mistaken conception of the origin of the titles, and of their claim to be regarded as trustworthy. As they are not inferences deduced from the psalms themselves, they are not discredited when the internal evidence does not of itself demonstrate their truth or limit the composition of the psalms to the particular occasion therein stated. As traditional statements embodied in the text itself, there is presumptive evidence of their truth, unless there is good reason for setting them aside. No one would dream of discarding positive information respecting the authorship of modern hymns or the circumstances in which they were produced, because it could not be proved to be certainly true from the contents of the hymns.

In Psa. lix the Psalmist prays for deliverance from foes who lie in wait for his life, going about the city night after night to execute their treacherous purpose. David was then living in Gibeah, the residence of Saul. This is the city referred to, and we learn from the psalm that Saul not only sent hired assassins on one occasion to take his life, but that David was aware of their having been watching for an opportunity repeatedly before to execute their treacherous purpose under cover of the darkness. The mention of "heathen" (vers. 5, 8) has led some to suppose that foreign enemies are here intended, who were besieging an Israelitish city. But the universality of the language, "all the heathen," shows that the particular foes of the Psalmist are not intended. It is an appeal to God, who shall judge the whole world of mankind, to inflict merited punishment on those who, without any fault of his, are thirsting for his blood (vers. 2–4), and use deceit and lies to accomplish their nefarious purpose (ver. 12). The title matches the psalm precisely. And the same is true of Psa. lii and Psa. liv likewise.

In regard to all these titles which are now under consideration, it is commonly confessed, even by those who are most skeptical respecting their truth, that the psalms to which they are prefixed correspond to the situation indicated in them, and that no real variance can be pointed out by which their correctness can be positively disproved. Only it is alleged that the psalms are not so exclusively adapted to the situation stated in the titles, that they cannot equally well be

supposed to have originated under any other similar circumstances. This, however, is no serious objection. The traditional testimony respecting the occasion of particular psalms is, in some instances, as we have seen, very explicitly corroborated by the internal evidence which points directly to it and to no other. It is sufficient if in other cases the contents of the psalm are consistent with the declaration of the title without in any very positive manner confirming it. The presumption in favor of the correctness of the title abides in full force so long as it is uncontradicted. And it is not to be expected that the contents of the psalms will in the majority of cases identify the precise occasion on which they were conceived or written. For the Psalmist prefers to dwell on the general features of his situation, which associate him with those who, in the experience of similar treatment, share his pious trust in God, rather than on those minor details which are peculiar to his individual case and distinguish it from all others. This was both more congenial to his own pious meditations and fitted them subsequently for liturgical use. It is this feature of the psalms which led to their admission into the temple-worship, to assist and direct the devotion of the assembled people, while purely personal and local compositions, such as David's lament over Saul, Deborah's triumphant song, or the song of Moses at the passage of the Red Sea, were necessarily excluded.

Psa. xxx is ascribed to David, and there is no reason to dispute his authorship of it. It is not quite clear how the words "the dedication of the house" should be understood. On the one hand it has been contended that this simply indicates its later liturgical use. Thus Psa. xcii is entitled "A Song for the sabbath day," and, according to Jewish tradition, it was sung at the time of the Sabbath morning sacrifice in the services of the second temple. In the Syriac psalter there are many liturgical titles of this description, introduced from the usages of the old Syrian Church. According to Jewish authorities, Psa. xxx was appointed to be sung at the feast of the dedication of the temple instituted by Judas Maccabæus on the occasion of its being re-opened and cleansed after its desecration by Antiochus Epiphanes. If this is what is indicated in the title, it does not imply that it was originally composed for that occasion, which there is nothing in the psalm itself to suggest. But an old

psalm of David was selected to be used, which was so far appropriate as that it celebrates a change through God's mercy from distress to joy.

It is not improbable, however, that the title indicates, not this later liturgical use, but, as in the case of the other psalms of David, the occasion on which it was prepared. This could not then mean that it was composed by David either at the time of erecting his sacred tent in Zion for the reception of the ark, or with a view to its subsequent use at the dedication of Solomon's temple. Nor is it probable that the house here meant is David's palace, and the occasion some religious service consequent upon its erection, or David's return to it after the fall of Absalom. There is another occasion in David's life to which the language of the title corresponds, and with which the contents of the psalm agree in a very remarkable manner. When the plague sent in consequence of David's vainglorioously numbering the people was stayed by his sacrifice offered at the threshing-floor of Ornan the Jebusite, and the Lord answered him by fire from heaven upon the altar, David said (1 Chron. xxii, 1), "This is the house of the Lord God," recognizing this immediate divine interposition as an indication of the site of the future temple. The consecration of this spot may be regarded as the dedication referred to in the title. The pride which led him to number the people and the fearful judgment inflicted in consequence are referred to in verses 6, 7. His earnest prayer for the removal of the plague follows, verses 8–10. God's returning favor after the brief but terrible manifestations of his displeasure is celebrated, verses 5, 11; comp. 1 Chron. xxi, 16. And that this psalm was designed to be sung on a public occasion of thanksgiving appears from verse 4.

The various titles that are suggestive of the occasion on which the psalms were prepared find thus their adequate justification in the language of the psalms themselves. The great majority of David's psalms, however, simply bear his name in their titles with no suggestion of the particular time at which they were composed. In regard to some of them this can be reasonably conjectured; for example, Psa. iv is so closely related in its character and its expressions to Psa. iii that it must belong to the same general time, the rebellion of Absalom. Psa. xxxii,

which recites the blessedness of him whose transgression is forgiven, whose sin is covered, is, in all probability, to be referred to the same general period as Psa. li, only the pardon for which the Psalmist so penitently entreats in the latter has been assured to him. Others as clearly belong to the period of the persecution by Saul. And there seems good reason to refer Psa. xv and Psa. xxiv to the time when the ark was transported to Zion. It is not to be expected, however, that the particular occasion can be pointed out in every case, or even in a considerable proportion of cases. It is enough to know that they are from the pen of the royal Psalmist himself. Even this has been disputed, but on grounds which are clearly insufficient.

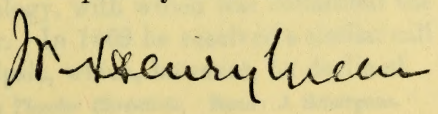
Thus Dr. Robertson Smith objects: "Psa. xx and xxi are not spoken by a king, but addressed to a king by his people." But some one must have voiced these loyal utterances of the people, and given shape to their supplications on his behalf, and their expressions of confidence that the blessing of the Lord would attend him and grant him the desired success in his undertakings. And who could more appropriately do this than the sweet Psalmist of Israel, whose words they were accustomed to chant in their devotions?

He further says, "There is a whole series of hymns in which the writer identifies himself with the poor and needy, the righteous people of God suffering in silence at the hands of the wicked, without other hope than patiently to wait for the interposition of Jehovah. Psa. xii, xxv, xxxvii, xxxviii, etc. Nothing can be further removed than this from any possible situation in the life of the David of the Books of Samuel." But this overlooks entirely the moral and religious aspect of Saul's hostility to David. Saul knew (1 Sam. xv, 28) and the people knew (xxv, 28–30) that the Lord had rejected him and had chosen David. This enhanced his jealousy of David and his bitterness against him. Samuel had no further dealings with Saul. Saul massacred the priests because he suspected that they were partisans of David. Abiathar fled for his life and took refuge with David. David might fairly regard himself as representing the cause of God, while Saul and those who took part with him in his malignity and cruelty were its enemies, and were ever ready to vent their hostility upon any true servants of God who were friendly to him. And this is just the situation

depicted in such psalms as are above excepted to. Psa. xxxvii was written when the Psalmist was old, and so cannot be referred to the time of Saul. But in all that is said in it of the prosperity of the wicked and their hostility to the righteous, it is observable that there is no intimation that the Psalmist was himself in a suffering condition. The seeming inequalities of divine Providence belong to all times, and the temporary success of evil machinations can be rectified by no human administrations.

It is further objected that Psa. cviii is made up of extracts from Psa. lvii and Psa. lx. But, as both these are psalms of David, portions of each when put together are properly attributed to him. It is also said that Psa. cxxxix cannot be David's on account of the Aramean character of the language. Perhaps, however, even this is not decisive. As it is confessed to be a psalm worthy of David in every other respect, and particularly in its elevation of thought, vigor of expression, and poetic fervor, it is supposable, to say the least, that in successive reproductions some of its words and forms may have been modified into conformity with the usage of a later period.

On the whole the result of our inquiry is this: The high antiquity of the titles and the external evidence in their favor create a strong presumption of their truth. This is corroborated in numerous instances by the internal evidence. They should, therefore, be accepted as true, except in individual cases, if any such exist, where there is clear proof to the contrary. We are warranted, accordingly, to take these psalms into the account in forming an estimate of the character of David, or of the religion of Israel in his day, and to pronounce that critical hypothesis certainly false which holds a view of Israel's religion which is inconsistent with the truth of even a single one of these titles. If David wrote any of the psalms attributed to him, however few, the entire hypothesis of the history of Israel's religion framed by the Kuenen and Wellhausen school of critics vanishes into smoke. For they all breathe an elevated and spiritual religion, which according to the scheme propounded by these critics could not possibly have existed in David's days.



Art. II.—PROFESSOR THEODORE CHRISTLIEB, D.D.*

I. Biographical and Literary Notices.

A prince in Israel has fallen. On the 15th of August, 1889, the Rev. Theodore Christlieb, Ph.D., D.D., Professor of Practical Theology and University Preacher in the University of Bonn, on the Rhine, died in the full assurance of eternal life. Being well known, both in Europe and America, as a champion of "the faith which was once delivered unto the saints," as well as of the cause of domestic and foreign missions, a sketch of his life, character, and work may not be wholly uninteresting to the numerous readers of the *Methodist Review.*

Theodore Christlieb was born at Birkenfeld, kingdom of Würtemberg, on the 7th of March, 1833, where his father was the clergyman of the town. His parents having destined him for the ministry, they sent him first to the Latin grammar school at Tübingen (1843–1847), and then to the cloistral school at Maulbronn (1847–1851); while during the years 1851–1855 he studied theology at the University of Tübingen. Though as a student he was not brilliant, he was, nevertheless, modest, hard-working, and thorough.

Soon after his graduation he became tutor in a private family in France. While there he received and accepted a call to the pastorate of the newly established German Evangelical Church at Islington, London, England. During his stay in London he married Miss Emily Weitbrecht, daughter of a well-to-do German-English family (1861). In 1865 he accepted a call to the vacant pulpit of the leading church in Friedrichshafen, an important commercial town of his native country situated on Lake Constance, where he distinguished himself as an earnest and eloquent preacher.

His first literary production was, *The Life and Doctrine of John Scotus Erigena*, in consideration of which his *alma mater* conferred upon him the degree of Doctor of Philosophy.

In 1868 the University of Bonn called him to the vacant professorship of practical theology, with which was connected the office of university preacher. In 1869 he received a similar call from the University of Leipsic, which, however, he declined.

* *Vide* Fabri: *Zum Gedaechtniss Theodor Christliebs.* Bonn: J. Schergens.

In 1868 he published his leading work, entitled, *Moderne Zweifel am Christlichen Glauben* (Modern Doubts as to the Christian Faith), which in 1870 appeared in a second edition. It appeared in English in an enlarged and improved form under the title, *Modern Doubt and Christian Belief;* and became at once so popular that in a comparatively short time it passed through several editions, both in England and America. In it he carefully analyzes and refutes the current scientific, philosophical, and negative-critical objections to the Christian faith, points out their illogicalness and untenableness, and convincingly demonstrates the truth, the grandeur, and the divine power of Christianity. Whatever gross perversions and abuses have been made of it, both by enemies and professed Christian men and Churches, Christianity, our author shows, has nevertheless justified its claims by its fruits. He presents this inductive argument in an elaborate but intelligible form. He appeals to the indisputable records of history, to the developments of nations, and to the contrasts of individual character which are patent to all men. His statement of the *problem of miracles* is at once sufficiently complete and strictly rational and dispassionate. Its spirit is admirable and its position uncompromising. All such polemics must, if at all complete, be a re-arrangement and a restatement of familiar arguments. He makes no pretensions to novelty; he simply adduces evidences and arguments in the light of modern thought, and with such modifications as progressive theological thought supplies itself; for it cannot be too often reiterated that one of the services of adverse criticism is to discredit untenable arguments and to elicit new apologetics. I know of no recent work in defense of miracles that surpasses this in grasp and cogency, in deep thought, in caution, in clear logic, and in the power of perceiving where an old argument is susceptible of new applications, no less than in the power of inventing new ones. While he shows that God works no superfluous miracles, he also shows that we gain nothing by imposing limits upon exercises of God's power in order to conciliate objectors to miracles; for he rightly says that "by a denial of the miraculous we do not in the least escape miracles, but only have to believe in greater prodigies." *

* *Vide* Christlieb's *Modern Doubt and Christian Belief.* T. & T. Clark, Edinburgh, 1874, p. 337.

His vindication of the genuineness of the New Testament Scriptures, as against the negative critics of the Tübingen school of theologians, is equally strong and thorough, at least so far as the limits of his work admitted it; while the spirit of candor, fairness, and Christian courtesy pervades the whole book. It was written not so much for scholars as for an intelligent public.

In grateful recognition of his service in the defense of Christian truth the theological faculty of the University of Berlin conferred upon him, in 1870, the degree of Doctor of Theology.

In the autumn of 1873 Professor Christlieb attended, as a delegate, the sixth General Conference of the Evangelical Alliance, held in the city of New York, where he delivered an address on "The Best Methods of Counteracting Modern Infidelity," which made a profound impression on all who heard it. From whatever point of view it is considered it is one of the ablest and most elaborate defenses of Christianity in the English language. It was also translated into the German, Dutch, French, Danish, Swedish, and modern Greek languages, and found extensive sales. One of its distinguishing features is his declaration that the most irresistible method of defense against infidelity as a social power is "the actual proof of a Christian life." This proof is to be furnished, (1) by the *individual* Christian in a pure and holy life, in an outward unselfish conduct outshining that of the opponents, in faithful devotion to alleviating the sufferings of humanity, and in spreading the Gospel; (2) by individual *congregations* in openly and joyfully witnessing, in word and deed, for Christ, in developing a vigorous Christian associational life, and in exercising a Christian influence upon the press and popular literature; (3) by *the Church*, in the removal of all unnecessary quarrels and jealousies at home and abroad, and in cherishing a wide-hearted brotherly love and union among all evangelical denominations. These are true and noble thoughts expressed on a great international occasion; but the difficulty of carrying them into practice none illustrated more than Professor Christlieb himself during the succeeding years of his life, as we shall briefly show later on.

In 1875 Christlieb published a biography of his friend, Professor K. B. Hundeshagen, together with two volumes of the latter's writings. In the same year he was appointed a mem-

ber of the "extraordinary" General Synod of the Evangelical Church of Prussia, which met at Berlin for the purpose of adopting a new constitution for that Church. He was appointed a member of the "ordinary" General Synods of 1879 and 1885, while the theological faculty of his university appointed him delegate to the Provincial Synod of Westphalia. In these church assemblies his advice and addresses had much weight and influence.

Professor Christlieb was also a strong advocate of domestic and foreign missions. In 1876 he published a work in German relative to that cause, entitled, *Der Missionsberuf des Evangelischen Deutschlands nach Idee und Geschichte* (The Missionary Calling of Evangelical Germany, according to its Idea and History), in which he explained and enforced the duty of the evangelical Churches of the Fatherland in regard to Christ's great commission to his apostles and his Church, and the claims of the heathen world upon them for the Gospel. Remembering the fact (1) that the Evangelical Protestant Churches of the different kingdoms and dukedoms and principalities that compose the German Empire are separate and distinct from and independent of each other; and (2) that some of these State Churches are Lutheran, some Reformed, and others a union of the two; and (3) that jealousies exist between them on account of doctrinal and governmental or constitutional differences, it was a bold venture on the part of Professor Christlieb to tell all these Churches what their duty is in relation to the cause of missions. It required a good deal of moral courage to face, as it were, the large number of professors and officials and preachers, and the laity in and of these Churches throughout the empire (who were supposed to know their *whole* duty), and impliedly charge them both with ignorance and neglect of Christ's great command to evangelize the whole world. And yet, without assuming superior knowledge and greater courage, he acquitted himself in a manner and in a spirit that could give no offense to right-thinking people.

In 1878 he published a brochure, in German, on *The Indo-British Opium-Trade and its Effects* (which also appeared in an English and French translation, each passing through several editions), by which he endeavored to create a public sentiment in Europe against this nefarious business. Whether the British

government accepted this well-merited rebuke, and is endeavoring to break up this trade, remains to be seen.

At the General Conference of the Evangelical Alliance held in Basle, Switzerland, in 1879, he delivered an address in German on "The Present State of Missions among the Heathen —A General Review," which appeared also in an English, French, Swedish, and Danish translation—the English translation being published simultaneously in Boston, London, and Calcutta. With German thoroughness he treated this all-absorbing subject, and told "The Christian Church" what she has been and is doing in regard to the great work the divine Head of the Church had commanded her to do—to proclaim "that repentance and remission of sins should be preached in his name among *all nations*, beginning at Jerusalem;" that her members "shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth;" and that they shall go "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Luke xxiv, 47; Acts i, 8; Matt. xxviii, 19, 20.

Professor Christlieb published in rapid succession other brochures on various subjects relating to the Church, theology, and religion. Thus, in 1882, there appeared from his pen a publication entitled, *Zur Methodistischen Frage in Deutschland* (Concerning the Methodist Question in Germany, 12mo, pp. 62), which passed through several editions. Its contents will be noticed later on. Another one contained several sermons on The Blessings of Aaron; still another on Religious Indifference, and the Best Means to Combat It; while in the second edition of Herzog's *Encyclopædia for Protestant Theology and Church* there appeared articles from his pen on "Apologetics," "Homiletics," and "History of Christian Preaching." In the latter, unlike other German histories on the same subject, he looked beyond the Fatherland, and reviewed the history of preaching in other countries, especially in those in which the English language was spoken. His residence in London during the early years of his ministry enabled him to learn, not merely from books, but from contact with leading preachers of different denominations, and by hearing them preach, the method and

style of preaching as practiced in their pulpits. While aiming to be just and impartial, the one-sided German professor is, nevertheless, noticeable in his treatment of this subject.

Another very interesting little work from his pen appeared in German, some months before his death, on the subject of *Medical Missions* (12mo, pp. 108), in which he describes (1) their origin, aim, and spread; (2) their great need and importance; and (3) their methods and results. It is the best work on this subject that has appeared thus far in any language, and deserves to be carefully studied by all missionary societies.

II. Christlieb as a Man, a Christian, and a Preacher.

In personal appearance Christlieb was handsome, well-proportioned, and possessed of a commanding, if not imposing, figure. He was thoroughly human, in the best sense of the word. His character was transparent; he lived a life, if uneventful in external incident, yet fortunate and happy beyond what falls to the common lot. While there seemed to be a melancholy tinge in his mental constitution, he was, nevertheless, pleasant and lively in the social circle. When, in 1884, the writer of this biographical sketch was residing in Berne, Switzerland, in an official capacity, Professor Christlieb was, during that summer, his guest. He endeared himself to all by the suavity of his manners, the cheerfulness of his disposition, the instructiveness of his conversation, the care he manifested for the feelings of all, and the kind words he had for them. Without monopolizing the conversation, he had the faculty of drawing out from each his or her share for the entertainment of the rest. Even the children did not escape his kind attentions. During our long residence abroad in three different countries we seldom had, among our numerous guests of almost every nationality, one who was more genial, charming, and instructive than Professor Christlieb. It was no wonder that wherever he went he made many friends. But while he had numerous admirers and friends he was intimate with but few, and reserved toward the outside world. He gladly co-operated with all who asked his services for the amelioration of the condition of the great masses. He had no weakness for external honors or for "decorations" from royalty; and this means much in view of the fact that in Germany many prominent men often manifest

a great anxiety for such trifles. Christlieb was a straighforward, thorough-going Christian; his experience as such was rich, and his knowledge of "the things of God" deep. Like Luther, he was a man of prayer; and from this source he ever drew spiritual nourishment and strength for the performance of his multifarious duties. Whatever honors he obtained or success he achieved he always remained the same unassuming, sincere, and strong man and Christian, uninflated by his popularity, as he would have been undaunted, it is said, if it had pleased God to try him with failure. But no one ever saw in him the disguised self-satisfaction, the arrogant mock humility, or the ostentatious condescension which are so common in smaller natures and weaker minds, whom accident or wire-pulling have elevated to some honorable position. Would to God that there were more such unassuming, whole-souled men and ministers in the Churches!

As a *preacher*, Christlieb was prominent. In London and Friedrichshafen, while still young, he attracted large and intelligent audiences by the eloquence, fervor, and spirituality of his discources, and still more so during the twenty years of activity as University Preacher. He always "stuck to his text;" his sermons were the logical sequence of or outgrowth from the texts, and, whenever they admitted of it, he emphasized the *saving* truths of Christianity. While indulging in no rhetorical tricks, he was endowed by nature with those gifts of person and voice and grace of manner which stood him in good stead. His delivery was neither monotonous nor on a high key, but natural, earnest, and fervent. As a speaker he frequently attained to what is called effective oratory. As a preacher he achieved a distinction which will be long remembered by those who had the pleasure of hearing him. In preparing his discources he was careful and painstaking, frequently writing them out in full, and often attaining to a massive splendor and majesty of style truly wonderful. He was one of those preachers who pay more attention to the matter than to the manner of thier sermons. They were conceived as much with reference to weightiness of thought as in the finest spirit of rhetoric, using this term in its best sense. He occasionally illustrated the truths he presented by a reference to his own experiences or those of others, or by facts

relating to special answers to prayers. Among his literary remains was found a blank-book in which he had noted down, "special experiences of faith" and "special answers to prayers." In another blank-book he had made entries of the texts and subjects of all the sermons he had ever preached, as also the place where, and the date when, he had preached them. In short, to him may be applied that fine picture which the late Bishop Lightfoot had sketched of a self-dedicated life, at the consecration of the Archbishop of Canterbury to the Bishopric of Truro, on St. Mark's day, 1887: the picture of one who "lays down at the footstool of God his successes and his failures, his hopes and his fears, his knowledge and his ignorance, his weakness and his strength, his misgivings and his confidences—all that he is, and all that he might be—content to take up thence just that which God shall give him." *

III. Christlieb as a Professor and Churchman.

Christlieb's chair at the University of Bonn was that of practical theology, including homiletics, catechetics, liturgics, poimenics, or pastoral theology, and history and theory of Christian missions. From the beginning of his career as professor he aimed at a thorough knowledge of the branches he had to teach or lecture on. With tireless energy and conscientious fidelity he pursued his professorial calling and performed his multifarious duties. During the forty-two semesters, of about four and a half months each, during which he lectured at the university, he was never obliged by sickness, or other things, to postpone his lectures even for a short time. In his preparations he was extremely careful and conscientious. Year after year he so improved his lectures in the different branches of his department, and brought them to such a degree of perfection as regards both their form and subject-matter, that at the time of his death they were ready for publication. His theological views were what in Germany are called *positive*, or what in this country are called *orthodox*, without being bigoted. The Bible was to him *the word of God*, and as such the only rule of faith and practice. His work, *Modern Doubt and Christian Belief*, shows that he was well acquainted both with the "higher

* *Contemporary Review*, February, 1890, Article, "The Late Bishop Lightfoot," by Archdeacon Farrar, D.D., p. 176.

biblical criticism" and the scientific and philosophical problems of the day; but he made concessions to them only in so far as they were in harmony with his positive convictions respecting the Holy Scriptures being the word of God. It was his constant aim not only to communicate to his students the science of the theological branches he taught, but also to kindle in their hearts and minds a spark of divine light and life. While he paid careful attention to the subject-matter of his lectures he also aimed to awaken in them a burning desire for the unction and power of the Holy Spirit. He loved to draw them into personal association with himself; hence he invited them either to join him in his "daily walks," or to spend Sunday evenings in his family circle. In these free and unrestrained social gatherings he would weave into his conversations such valuable suggestions as to their (future) pastoral duties as he could not incorporate in his lectures, and kindle in them a love for soul-saving. He had the faculty of drawing the students to himself like a father draws his children to his heart. There was something electric in his quick sympathy with the young, in his masculine independence, in his strong practical good sense, and in the lucidity and force of his expositions; and these gifts caused his lecture-room to be an attractive place for the students of his department. Hundreds among the younger clergy of the Fatherland, who had formerly been his students, gave grateful testimony, during his last illness, of their having received from him their first real insight into practical Christianity. There can be no doubt that during the twenty-two years of his professorial and church activity he contributed much toward re-awaking spiritual life and kindling missionary zeal in the Protestant Churches of Germany.

And this leads me to say a few words about Professor Christlieb as a *churchman and as a promoter of missions.*

During his residence in London he learned three things: (1.) To look upon other Christian denominations not merely *as sects* (as German Lutheran pastors are wont to do) but as branches of the true Church of Christ. (2.) To employ laymen in domestic church-work or domestic missions. (3.) To co-operate with other denominations, if deemed necessary, in reaching the non-church-going masses in large cities, or in attempts to ameliorate their physical or external condition:

a comparatively new idea among the strict Lutheran clergy of the Fatherland. When Christlieb went to England he possessed a broad and vigorous mind and a heart full of catholic sympathies. These brought him soon into contact with Christian circles outside of the Church of England, especially with Presbyterians. The more he learned of the pretensions and Romanizing tendency of the High-Church party, the greater became his aversion thereto. But at the same time his sympathetic heart led him to look with favor upon the harmonious co-operation of the different Christian denominations in the matter of devising plans to reach the masses with the Gospel without, however, surrendering their own church or denominational peculiarities. Hence, after his return to Germany, and all through his professorial career, he became an advocate of, and an active participant in, the work of the Evangelical Alliance. He was, as has already been stated, not only a delegate to the General Conferences of the Evangelical Alliance held in New York, Basle, and Copenhagen, but he took a prominent part in their proceedings. He also organized and personally conducted the West-German branch of it. Hence it was natural that he should assume a somewhat liberal attitude toward the creeds and confessions of the different denominations, and emphasize those doctrinal points common to all, rather than dwell on their differences. Indeed, he made no secret of his appreciation of the religious peculiarities and the mode of evangelistic work of the different Churches in England. It was, perhaps, his desire to occupy a "mediating" position between English and German Protestantism, and to introduce into German Protestantism such elements of English Protestantism as he thought would strengthen it and make it more useful. But the extreme orthodox, or High Lutheran, party in Germany misunderstood or misinterpreted his motives and actions. That party has ever been bigoted, pretentious, and intolerant toward those who dared to differ from them. In their eyes all other Christian denominations are "sects," if not heretical. They believe that they alone possess the true faith and true sacraments, and that, consequently, they alone constitute the true Church. They deny to all others the right and privilege of communing with them. They boast of a uniformity in doctrine and discipline, or, like the Papal Church, of being "*semper*

eadem," though their recent history contradicts this assumption. The High Lutheran party of Germany, like their brethren of the High-Church party in England and America, are on the high-way to Rome. They are hierarchical in the strict sense of the word. They believe that the Church exists for their sake, and not they for the Church's sake. Hence their secret opposition not only to all other denominations, but also to such organizations as the Evangelical Alliance and the work contemplated by them. Is it a wonder, therefore, that Christlieb should have incurred, if not their open, yet their secret, opposition? Is it a wonder, too, that some of them should have charged him with a lack of patriotism because he dared to declare that there is something good in foreign countries and foreign Churches? It would be well for such extremists to visit other countries and other Churches, and to impartially examine what is good in them, and thus to broaden their views, enlarge their horizon, and increase and deepen their sympathies for the Church universal as well as for humanity at large.

But Christlieb was also a "a man of missions." He saw in England how the cause of missions was lying at the heart of Christians of all denominations. He saw that they had apprehended the true meaning of Christ's great command "to go into all the world and to preach the Gospel to every creature." He recognized the *ecumenical character* of missions, and was greatly surprised when he saw how the missionary spirit pervaded all Churches, and how wealth was poured out in support of domestic and foreign missions. He himself became inspired with missionary zeal, and during his professorial activity he raised his voice and set his pen in motion advocating the cause of missions at home and in pagan countries. He, in connection with Dr. Warneck, established a monthly *Missionary Magazine;* organized and conducted "missionary societies." The works on missions mentioned above contributed not a little toward reviving the missionary zeal and activity in the Protestant Churches of the continent of Europe. He inspired his students with a love for missions, and endeavored by the living and the printed word to influence the educated and the wealthy classes of Germany in favor of the missionary cause. He advocated "systematic giving;" that is, the giving of ten to twenty per cent. of one's income toward benevolent

objects. He took a special interest in *domestic* missions; that is, evangelizing the great non-church-going masses in large cities. For this purpose he established an institution near Bonn—the Johanneum—in which young men are prepared for mission work in the large cities of the German empire. For years he saw that the number of pastors in these cities was too small to cope with the tens and hundreds of thousands of human beings who are never reached by the ordinary church-activities, and the thought occurred to him that lay missionaries, as is the case in London, might be employed to evangelize these masses of heathen in Christian cities. But he saw, also, that such lay missionaries needed a previous training in order to learn to do good work "systematically," and to be able, if necessary, to answer objections raised against Christianity by socialists and others among these infidel masses. Having first organized the "German Evangelization Association," he purchased, in 1883, an eligible house near Bonn, which, after the necessary alterations had been made, was opened as a training-school for evangelists late in the summer of 1886, bearing the name of "Johanneum." In the true sense of the word it was and is a "work of faith;" it shows what Christian faith, enterprise, and energy can accomplish when at the beginning no tangible or visible means are at one's command. The course of study is arranged for three years. Quite a number of young men have already been sent from this school to different large cities to labor as city missionaries, not independent of the State Church, but within it and in connection with it. By faith it was established and by faith it is carried on. It has also won many and influential friends, among whom are the emperor and empress of Germany. After hearing of the death of Christlieb their majesties sent expression of sympathy as well as of their hope that the institution "would be carried on in the spirit and intention of its founder, and that it may continue to prosper and be a blessing to the Evangelical Church." In it Christlieb preached his last sermon and uttered his last public prayer. On Sunday, July 14, 1889, two young men were ordained evangelists by him, on which occasion he preached from 2 Cor. iv, 5-7. Those who heard him received the impression that it was his last public utterance. In his closing prayer he said: "From all earthly things we will sooner

or later have to take our leave, only not from thee, O Lord Jesus." This is as true as it is touching; to him it was doubly so, because it was *his* "farewell" to this, his "child of faith."

IV. Christlieb's Relation to Methodism.

We have seen that Christlieb was a "man of missions." Few, if any, of his colleagues in the evangelical Churches of Germany have done as much as he to awaken in them an interest in the cause of missions, domestic and foreign. It is therefore all the more surprising, if not painful, to learn that he assumed (to use a mild term) an unfriendly attitude not only toward Methodism* in Germany, but also the rôle of a censor or judge of the Methodist Episcopal Church of the United States. He alleges that Methodist missionaries, in violation of their promises, attempted to "proselyte believing members" of the State Churches to join the Methodist Church. He says that during the meeting of the Evangelical Alliance at Basle the attention of the "authorities of the Methodist Episcopal Church in America and of the Wesleyans in England" had been drawn to these "enlistments," and that they had been requested "to limit their church-organizing activity in Germany." † He was assured by these authorities, as well as by the *Christian Apologist* and *The Evangelist*, that the "enlisting" or "enticing" of believers was not countenanced by them; that if it had been done at all it was done by a few on their own responsibility. And yet he says he doubted whether these "requests had any appreciable effect." Because nominal members of the State Church became converted under the preaching of our missionaries and voluntarily joined our Church, Christlieb and his colleagues still believed them to unduly practice "enlistments." They seem to be either unable or unwilling to distinguish between such "enlistments" and "voluntary" withdrawals from the State Church.

* Under the term "Methodism" Professor Christlieb included the missions in Germany of the Methodist Episcopal Church of the United States, those of the Wesleyans of England, and those of the Evangelical Association.

† His brochure, entitled, *Zur Methodistischen Frage in Deutschland* (Concerning the Methodist Question in Germany, 12mo, pp. 60, 1882) is pervaded with an unfriendly and censorious spirit, especially against the Methodist Episcopal Church of the United States; probably because we have been the most successful in the Fatherland.

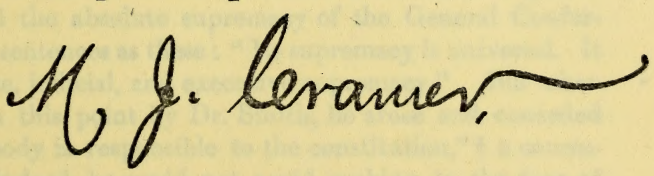
Christlieb says further (p. 15), that "in consequence of the complaints made at Basle the rights of the Methodists to be admitted to the Evangelical Alliance had been called in question," "because their work in Germany was incompatible with sec. 4 of the statutes of the West German Evangelical Alliance." We respectfully submit, (1) whether those Lutheran and Reformed pastors, as well as the State Churches to which they belong, who "work" among our citizens in this country are for *that* reason disqualified for membership in the Evangelical Alliance (if they are not, then the Methodist Episcopal Church is not): and (2) whether those professors and pastors in Germany, who hurl at Methodist preachers invectives such as "wolves in sheepskins," "protestant Jesuits," "sectaries," etc., and who cause them to be persecuted, fined, and imprisoned for holding religious meetings, are better qualified for such membership than the Methodists whom they thus abuse and persecute in plain violation of the teaching and spirit of Christ? It is a bigoted, narrow-minded, and preposterous assumption for a few German professors and pastors to call in question the eligibility and right of the Methodist Episcopal Church to membership in the Evangelical Alliance for simply doing in the Fatherland what some of their own preachers are doing in this country, but which shows a far more tolerant and Christ-like spirit than these self-constituted, intolerant censors. They had better study the history of the origin, aim, spread, and power of Methodism, and what it has accomplished for England, the United States, and Germany, before they call in question the right of a Church like ours to membership in the Evangelical Alliance;—of Methodism, that has a population larger than the Protestant population of Germany. If Dr. Christlieb had studied more carefully, (1) our foreign mission field and the amount annually contributed toward its support; and (2) the publications of the Wesleyan Conference office, and of our Book Concerns, he would not have charged us, (1) with "comparatively retiring our heathen missions," and (2) that Methodism had not "enriched and advanced the science of theology." These "charges," as well as some of his other censures, only indicate his ignorance, which he had in common with most, if not all, German professors and pastors, of the real history and extent of the work and strength and power of our Church, and of the richness of her theological

literature. That our Church has accomplished a great and good work in Germany, and has aroused the German State Churches from their lethargy and deadness, is acknowledged by such scholars as Dr. Philip Schaff, and many others; and yet, in the face of these facts, Dr. Christlieb, in the brochure mentioned above, had the ungrateful audacity to say: "According to my opinion, *the only practical question* to-day for the Church (the German State Church), is: How can we render superfluous the work of evangelization by Methodism in Germany?" It appears that his zeal for the State Church, right or wrong, has blinded his judgment and closed his eyes against the great and good work accomplished by Methodism in the Fatherland, as was the case with the leaders of the Church of England in Wesley's time. In the meantime, God prospers Methodism here and in Germany, thus testifying to its divine origin and mission, notwithstanding the impotent protests and petty persecutions and abuses raised against its missionaries in the Fatherland.

Christlieb's Death.

The sun has spots, and so have the best of men. There are few, if any, *perfect* characters. Willful ignorance and blind prejudice often prevent the perfection of character. Still, we are not to ignore the excellent qualities of a man like Christlieb. While he was neither a great scholar nor a great leader, yet he left his impress upon the Protestant Church of the Fatherland. According to human appearances, he was too soon removed. But Providence knows best. There is a tendency in humanity to hero-worship. The Church is not exempt from it. Hence, God sometimes removes his instruments just at a time when they might develop into heroes; yet he carries on the work with weaker ones. In the midst of efficient work Christlieb was called to his eternal reward. He was not greatly surprised. When his physicians had informed him of the dangerous nature of his disease—cancer in the mesenterium—he said to an intimate friend: "If the Lord will soon take me home, I will thank him; if he permits me to work longer in his kingdom, I will thank him." A few Sundays before his death, while suffering agonizing pain, he prayed to God thus: "O, Father in Heaven, to-day men rest from their labor; let me also rest from the labor of my pain." Thereupon

he fell into a painless and refreshing sleep. On the following Monday, a near friend came from a distance to see him, who, believing in faith-cure, offered to pray for his restoration. Christlieb replied that he was prepared to go home to heaven, but that even if he (his friend) would pray for his restoration, "it must always be done with the proviso: 'Thy will, O Lord, be done!'" In the presence of his two grown-up sons and a few friends, prayer was offered to God in his behalf, under the imposition of hands. To the astonishment of all, the pain ceased, and for a few days he appeared to gain strength. But it was only for a brief time; but during this time he learned, as never before, the Christian virtue of patience, for during his well days, he was often quick and impatient. During these painless intervals his soul was fully prepared for the final catastrophe; for he was not to survive that terrible disease. One night, a few days before his death, was spent by him in alternate prayers and thanksgiving. The day of the 15th of August he spent comparatively free from pain, walked a little in his room, and chatted cheerfully with his family, when in the evening, at nine o'clock, he died, from the immediate effects of a stroke of paralysis of the brain, leaving a widow and six children; of whom a son is already a pastor, and a daughter is married to an English missionary physician in Bagdad. Among the many who sent telegrams of condolence to the family were the German emperor and empress. The funeral was large, and many wreaths of flowers were sent from far and near. Christlieb was highly respected in life and truly mourned in death by the whole Christian world. *Requiescat in pace.*



Art. III.—UNCONSTITUTIONAL LEGISLATION IN THE METHODIST EPISCOPAL CHURCH.

The General Conference of the Methodist Episcopal Church is "a constitutional legislative body," and is not, like the British Parliament, a supreme legislative body. The British Parliament has no constitution to limit its acts; what it does is final. It is not supposed to derive its power from the will of the governed, but has "unlimited legislative, executive, and judicial powers," and "may act as it pleases." Not so with the Methodist General Conference. It has a constitution with explicit limitations. It derives its authority to legislate from the ministers and members of the Church, and can act only within its constitutional limitations. These constitutional limitations grow out of necessities as developed by human experience; that is, "human foresight being fallible, men do not foresee what influences may be brought to bear upon them to do things upon the spur of the moment which after cool deliberation they would not have done, and greatly desire undone. Limitations to legislation prevent hasty doing, thus averting disaster and securing the happiest results. Every well-ordered government, whether civil or ecclesiastical, has these limitations." *

The power of the General Conference of the Methodist Episcopal Church is circumscribed by six restrictive rules, or limitations, but is otherwise "unlimited over all matters pertinent to church government." Bishop Hamline, in his great speech before the General Conference of 1844, rather unguardedly affirmed the absolute supremacy of the General Conference in such sentences as these: "Its supremacy is universal. It has legislative, judicial, and executive supremacy." But when pushed upon this point by Dr. Smith, he arose and conceded that "this body is responsible to the constitution," † a concession which, indeed, he could not avoid making in the face of the authorizing clause of the constitution, which reads: "The General Conference shall have full powers to make rules and regulations for our Church, under the following limitations and restrictions." But constitutional safeguards do not always

* Curtiss: *Constitution of the Methodist Episcopal Church*, p. 51.
† Perrine: *Principles of Church Government*, pp. 204, 209.

serve the purpose of preventing injudicious legislation. There are found in almost every legislative body ambitious, impulsive, or thoughtless men, who, in their collective capacity, seem disposed to ignore restrictions, override barriers, and act in all things in accordance with their own notions of propriety and wisdom. This fact has been cited as a good reason why the General Conference of the Methodist Episcopal Church, like most other legislative bodies, should be divided into two distinct, separate, and concurrent houses.

Chancellor Kent affirms, that the one great object of two houses in legislation is "to destroy the effects of sudden and strong excitements, and of precipitate measures springing from passion, caprice, prejudice, personal influence, and party intrigue, which have been found by sad experience to exercise a potent and dangerous sway in single assemblies." * The late Dr. W. H. Perrine contended for this idea with all the sturdy vehemence and ability of his nature, and did much to convince the Church that the division of the General Conference into two branches is demanded for the more effectual protection of our free constitution from the encroachments of the legislative body.†

Under an elective system of government one of the greatest drawbacks to wise, safe, and constitutional legislation is the indisposition of representatives chosen by the people to acquaint themselves with the limitations of the constitution under which they are to act. In the Methodist Episcopal Church the legislative body meets only once in four years, and at every session it is found that large numbers of the delegates are new men, unused to legislative methods, and without that practical experience in the consideration of questions having constitutional bearings which would enable them to proceed always with intelligence and safety. Indeed, it is often found that the greatest experience possible to any delegate in a quadrennial assembly of only twenty-five or thirty days' duration does not preclude liability to err or a strong tendency to overleap constitutional barriers.

I now propose to cite from the history of our General Conference legislation two or three instances wherein the constitutional limitations of the body have been severely strained, if

* Kent: *Commentaries*, vol. i, p. 224.

† Perrine: *Principles of Church Government.* Hunt & Eaton, New York.

not grossly violated. To go no farther back than 1844, we find that the "supremacy speech" by Dr. Hamline produced an impression the practical result of which was to imperil the constitution of the General Conference. Under the sixth restrictive rule, the General Conference has no power to appropriate the produce of the Book Concern nor of the Chartered Fund to any purpose other than for the benefit of the traveling, supernumerary, superannuated and worn-out preachers, their wives, widows, and children. Yet the General Conference of 1844 actually did something else with the produce of the Book Concern. What was that? Let one who studiously traversed the whole question, and graphically describes the result, answer this question:

The record tells us that at the conclusion of Dr. Hamline's speech, in which he maintained the supremacy of the General Conference, "nearly every body was ready to shout." Ay, sir, that formula fell on "eager ears." It touched responsive chords in human nature. In short, it was in perfect consonance with what Chief-Justice Story calls so justly "the strong propensity of all public bodies to accumulate all power, patronage, and influence in their own hands." Sir, with the General Conference it was a very popular speech. Who wonders that they were "ready to shout"—were ready to smile on the author and utterer of so many most agreeable sentiments, so many exquisite and most acceptable compliments—were ready to do a handsome thing in return? The orator gave the Conference all he would—"legislative, judicial, and executive supremacy," "universal supremacy!" And the General Conference gave the orator all they could—their suffrages made him a bishop! And what wonder, sir, that while the exhilarating effect of that intoxicating draught of "universal supremacy" was still tingling the blood, vibrating along all the nerves, bracing the will with a feeling of puissance akin to conscious omnipotence, this body, within twenty-four hours after it had shaken out its honors on the head of the very complimentary orator, proceeded to such a stretch of General Conference prerogative in the enactment of the so-called "plan of separation," as has covered not only its enactors, the General Conference of 1844, but the entire Church, with confusion, humiliation, and shame. Alfred Griffith and a few others lifted up the voice of warning, but under the whip of the previous question this well-nigh omnipotent body drove on. It was the work of a few hours, but it has given us abundant leisure for repentance, and the end is not yet. We would, sir, infinitely prefer to go backward and throw the veil of oblivion over that saddest of all the chapters of our legislative history; but fidelity to the interests of the Church, yet imperiled by this "universal supremacy" dogma, impels us to speak. The

keen-eyed South saw its advantage. With that so-called "plan of separation" as a deep-laid keel, they proceeded to key and bolt in the mighty ribs of "legislative, judicial, and executive supremacy," and, roofed with the identical "universal supremacy" rails of "the great speech," and beaked with the "General Conference supremacy" decisions of Judge Nelson in the United States Court, they sent their Confederate ram with flying colors crashing through the broadsides of our constitution, severing not only "a few slender restrictions," but cleaving the Church in twain, and carrying away with this General Conference supremacy craft the accumulated spoils of the Book Concern.*

As another illustration of the tendency of the General Conference (constituted as it is of a single house, and, for the most part, of delegates inexperienced in legislation) to err on constitutional grounds, let its action on a question of boundaries in 1880 be cited. Judge Cooley, on Constitutional Limitations, says that "one of the settled maxims in constitutional law is, that the power conferred on the legislature to make laws cannot be delegated by that department to another body or authority." †

Dr. Curtiss says, that

When a legislative body is considering any question in the Committee of the Whole, it cannot enact any rule or law, but its conclusions must be reported to the legislative body in regular session, and then and there be acted upon, or it is without force and void. It follows, logically, that the General Conference has no authority to confide to any committee a supposed power to enact laws without subsequently reviewing said acts, and passing upon them.

Yet the General Conference of 1880 proceeded to legislate contrary to this analogical limitation. The law enacted was the following:

The General Conference shall appoint a committee on boundaries consisting of one member from each Annual Conference, to be nominated by the delegations severally, over which one of the bishops shall preside, and of which one of the General Conference secretaries shall be the secretary, and of which committee twenty-five shall be a quorum. All matters pertaining to Conference lines shall be referred to this committee, and its decision shall be final.

Dr. Curtiss, in his *Study of our Church Constitution*, states the result:

The boundary committee on the 28th of May, 1880, presented their report, which was not acted upon, but was printed in

* For an extended statement of the whole case, see *Principles of Church Government*, by Dr. Perrine, pp. 211–215.

† Page 116, third ed.

the Minutes and in the Discipline. By that report a whole district in the Troy Conference was put in the Vermont Conference. This was resisted on the ground of its illegality; for the General Conference had delegated its power to make laws to a body of its own creation, sitting during its sessions, which was evidently contrary to constitutional law under analogical limitation. So well convinced was the General Conference that it had blundered, that at its session of 1884 it carefully changed the law to read, after stating the duties of the committee, "and when the committee shall have fixed the boundaries of all the Conferences it shall submit its report to the General Conference, which shall immediately act upon the same as a whole, without amendment and without debate.*

We now proceed to show that the General Conference of 1880 not only legislated at variance with constitutional law under analogical limitations, but that it enacted a law directly in conflict with one of its own constitutional limitations. It never rains but it pours. A body capable of one blunder is liable to another.

The fifth restrictive rule reads as follows:

> The General Conference shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal; neither shall they do away the privileges of our members of trial before the society or by a committee, and of an appeal.

The design of this limitation is to preserve inviolate the right of our ministers and members to trial and appeal. It proceeds upon the principle that a man is innocent until proven guilty. It aims to protect him in his most sacred rights until the facts in the case are lawfully developed.

Under the constitution of the Methodist Episcopal Church every minister and member acquires rights which he never had before, and of which he cannot be deprived without due process of disciplinary law. Church membership, says Bishop Morris, secures "an interest in all church property, which in houses of worship, parsonages, cemeteries, and institutions of learning, with their ground plats, amounts to at least sixty millions of dollars." It provides, also, for a full share in all religious privileges. "This includes an interest in her sympathy, her prayers, and her ample means of religious instruction and encouragement." Annual Conference membership likewise secures to a Methodist preacher constitutional rights from

* Curtiss: *Study of the Constitution of the Methodist Episcopal Church*, p. 71.

which he cannot lawfully be sundered without proper procedure. He is a stockholder in whatever material values the Conference may become possessed of by bequest or otherwise. He is a sharer in the benefits of the itinerancy, which is supposed to provide for every effective preacher a charge to serve.

Yet the General Conference of 1880, by some strange freak of "conscious omnipotence," enacted a measure squarely intended to deprive certain ministers of their rights under the constitution. Turn to the Discipline and read paragraph 183:

> When a traveling preacher is so unacceptable, inefficient, or secular as to be no longer useful in his work, the Conference may request him to ask for a location, and if he shall refuse to comply with the request, the Conference shall bear with him till the session next ensuing, at which time, if he persist in his refusal, the Conference may, *without formal trial*, locate him, without his consent, by a vote of two thirds of the members present and voting.

Of the utility of this unique scheme for ousting preachers from their Conference relations I do not now propose to speak. If such an arrangement for handling the "poor sticks" is really necessary, there is a way to make it lawful; but the conditions have not yet been complied with by the General Conference.

The history of this strange piece of legislation may not be without interest. The General Conference of 1872 adopted a resolution which read as follows:

> *Resolved*, That the bishops be, and are hereby requested, to appoint a commission of six persons, three ministers and three laymen, whose duty it shall be to prepare gratuitously a succinct code of ecclesiastical jurisprudence and procedure, embracing the general principles applicable to church trials, which code shall be reported to the next General Conference.*

At the General Conference of 1876 this committee presented a majority and a minority report, both of which, on the sixth day of the session, were referred to a special committee of nine. For nearly three weeks this special committee wrestled with the difficult questions involved, then made its report to the General Conference, which proceeded during its last hours to discuss its several items, until finally, weary of the consideration, it indefinitely postponed the whole matter, requesting

* *Journal of the General Conference*, 1872, p. 294.

the bishops to appoint a new commission of five, "to whom the report which had been submitted, and the whole subject of an ecclesiastical code, might be referred."

At the General Conference of 1880 the report of this new committee was presented on the second day of the session, and on motion of Dr. Buckley was made the order of the day for the next Friday, the sixth day of the session. Meantime a special committee of eleven was ordered to prepare a report on the code, submit it to the Conference, and that it be discussed on Tuesday, the tenth day of the session. This committee reported, and the report was recommitted, and further time granted. On the nineteenth day, on motion of Dr. Buckley, it was ordered that the consideration of the report of the Committee on Ecclesiastical Code be made the order of the day for Tuesday, the twenty-first day, and it was taken up three days before adjournment and received consideration.

As first presented by the committee appointed in 1876 the item relating to the location of unacceptable ministers read as follows:

1. If a traveling minister is accused of being so unacceptable, inefficient, or secular as to be no longer useful in his ministerial work, the Conference may refer the case to a select number of nine judicious members, who shall investigate the case during the session of the Conference, and if they, upon the evidence which shall be duly recorded, judge the complaint to be well founded, the select number may, if the accused will not voluntarily retire, locate him without his consent.

2. But in all such cases the accused shall have the right to appeal to the Conference court of appeals, and the case shall be determined by the recorded evidence taken by the select number.*

For some reason or other the above formula did not suit the special committee, and in the final report the paragraph appeared in the form in which it entered the Discipline, and was adopted without any recorded debate.

No sooner had the law taken effect than some of the Conferences began to avail themselves of its provisions. Among these was the New York East. At its session in 1881 that body requested Seneca Howland to ask for a location. He failed to comply with the request. Consequently, at the session of 1882 a resolution was introduced to locate him without his

* *Journal of the General Conference*, 1880, pp. 80, 81.

consent. Some one interposed an objection that the Conference could not legally take such action, because the fact, required in paragraph 183 of the Discipline, that "he is so unacceptable, inefficient, or secular as to be no longer useful in his work," has not been ascertained by this Conference by any proper or judicial investigation, and therefore the proceedings now proposed are not in order.

Whereupon Bishop Simpson ruled, that "the case has a right to proceed now without any form of trial, the Conference having, at its last session, requested him to locate on account of secularity, so answering the requirements of paragraph 183 of the Discipline."

At the General Conference of 1884 this case came up on appeal. The journal shows that on the fourth day of the session John A. Roche and thirty-seven others called attention to the facts by a memorial, which was referred to the Judiciary Committee. On the twentieth day of the session the Judiciary Committee brought in its report, saying: "We find that the rulings of the bishop and the action of the New York East Conference in the location of Seneca Howland without his consent are in accordance with the law of the Church, and recommend that they be confirmed." The report was adopted.

It will be observed that neither Bishop Simpson in his ruling, nor the Judiciary Committee in its finding, passed upon the constitutionality of the law, as the objection in the Annual Conference contemplated, but only upon the lawfulness of the Conference action as related to paragraph 183 of the Discipline. It would seem as if both parties set out to miss the mark and succeeded, while Seneca Howland went down before their shots.

That the General Conference of 1884 was in no temper to modify or rescind the unconstitutional paragraph is evident from the fact that it buried the following very important resolution, introduced by T. B. Neely on the twenty-second day:

Resolved, That paragraph 183 of the Discipline be stricken out, and the following inserted in its place:

¶ 183. Whenever a traveling preacher is accused of being so unacceptable, inefficient, or secular as to be no longer useful in his work, through his own fault, it shall be the duty of the presiding elder to inquire into the case, and, if there be found sufficient cause he shall admonish him; and if, in a reasonable period,

he show no improvement, it shall be the duty of the presiding elder to take with him two or three members of the Conference and remonstrate with him concerning his conduct; and if he shall not improve, he shall be brought to trial before his Conference, and, if found guilty, he may be located, but he shall have the right of appeal, as in other trials.*

The provisions of the above paragraph, had they become law, would have been in harmony with the limitations of the fifth restrictive rule, but they did not become law.

At the General Conference of 1888 the present writer submitted a memorial calling attention to the unconstitutionality of paragraph 183, and asking that it be referred to the Committee on the Judiciary. This was done for several reasons:

1. To get a report on the merits of the case, independent of any personal complications, which are always connected with trials and appeals.

2. To obtain a decision from a competent authority, in order, if possible, to settle the point forever that any legislation designed to deprive Methodist ministers of their Conference rights without form of trial is unconstitutional.

The Judiciary Committee of the General Conference bears close analogy to the judicial department of our general government, which has authority to adjudicate upon the question whether acts of legislative or executive power are in conformity with the requirements of the fundamental law. Curtis, in his *Constitutional History of the United States*, says:

> On the one hand, the judicial department is to see that the legislative authority of the union does not exact of individuals duties which are not within its prescribed powers, and that no department of the general government encroaches upon the rights of any other, or upon the rights of the States; and, on the other hand, it has to see that the legislative authority of the States does not encroach upon the powers conferred upon the general government, or violate the rights which the Constitution secures to the citizen. All this may be, and constantly is, involved in judicial inquiries into the rights, powers, functions, and duties of private citizens or public officers; and, therefore, in order that the judicial power should be able effectually to discharge its functions, it must possess authority, for the purposes of the adjudication, to declare even an act of legislation to be void, which conflicts with any provision of the Constitution.†

* *General Conference Journal*, 1884, p. 268.

† Vol. i, p. 592.

With the same idea in mind respecting the competency of the Committee on the Judiciary to render an authoritative decision concerning the famous paragraph under consideration, we submitted to the last General Conference, early in its session, the following memorial:

Whereas, The fifth restrictive rule provides that the General Conference shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal; and

Whereas, Paragraph 188 provides for the location of certain preachers "without formal trial," therefore,

Resolved, That the Committee on the Judiciary be requested to consider and report to this body whether paragraph 188 is not an infringement upon the rights of our traveling preachers under the constitution of the Church.

At the twelfth session (see *Daily Christian Advocate*, May 15, 1888), the committee, through its chairman, Dr. S. F. Upham, presented the following report:

REPORT OF COMMITTEE ON THE JUDICIARY.—NO. IV.

We have carefully considered a paper signed by James H. Potts, of the Michigan Conference, asking us to consider whether paragraph 188 of the Discipline, which provides for the locating of unacceptable, inefficient, or secular preachers without formal trial, "is not an infringement upon the rights of our traveling preachers under the constitution of the Church," and report that, in our opinion, the said paragraph is unconstitutional.

S. F. UPHAM, *Chairman*,
C. W. SMITH, *Secretary*.

Dr. Upham moved the adoption of the report.

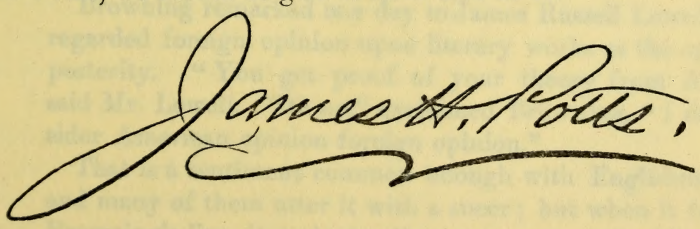
Dr. Buckley held that the finding of the committee was erroneous, and contrary to the judgment of a number of General Conferences, and asked that the report be referred back to the committee for more explicit statement.

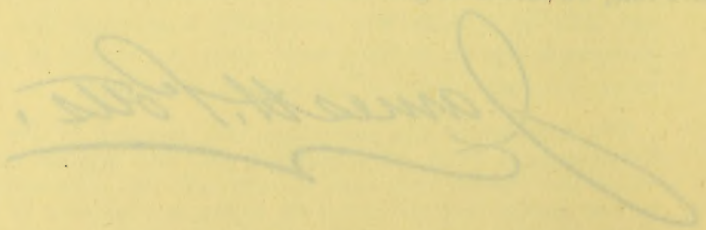
Dr. Queal, as a member of the Judiciary Committee, stated that the question had been fully discussed in the committee, and that the opinion was practically unanimous that the said paragraph was an infringement upon the rights of preachers under the constitution of the Church. He said:

We considered this paragraph 188, enacted by the General Conference in 1880, in connection with the organic law under which the Church from 1836 to 1880 held and administered that no one should be deprived of his rights as a member of the itinerant ministry without trial and appeal; and because we found

that before 1836 there were several cases of location and appeal taken to the General Conference, and the General Conference in each instance directed the return of the brother to his Conference; in the presence of these facts, and in connection with what seemed to us a plain infraction of the law of the right of trial and appeal, we decided that this was an unconstitutional paragraph.

After some further discussion Dr. Buckley's motion was carried, and the report was referred back. Within a day or two afterward the committee was relieved of the consideration of all abstract questions of law, and therefore did not again report upon this question. As a consequence, it was not brought before the General Conference for final action. But the case is clear, and practically settled. The General Conference of 1880 violated the constitution in enacting the law of location without form of trial. The ablest committee of the General Conference of 1888 went carefully through the whole question step by step, and reached this practically unanimous conclusion; yet because of the disposition of some delegates (who had previously been very solicitous for the inviolacy of the constitution) to question every thing, it was again covered up in the committee. The result is, our present Discipline still contains the unconstitutional paragraph (193), and under it, for aught we know, some of our traveling ministers who submitted themselves to two years' probation, passed all the required examinations, and then upon the vote of their Conferences were incorporated into the itinerancy, and thereby acquired rights which no mere show of hands can lawfully deprive them of, are being thrust out of their constitutionally guarded relations without a chance to defend themselves in formal trial. It is too bad. If any man in Methodism can prove the paragraph aforesaid (however convenient and useful it may be regarded) not to be a gross encroachment upon the rights provided for in the fifth restrictive rule, we should be glad to have him do so.





Art. IV.—ROBERT BROWNING.

In the latter part of 1883 Richard Watson Gilder wrote:

> "Look at Browning! how he keeps
> In the seventies still a heart
> That never sleeps—
> Still an art
> Full of youth's own grit and power,
> Thoughts we deem to boys belonging,—
> The Spring-time's flower,
> Love and longing."

Men marked in fond regret that, with Tennyson and Whittier and Holmes, Browning had passed the golden line of three-score years and ten; and yet they rejoiced that, with eye undimmed and mental force unabated, he was still singing "from under the thatch of his gray hair;" tender-hearted, wise, alert, and persistently bent on testing to the full the possibilities of each added year of grace.

But even to such rare souls God's good time must come, when the silver cord shall be loosed, and the golden bowl be broken. We were, therefore, not surprised when, on the twelfth of September, 1889, the mournful words were flashed from beautiful Venice to the ends of the earth: "Browning is dead!" and our rare poet again took up his pen and wrote:

> "On this day Browning died?
> Say, rather: On the tide
> That throbs against those glorious palace walls;
> That rises—pauses—falls,
> With melody, and myriad-tinted gleams;
> On that enchanted tide,
> Half real, and half poured from lovely dreams,
> A soul of beauty—a white rhythmic flame—
> Passed singing forth into the eternal beauty whence it came."

Browning remarked one day to James Russell Lowell that he regarded foreign opinion upon literary works as the opinion of posterity. "You get proof of your theory from America," said Mr. Lowell. "O no," exclaimed Browning, "I don't consider American opinion foreign opinion."

That is a sentiment common enough with Englishmen now, and many of them utter it with a sneer; but when it fell from Browning's lips, it undoubtedly was pronounced with a gener-

ous meaning which will make glad the heart of every American man of letters.

The poet did not forget that the English language is one the world over, and while, with him, our historic Declaration of Independence covered our literature as well as our government, he rejoiced in America's distinctive realm of letters as a mother rejoices in the stature, vigor, and beauty of her daughter.

But he had a personal reason for this opinion, for, as Mr. Curtis has recently reminded us, Margaret Fuller's review of his early dramas, and the "Bells and Pomegranates," written more than forty years ago, was the first important tribute to his genius, in which this country welcomed him sooner and more warmly than his native land. And, by the way, a French critic, Larousse, has recently expressed the opinion that Browning was himself more an American than an Englishman in temperament. From that day until now his influence among us has strengthened and widened. Here are his most loving disciples, his most appreciative critics, his most numerous, as well as most attentive, audience.

The purely biographical facts of Browning's life are soon set down. He was born at Camberwell, a suburb of London, on the 7th of May, 1812. His father was a scholarly man of refined tastes, by occupation a clerk in the Bank of England. He enjoyed a reputation for some skill as a poet, especially in the use of the heroic couplet, and his famous son frequently declared that his father had more true poetic genius than himself.

Of a loving and sympathetic nature, the father took great pleasure in the development of his son, and at the proper time asked the lad what he intended to be. Robert knew that on coming to manhood he would have enough to keep him in comfort, and he did not care to be rich, so he frankly expressed his choice of a literary career; and as he had already written some very respectable verses, and his only sister—he had no brother—was enthusiastically on his side, the conclusion was at last reached in the family councils that he should be trained to be a poet. From that time all his studies were in that direction.

His education proceeded at the school in Dulwich, then with a tutor at home, and finally, his family being dissenters, was completed at the London University. He wrote verses at a very early age, and also manifested an aptitude for painting.

His earliest poems show the influence of Byron, and an imitative reaching after mere melody and gorgeousness of language at the expense of thought; but through the kind advice of literary friends, which the boy had sense enough to heed, he gradually corrected that tendency. When about thirteen years old, by a happy accident, and the good taste of his mother, he came into the possession of the works of Shelley and Keats, neither of whom was much known in literary circles, although Shelley had been dead three years, and the result was a complete revolution in his conceptions of poetic art. "The dust of the dead Keats and Shelley turned to flower-seed in the brain of the young poet, and very soon wrought a change in the whole of his ambition." In his maturity Browning was unlike either of these great poets; but, at the right moment, he was aroused and turned in the right direction by their combined healthful influence.

Like a fledgeling he now began to try his power of wing in song by short flights of lyrical composition; after which, growing more confident, he planned a series of monodramatic epics, audacious, to be sure, and fore-ordained to failure, but clearly revealing the germs of power which were beginning to quicken in the heart and brain of the future master.

Only one of these, "Pauline," survives. It was greatly admired by the family and friends, and was published anonymously at the expense of an indulgent aunt; but it attracted no public attention, and went unacknowledged by its author until as late as 1867, when, to save it from the ravages of literary pirates, he reluctantly gave it its right place, as the first of his literary children, in an edition of his collected works. Some of his friends were, however, quite enthusiastic over it, and, curiously enough, with a knowledge of the author's name, it fell into the hands of John Stuart Mill—who was only six years the senior of Browning—who was highly delighted with it, reading it over and over again, and covering the blank leaves and margins of his copy with annotations and remarks. At the death of Mill this identical copy came into Browning's possession, who prized it highly. We are told that the late John Forster took such an interest in this volume that he borrowed it, and when he died it passed, with his library, into the possession of the South Kensington Museum, where the curious relic of the youth of two eminent men has at last found a resting place.

As a poem "Pauline" has little real merit, and is quite inferior to the first crude booklets of Keats, Tennyson, and Poe; while it is immeasurably behind "The Embargo" and "Thanatopsis," both written before Bryant was nineteen years of age.

The publication of "Pauline" was followed by a year or more of travel in Russia and other European countries, including a somewhat protracted stay in Italy.

"Paracelsus," his second poem of any importance, was published in the summer of 1835. It attracted no general attention, but it made some friends for its author among men of culture and literary influence. Its many defects were contemptuously pointed out by the two or three reviews which deigned to notice it; the *Athenæum* particularly warning the author that it was useless to reproduce the obscurity of Shelley minus his poetic beauty. But a few choice minds recognized in it the strong utterance of a fresh voice, and spoke well of the young poet, and sought his acquaintance. Among these were John Forster, who praised "Paracelsus" in the *Examiner;* also Talfourd and Walter Savage Landor, the latter of whom soon became his intimate friend. William Wordsworth likewise spoke flatteringly of Browning in his presence, and said he was proud to drink his health. The noted actor, Macready, declared that here was a tragic poet to his mind. Macready meeting Browning on the stairs one day laid his hand on his arm and said, "Write a play, Browning, and keep me from going to America." Browning at once replied, "Shall it be historical and English? What do you say to a drama on Strafford?" The actor expressed himself satisfied, and Browning immediately set to work reading up the historical part of the subject and laying out his plan. He wrought with such diligence and enthusiasm that in a few months the tragedy of "Strafford" was finished and brought to Macready, who was delighted with it, and put it in rehearsal early in 1837, and brought it out on the boards of the Covent Garden Theater.

Edmund M. Gosse, who is the chief authority on Browning's early life, repels with indignation the statement, so often made by those who assume from insufficient and unreliable data to write Browning either up or down, that his plays have been sorry failures on the stage. Mr. Gosse declares that the three principal plays Browning designed for the stage were all suc-

cessful at the first, and "owed it to fortuitous circumstances that their tenure on the boards was comparatively short."

The epic of "Sordella," one of the most characteristic of his works, was printed in 1840. Every body knows that it was a failure from a money point of view. Stedman calls it the "renowned nondescript," "a fault throughout in conception and execution," "a chaotic mass of word-building," which characterization is not far from just.

About this time Edward Moxon, the publisher, proposed to print some of Browning's poems as pamphlets, using cheap type, and selling them at a very small price. Accordingly in this manner was brought out the celebrated series entitled "Bells and Pomegranates," which was a gratifying success, and effectually introduced the young poet to the general public. *Pippa Passes* made the first number, and the delightful pastoral sprang at once into the popularity which it has ever since enjoyed. In this series *The Pied Piper of Hamelin* was introduced to "pad out" a number, the author regarding it as a simple *jeu d'esprit* of little worth. The printing of it was, however, a happy accident; for, as a bright and tuneful herald, it soon made its author known and loved in thousands of homes where otherwise he never would have penetrated. In 1843 *A Blot on the 'Scutcheon* was produced, at Macready's request, and proved a brilliant success, drawing crowded houses.

On the 12th of September, 1846, Browning was married to Miss Elizabeth Barrett, who was then an invalid of thirty-seven. She had already been before the literary world for twenty years, and had written more and better poetry than any other English woman. The story of their love is one of the dearest and sweetest ever told. It was a union of heart, of intellect, and imagination. For fifteen years and more they were a poetic inspiration to each other. They harmonized perfectly in their theories. So far as Browning was concerned those were the years of his most important growth, though not of his greatest activity with the pen. Their wedded life was spent in Florence, Italy, where, in a pretty cemetery, the remains of the poetess now lie. Several of our countrymen, notably Story the sculptor, and Hawthorne, in his *Italian Note Book*, have given us delightful glimpses of the home-life of the Brownings in their hospitable Casa Guidi palace, and pictured for us

the two poets when their intellectual and social powers were at their best.

During the fifteen years of their married life Mrs. Browning produced her best work, winning for herself the title of the English Sappho, and realizing her fondest dreams of literary success. She died in 1861, and immediately after the sad bereavement Browning returned with his son, then twelve years of age, to England, and established his home in London, over which his unmarried sister presided, and where he lived to old age. He never revisited Florence after the death and burial of his wife. But he never lost his fondness for Italy; spending a part of each year in that sunny land, sometimes in Venice, and sometimes in Asalo, a village not far distant, the name of which he immortalized in the title and dedication of his last little volume of poems.

Browning's poetry addressed to his wife is of the very highest order. Nowhere can be found a sweeter tribute than the dedicatory poem in which he presents her the volume he has written, and wishes he might see the sonnets Raphael wrote to his wife, or the angel Dante drew, with inexperienced pencil, for his Beatrice. In another poem he watches her

> "Reading by firelight, that great brow
> And the spirit-small hand propping it
> Mutely—my heart knows how—
> When if I think but deep enough,
> You are wont to answer, prompt as rhyme."

Again he addresses her in these lines:

> "God be thanked, the meanest of his creatures
> Boasts two soul-sides, one to face the world with,
> One to show a woman when he loves her.
> . . . . . .
> This to you—yourself my moon of poets!
> Ah, but that 's the world's side—there 's the wonder—
> Thus they see you, praise you, think they know you."

Browning's long residence in Italy could not fail to have a powerful influence in forming the fabric of his mind. Few men not native to the soil have acquired such an exact knowledge of the Italian life and language. He mingled with all classes of the people, and made himself familiar with their modes of thought. He studied ancient as well as modern Italy. He loved to explore the old monasteries and libraries and the

archives of ancient families; prying into all forms of mediæval lore. His mind became saturated with Italian legend, history, and literature. He was especially familiar with the peasantry, and life in the dreamy old towns in out-of-the-way corners of the country, where he gathered vast stores of curious folk-lore. He was loaded down with the accumulated treasures of his wanderings and studies. His natural fondness for painting and music led him to an enthusiastic study of Italian art, in all its forms, until he became a most discerning critic and an acknowledged authority in this department.

The effect of his Italian life and researches is clearly seen in his poetry, not only in his choice of subjects, but in his peculiar treatment of them. His mode of thought, his imagery, his allusions, his illustrations, his very art, are largely Italian. His philosophical insight, his poetical imagination, and his dramatic power were all stimulated by the peculiar mental and moral atmosphere of his Italian days. In their love of Italy the two Brownings were well agreed. They aided not a little the heroic struggles of that tyrant-and-priest-ridden country for liberty and unity. They were cordially hated by the misrulers of the land, but their English citizenship was an abundant protection.

If Robert Browning's work was to enshrine the past history and literature of this country in verse and drama, and to present pictures of its modern life and thought, his wife's was the no less poetic mission of singing its wrongs, its hopes, and as much of its final victory as she was destined to behold.

We are thankful that Mrs. Browning was permitted to live until the heaviest chains were broken from Italia's limbs, and to write, when Victor Emmanuel made his triumphal entry into Florence, "This is our beautiful Italy's birthday." Scarcely had the patriot statesman, Cavour, passed away, with the words, "A free Church in a free State!" upon his dying lips, when the "poet for Italy" came to her translation, exclaiming, "It is beautiful! It is beautiful!" Free and grateful Florence has inscribed upon the walls of her Casa Guidi home a noble tribute to the poetess whose "chain of golden verse linked Italy to England," while the cultured and liberty-loving of all nations make devout pilgrimage to her simple tomb beneath the sunny skies she loved and sung so well. Robert Browning lived to see a united Italy shake off the bonds of her religious as well as

political thralldom, and take her rightful place in the great family of independent, progressive nations. With the shouts of the happy populace in his ears, and the memory of past joys in his heart, the poet sang this love-song to the land which rivaled his native England in his affections:

> "Italy, my Italy!
> Queen Mary's saying serves for me
> (When fortune's malice
> Lost her Calais),
> Open my heart and you will see
> Graved inside of it, 'Italy.'
> Such lovers old are I and she:
> So it always was, so shall ever be!"

Browning must be read and *studied* as a great poetic force, whose literary genesis it is difficult to trace. He has founded no school of poetry, but he is likely to wield a powerful influence in the art of poetry for all time to come.

The first phase of his genius which calls for recognition and careful examination is his peculiar dramatic gift. I say peculiar, because, as Stoddard has so well said, "Browning cannot be accounted for, or no more accounted for than Shakespeare, who no more belonged to the family of dramatists over whom he was dominant than Browning belonged to any family of dramatists whatsoever." The quality of Browning's genius is essentially dramatic. He is entirely unconventional. He has not formed himself upon the established dramatic models. As a dramatist, he is subjective rather than objective. His look is inward rather than outward. He is given to representing his own nature rather than grouping together and skilfully placing in dramatic situations events and characters from real life; still he is by no means devoid of dramatic insight, the gift of reading other men's hearts. The dramatic spirit and purpose, "the sacred rage and fire," are always there, and not infrequently high dramatic art as well. He adopted the form of the play because it opens such a field for the display of emotional power, and makes more real and impressive those motives and passions which are there personified. Browning is called the poet of psychology. He explores the secret recesses of the soul, and follows so persistently the subtlest workings of the mind that it is impossible to set the results before the world with entire success in depicted acts and situations. Hence, as a playwright, he is not always success-

ful; but in the ultimate mission of the dramatist he never fails. He fastens the attention; he moves the soul; he impresses his message upon the mind with such vividness that it cannot be effaced. His thought is henceforth a mental and moral force with the reader. In short, he thoroughly accomplishes his purpose.

For the reasons above given his plays are chiefly closet dramas, and not compositions for the stage; indeed, from a poetic stand-point, his best dramatic verse is found in the plays which could not be successfully enacted. In some of these his art is of the highest order; and in lucidity, smoothness, sentiment, grace, passion, and poetic handling they are superior to his longer and more pretentious poems. The best of his dramas are characterized by an admirable unity of spirit. The action, too, is logical, unfolding step by step in harmony with the most approved principles of dramatic art. Therefore, each play must always be considered and judged as a whole. Very few of his scenes can be detached from their connections and satisfactorily presented or studied by themselves.

His dramas, however, must yield precedence to his dramatic lyrics and romances, in which his genius is at its best, and his success complete. Here his originality does not suffer from the just restraints of art, and his genius conforms more gracefully to the laws of fine construction and expression. Their variety and excellence are great, and they easily take rank with the very best English verse. They furnish opportunity for the portrayal of single characters and specific moods in which he is so skillful and pleasing.

No poet since Shakespeare has possessed such a keen eye for the inner life as Browning, or portrayed human life and character with such vividness and variety of treatment. He revels in the inner drama of the soul. At this point, however, he suffers in popularity from his tendency to deal with the individual rather than the general. He is not given to the study of those feelings which are common to all men, and therefore form the basis of that poetical expression which is most popular. He loves, rather, to take an individual soul and its peculiarities in their growth or decadence. Hence we must get well acquainted with his characters before we can either understand or be very much interested in them. At first the head only is

exercised, and that is chilling business. But if we persist, the heart will soon be enlisted and set to work; then the sympathy becomes deep and true. As a true seer, he seeks to fathom the deepest depths of the human heart; for he knows that there life's greatest secrets must be sought. Discarding the conventional drama, his genius "takes for a worthier stage the soul itself, its shifting fancies and celestial lights, with all its grand orchestral silences to keep the pauses of the rhythmic sounds." And no poet has thought more nobly of the soul, or dropped his plummet into its profoundest depths to better purpose than he; for his comprehensive philosophy has led him to treat it as, in its essence, supernatural. "Mind is not matter, nor from matter, but above." Even when the supernatural soul is restrained or enslaved by the natural, Browning shows us clearly that in its awakening its tendency is toward freedom; it becomes more and more "responsive to higher souls, and to the divine." Truth is the great awakener. God's word of power and promise to the soul is: "Ye shall know the truth, and the truth shall make you free." Browning's philosophy led him to magnify the soul's "inherent possessions" at this point; for he makes Paracelsus to say: "Truth is within ourselves; there is an inmost center in us all, where truth abides in fullness, and around, wall upon wall, the gross flesh hems it in, this perfect, clear perception—which is truth. And to know rather consists in opening out a way whence the imprisoned splendor may escape, than in effecting entry for a light supposed to be without." This "imprisoned splendor" cannot be brought out by what is born and resides in the brain. "It is the mission of all great personalities—of all the concrete creations of genius—to bring this out into distinctness and vital glow;" and among these Browning gives first place to the ultimate, absolute Personality, which is Christ, the God-man.

Scattered as gems through his poetry are passages which give beautiful expression to the idea that earthly life is a tent-life, and as such it must be lived and studied; as such, alone, can it be made to harmonize with the soul's higher aspirations and desires. In the tragedy of "Luria" Domizia is made to say:

> "How inexhaustibly the spirit grows!
> One object she seemed erewhile born to reach
> With her whole energies, and die content—

So like a wall at the world's edge it stood,
With naught beyond to live for—is that reached?—
Already are new, undreamed energies
Outgrowing under, and extending farther
To a new object; there's another world!"

Browning frequently reminds us that the soul's only salvation from decay and torpor is in constant striving for that which is higher and better. "The soul must rest in nothing this side of the infinite." But he would have this life kept from being over-spiritual by a wise and loving recognition of the claims of present conditions. His spirituality is, therefore, of a healthful sort. "Let us cry, 'All good things are ours, nor soul helps flesh more, now, than flesh helps soul!'" In the right sense Browning is a believer in, and a lover of, this life. A robust, healthful, happy man himself, even down to old age, the poet could hardly help giving us many pictures of the fullest physical life; but his rare spiritual insight and his fidelity to the gift of prophecy made his ultimate teaching safe and inspiring. His loftiest thoughts and aspirations were ever toward "a better country, that is, a heavenly." He loved nature, else he had been no poet; and he sang of nature, clearly and sweetly, but ever "as the background and accompaniment of human life." His familiarity with the living souls of men, and the rare strength of his imagination, enabled him to set forth more, and more different, types of men and women than any modern poet, while the distinctiveness and variety of his characters have never been surpassed, if ever equaled, in either poetry or romance.

Browning's three dramatic masterpieces are *Pippa Passes*, *A Blot on the 'Scutcheon*, and *Colombe's Birthday*. The last named is a vigorous and attractive little drama. It is too intellectual for the average audience. Its thought is subtle, its dialogue elaborate, and its entire movement eccentric; but with cultivated readers it has always been a favorite for the charm of its poetry and its keen analysis of character. *A Blot on the 'Scutcheon* is a strange commingling of tragic strength with weakness, improbabilities with skillfully contrived situations, stilted language, in which youth and yeomen talk like sages, with passages of the purest poetry and pathos. Despite its defects, we instinctively realize that it is the work of a great poet. No poet ever delineated the hopes and the fears, the

sweetness and the sadness, the joyfulness and the tragedy of first love so truthfully, tenderly, and triumphantly as Browning in this drama.

The scene of *Pippa Passes* is at Asalo, in Italy. Its spirit and form are Italian. Its characters are all the product of that land of poetry and passion. Its range is limited, but its conceptions are strong and harmonious, and are worked out with surpassing skill. The action is sometimes almost painfully intense, while the sweetness and pathos are unsurpassed in literature. Browning reaches his high-water mark in *Pippa Passes*. There are grave faults, as, for example, when some of the characters are too wise and learned for their station, and simple peasants speak the language of scholars; but we have become accustomed to this in Browning, and, in this case at least, we are amply recompensed by the strength and delicacy of the conception as a whole, and the indescribable grace of many parts. The play is original, romantic, subtle in many passages, but clear, rich in warmth and color, and successfully appeals to the heart as well as to the head. It gratifies the most refined poetic taste, while at the same time its moral influence is pure and elevating. Even the passages that treat of gross passions are far from debasing, and righteousness is divinely triumphant in the end.

The public was first won to Browning by *Pippa Passes*. In no other of his productions is the originality of his manner more apparent than in this: the poet sings his own song in his own way. His music is not the music of the critics, and cannot be described by their vague phrases, or classified by their inflexible standards; but it has the genuine ring. Beauty is multiform in its expressions. There is the quiet beauty of the stream and meadow, the romantic beauty of Lake George or Lake Como, and the rugged beauty of the Sierras or the Yosemite. Browning's beauty is often of the latter sort, but it is none the less true because undeveloped natures, that recognize only the metes and bounds of a certain school, cannot compass it. Standards of style must vary, and it is the mission of strong souls to strike out beyond prescribed limits and teach the world fresh lessons of the possibilities of a true art.

Browning's favorite and most successful form of presentation is the "monologue," which he has brought to a higher degree

of perfection than any of his predecessors. In the monologue the depicting of character and psychological phenomena is the chief purpose. The narrative is subordinate, and used only to throw light upon the personages. The interest of the poem is centered in the inner life. To be perceptible to the outsider a train of thought must be revealed by the person in whose brain it is evolved. Soliloquy is more or less unnatural and stiff, but the monologue lends itself readily to this purpose. It is addressed to a second person. It is therefore accounted for, is natural, and does not startle or weary us. The little action required gives sufficient pause and rest, while there is the further advantage of a definite object in view. While we listen, the speaker naturally, of necessity and without reserve, utters his full thought, revealing his soul's innermost life. Most of Browning's poetry is in this art form. Thus speakers not only reveal their own characters, but, directly or reflexively, the characters of others. This gives abundant opportunity to set forth the entire range of "soul-mood," or experience, movement, and motive of life. Subtle reasonings on close or curious questions of philosophy, morals, or art may be easily introduced, theological nuts may be cracked, and social riddles solved without infringing upon the rights of any body or ignoring any prescribed limitations. Browning has thus drawn to himself many thoughtful and earnest people by his wise and skillful treatment of some of the highest questions which have ever engaged the human mind. His philosophical thought repels some who seek for other things in poetry, but it attracts others with irresistible force. They delight in his study. To them he is an inspired teacher.

One of the most characteristic illustrations of the monologue is the short poem entitled "My Last Duchess," which seems perfect in artistic treatment. In it a certain duke is made to reveal to a second person, who comes to negotiate a marriage between the duke and a count's daughter, a cruel tragedy, in which, with cold and relentless villainy, he had broken the heart of his first duchess, and proved the utter blackness of his own soul. Jealous of her kindness to others, and of her virtuous pleasure in society, by his commands he succeeds in shutting off all her life-currents, blighting her fresh and sparkling spirit, until she sinks slowly and uncomplainingly away. This he re-

lates with pride, and in sentences terse but full of meaning, and terrible in their suggestiveness, while displaying the portrait of his dead wife, and commenting on it and other works of art in his gallery with all the pride and skill of a *virtuoso*. It is a masterly sketch, introducing a method of soul-analysis and revelation more subtle and effective than any before known to literature. Striking examples of this art-form are found elsewhere in Browning's works. Among them are "Paracelsus," "Bishop Blougram," "By the Fireside," and "Andrea del Sarto."

The monologue, as an habitual method, has its serious drawbacks. It often must begin with an abruptness which is startling and unpleasant, as well as difficult to understand. It also encourages a compactness of expression and closeness of texture which wearies the general reader, and is only agreeable to the initiated, who alone learn to prefer it to a more transparent and copious diction.

Just at this point the question of Browning's eccentricities and alleged obscurity presents itself. It has long been the fashion with those who do not fancy Browning—and, perhaps, have never read him—to dismiss him with the supercilious charge that he is obscure; as though that were his regular habit, and therefore fatal to his claims as a great poet. It is true there are many poetic and verbal riddles scattered through his pages, and some "poetry that neither gods nor men can endure or understand;" but that fact by no means represents the general character of his work, a large proportion of which is unsurpassed for clearness, exquisite exactness of expression, and charm of manner. Browning is the most intellectual of modern poets, with a constant tendency toward philosophical discussion, and a deep-rooted fondness for psychological investigation. His knowledge is vast, and his material almost limitless. As Emerson said, "he is always a teacher." He has so much to say, and his sense of its importance is so great, that he has no use for rhetorical tinsel, and no space for unnecessary amplification of ideas. He would leave something to be understood by the intelligent reader. Starting the reader in the right direction, he is fond of leaving him abruptly to arrive at a full comprehension by his own mental force and acuteness. To trained and active minds this is very agreeable, permitting them to taste some of the de-

lights of discovery. But to the uncultivated or indolent it is tiresome business; the page is meaningless, and their animosity is sometimes aroused, for they more than suspect that the poet is trifling with them, and laughing in his sleeve at their discomfiture. It is quite true that much of Browning's verse is not easy reading. It is too thoughtful for that. He puts the thing in a nutshell when he says in a letter to a friend, "I never pretended to offer such literature as should be the substitute for a cigar or a game at dominoes to an idle man."

Usually the difficulties all vanish when we are willing to bestow a little labor upon Browning, and the result is ample compensation for the effort. His own mind was seldom or never obscure. No man ever surpassed him in vigor and keen-sightedness. It is his short-hand style that plays the mischief with us. Whether he was wise or otherwise in adopting such a style is a matter about which there will always be two opinions, even among the most intelligent men. He deliberately sacrifices much to strength, and has a mortal antipathy to the commonplace and smooth. His habitual fear of over-refinement has often betrayed him into a ruggedness which is not always agreeable. But that is his way, and, to say the least, his jolting verse is forcible, and acts as a sort of mental tonic when the softer, sweeter lines of inferior singers pall upon our taste. Variety is essential to our thorough instruction and enjoyment. Every true poet has his place, and Browning is just as necessary to us as Tennyson with his "faultily faultless" verse, or Whittier with his wild-wood notes. Each in his appointed place is as great and good as the other.

With few exceptions the great poets sing sweetest when they sing of love; and as a poet of love Browning is second to none. In his contributions to that branch of the divine art there is a charming combination of vigor, enthusiasm, variety, and volume. Every mood of the passion is faultlessly voiced. "The Last Ride Together," "In a Gondola," "Love Among the Ruins," "Love's Immortalities," and many others, in all essential qualities come as near perfection as any verses ever written on this subject. Their charm consists partly, however, in the skillful admixture of other attractive things with the love-verses. This gives variety and strength, and forestalls insipidity. Even here the head claims full equality with the heart; while wisdom and

emotion, sentiment and logic, are happily blended. For the most part he has, in his emotional poems, given us that true passion which ennobles art; although it is easy to see that, under other conditions, he might have become a mere poet of passion: a ready prey to the doctrine of "elective affinities," and the prurient heresy that, "Love is the only good in the world."

Of Browning's philosophy it may be said that the scientific and metaphysical bent of his mind always led him beyond the mere external beauty and emotional interest of human life to the great and general truths which they illuminate. To him even the ordinary events of life are rich in abstract teaching; and while he faithfully depicts scenes and characters, he is constantly seeking after the underlying, far-reaching, universal truth, the discovery and teaching of which can alone make his effort successful. One of his disciples has said: "The philosophy of Browning, if it may be so called, consists in the sense of a discord in life, and in faith in an ideal in which this discord shall be solved." Nowhere has the poet been more faithful to this philosophy, more clear in his vision, or more inspiring in his teaching, than in what may be called his religious poetry. I hazard nothing in saying that he is one of the most Christian of recent poets, in the sense of having apprehended and taught the true spirit of Christianity. He is not dogmatic; he is not sectarian; he is Christian. He preaches with great effect the fundamental truth of Christianity in the form that appeals most directly and forcibly to common needs—as the light "which lighteth every man that cometh into the world"—as the kingdom of heaven which is within men. His Christianity is of the healthful sort. He would have men religiously active and brave. To distrust God's goodness, wisdom, and love is almost the worst sin. God is all in all to him. His belief is strong, his trust child-like. The Father is always near and always helpful. The world of matter is a means through which God's power and wisdom and love are revealed to men.

Browning finds great delight and comfort in the personality of Christ, as the living soul of Christianity. Witness the poem entitled "Christmas Eve." As a practical illustration of the power of Christian faith when strongly tested, and its triumph in God as Father, nothing can be more inspiring

than his "Unanswered Prayer," the last lines of which are as follows:

"Unanswered yet! Faith cannot be unanswered;
Her feet are firmly planted on the rock;
Amidst the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock;
She knows Omnipotence has heard the prayer,
And cries: 'It shall be done!'—some time—somewhere."

Browning is with the dead. Italy and England join hands to mourn his departure, and all the world honors his memory. His body rests in Westminster Abbey, with the great poets and great men of the past, but he lives in the heart of all lovers of truth and genuine manhood in all lands. He sleeps, but the truths he uttered, the beautiful life he led, the inspired songs he sung, will ever remain a sweet influence, an active force, a sacred impulse among men. He was granted a long and peaceful life, and he made the most of his gifts. Like all royal souls, he felt the restraints and limitations of the earthly life. Some of his work "seems that of a grand intellect painfully striving for adequate use and expression, and never quite attaining either." But in much of his song there is sustained strength, a penetrating sympathy which reaches and satisfies every true heart; a jubilant and triumphant sentiment which makes him close of kin to all noble souls. Like a rich mine, his work will be judged by the ore, not by the dross. In the higher realm of human thought and feeling, Browning's fame will never fade. He loved this world, and sweetly did he sing of it; but he believed in another and better world, and toward it were his loftiest aspirations and purest desires. He too might say, in the characteristic words of Tennyson:

"Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

"For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

Ross C. Houghton

Art. V.—THE PHILOSOPHY OF IDEALISM.

We use the term idealism as the antithesis of realism, and both as representative of antagonistic interpretations of the universe. Practically the philosophers which compose these schools of thought live and move and have their being in the same world, act upon the same principles, have the same experience, and yet the one class holds that the universe—the ground, the oceans, and the stars—are real, composed of different substances, aggregated into masses, or "lumps," or afloat as gases, but none the less real; whereas the other class denies all these things, and claims that, external to the mind and apart from it, there is no known created existence. If the every-day and every-hour consciousness of the idealist corresponded with his philosophy, he would be to himself either a part of the world or a disembodied spirit, and exist independently of time and space, needing neither shelter nor home. His own body, the earth, the sun, and all masses of matter are held up to ridicule as crass "lumps," and their existence as realities independent of mind is denied. Such things are real only as they are "forms of thought," and they "exist only for, and in relation to, mind and consciousness."

Idealism involves a psychological problem of the first importance, and its chief interest is derived from this source. How the human mind can reason itself into a consciousness of being *per se* as nearly as possible a non-intelligence, is the mental process now to be explored. What is mind? Not mind in general—for there is no such thing any more than there was the universal goose of the ancient school-men—the individual mind is what we are in quest of. What is it? It is the man—the spirit-intelligence dwelling in a "house of clay." Such is the conception of man held by Socrates, Plato, St. Paul, Bishop Butler, and the Christian Church in general. The real question before us then is this: Is man such an intelligence that he can know that a world exists, and that it exists external to and independent of himself?

To render impossible a knowledge of the external world the idealist limits the action of perception as follows: "To have perceptions, all that is needed is the appropriate stimulus; and

there is no way of necessarily connecting this stimulus with the independent existence of the object." This statement is based upon a conception of the mind which is thoroughly materialistic. Mind is thought of as passive, and as remaining passive, until it is stirred to action by some external stimulant, and then it is not permitted to know even of the existence of that which acted upon it; its knowledge is limited to the ideas and impressions produced, for "there is," it is alleged, "no logical or metaphysical way of deducing the object, as an independent existence, from the psychological experience." We do not want to "deduce" it; the idea of such deduction is a gross absurdity; we recognize it directly, or immediately, as a something which has an existence of its own distinct from mind.

This airy nothingness which idealism gives us as the *whole realm of knowledge* thus comes from a false and vicious psychology. We have seen that man is a mind, a spirit-entity, occupying a house of clay. If this conception of man be correct, then the mind is no part of the "house" or "tabernacle" it inhabits. The mind, the ego, knows its body, a substance not itself, as it knows the food that nourishes it, and the clothes that cover it. As the entity recognized by consciousness as myself is a unit and indivisible, it is indestructible. Mind cannot be conscious of a plurality of selves—hence the ego is one, and all external to it is no part of the self. All sensations arise in the physico-vital organism, and none in the mind, and *mind* cognizes them as objects external to *itself*. I put my pen on a piece of ice, there is the sensation of resistance, I then put my finger on the ice, there is *in it* now the sensations of resistance and coldness, but mind sustains *no relation* to either, except that of knowledge—knowledge of objects reporting themselves in sensations external to itself. To perceive this topic clearly we must distinguish sharply between *feelings* which arise in the mind and *sensations* which arise in the body.

Feelings of different kinds make up the emotional part or powers of the mind. We may mention love and hate, joy and grief, hope and despair, desire and aversion, self-approval and remorse, forgiveness and revenge, trust and fear or terror, and all these feelings, with their endless modifications, have their *seat in the mind*—they are affections of the spirit-man. The *sensations* are taste, smell, touch, hearing, heat, cold, bodily

pains, as the toothache, the headache, rheumatism, gout, neuralgia, etc., and these sensations, with all their degrees of intensity, are *vital*, and have their seat in the *life of the body*. We say the sensations are vital, for the matter of the body cannot possibly be any thing but matter, and matter is incapable of sensation. The difference between a living human body weighing one hundred and fifty pounds and so much "dust" or dirt is caused by the presence of life and mind in the one and not in the other. The psychology which confounds feelings and sensations ought to be relegated back to the times when earth, air, fire, and water were regarded as the four elements. Our consciousness of sensations as vital is as clear and as indisputable as our consciousness of feelings as mental; and we never mistake the one class of phenomena for the other: and mind, in passing from a thought or a feeling to a sensation, passes from the self to the not-self, that is, to the external world; and its knowledge of its internal self is no more positive than its knowledge of the external not-self. Mind cannot regard the toothache as a mental affection, nor remorse as a physical sensation. Our position can be shaken only by proof that the mind, the body, and its life, form a unit of substance.

In regard to many things mind may be passive, but there is reason to believe that in one way it is ceaselessly active, and on occasion, in obedience to the will, it puts forth a most aggressive and persistent effort. It pushes things, overcomes obstacles, conquers problem after problem, and presses hard against the realm of the unknown infinite. The notion that mind can recognize no positive existence external to itself is a legitimate inference from the conception of its materialistic structure, but, with that theory shattered, the vicious inference should go with it. When thought *and* sensation are together made parts of the mental structure, mind, as an entity of the spirit-order, disappears, and as a consequence nothing remains to it as knowledge but sensation as a stimulant. The knowing power of the mind idealism first largely takes away, and then it is affirmed that the existence of an external world cannot be known to what is left. Or, to give a materialistic cast to the idea, mind is tied into a knot, or worked into a twist, and then the affirmation gravely made that the orderly world does not harmonize

with it, and it must be "reasoned" into shape. In other words, mind and matter can be known only as metaphysics.

As the whole structure of idealism is built upon a vicious conception of the mind, as differ the schools of psychology so differ the schools of idealism. A half-dozen of its protean forms may be shattered by the Titanic blows of fact, logic, and common sense, and yet apostles of other theories will rise up and affirm that their citadel has not been touched. Idealism is really the chameleon among reptiles; with every breath it can impel a new color to the surface.

Egoistical idealism—the theory that all knowledge is subjective, that all the mind knows is itself and of itself, that whatever is apparently external to the self is but a modification of self and exists only for the mind, and separate from it has no significance—vanishes like a lamp blaze when away from the wick. This form of idealism amounts to nothing, though it has played a great part in speculative philosophy. Non-egoistical idealism supposes that God, an "infinite," or at least supernatural being infuses ideas into the mind at the moment of consciousness, or that ideas are connate with the mind and coexistent with consciousness. Whenever the former supposition is held, then it is supposed that the mind exists in the "infinite," and its consciousness of ideas is in that infinite something, whatever it may be.

Sir William Hamilton gives the following account of *cosmothetic idealism*. "The *cosmothetic idealists* fall primarily into *two* classes, inasmuch as some view the ideal or representative object to be a *tertiam quid*, as different from the percipient mind as from the represented object; while others regard it as only a modification of the mind itself—as only the percipient act considered as representative of or relative to the supposed external reality. The former of these classes is again variously divided according as theories may differ in regard to the nature and origin of the vicarious object; as, whether it be material or immaterial—whether it come from without or rise from within—whether it emanate from the external reality or from a higher source—whether it be infused by God or other hyperphysical intelligences, or whether it be a representation in the Deity himself—whether it be innate or whether it be produced by the mind, on occasion of the presence of the material

object within the sphere of sense," etc. The same high authority sets forth as follows the peculiarities of *absolute idealism:* "Of *absolute idealism* only *two* species are possible; at least, only two have been actually manifested in the history of philosophy—the *theistic* and the *egoistic*. The former supposes that the Deity presents to the mind the appearances which we are determined to mistake for an external world; the latter supposes that these appearances are manifested to consciousness in conformity to certain unknown laws by the mind itself. The theistic idealism is again subdivided into three, according as God is supposed to *exhibit* the phenomena in question *in his own substance*—to infuse into the percipient mind representative entities different from its own modification, or to determine the *ego* itself to an illusive representation of the *non-ego*."

But all these multitudinous forms of idealism stand related to one another as parts of an all-embracing system of philosophy, and the blow that disturbs any one of them shakes the entire fabric; they are, in fact, but the various outcroppings of a false and vicious psychology.

The central idea of the whole system is held by the theistic absolute idealist; and his position overthrown there is nothing left worth opposing or contending for. There is either a God *and* a universe or there is not, and there is either a man *and* a *known* universe or there is not. These are the fundamental points which make up the issue between the philosophers on the one hand and common sense on the other. Cosmothetic idealism is deserving of no credit whatever. It recognizes the validity of a phenomenon; affirms that the mind is irresistibly determined to recognize it; whereas, *ex hypothesi*, it holds that knowledge in the case is impossible. It affirms the reality of an appearance when nothing appears and appears to nothing. It is a shadowy form which may be pierced with a thousand lances, and its advocates, unconscious of the attack, will look on with "indifference." Dismissing all other forms of this philosophy, we propose now to take in hand *absolute idealism* of the theistic type, examine the ground on which it stands, and then look at the construction it puts upon the universe in the absence of individuals, masses, "lumps" and "things."

The work of exterminating or annihilating an external world

of matter is commenced with an attack on the atoms of the chemist. The reality or being, as substance, of such atoms is denied, and in their place are postulated unextended mathematical points—each point in space regarded as an atom, or a center of force or energy. But the existence of space is denied. Hence, to start with, we are asked to conceive and accept as a corner-stone in this all-embracing philosophy the hypothesis that at its base there is nothing of this universe but one nonentity located in another nonentity. We must conceive that there can be energy with nothing to exert it, motion where nothing moves, and extension where nothing is extended. This notion in regard to the atom implies the creation and the annihilation of all we can recognize as matter. I hold in my hand a "lump" of cane sugar. The chemist tells me that it is composed of molecules, the smallest particle of sugar that can exist, and that each molecule contains 12 atoms of oxygen, 11 of carbon, and 22 of hydrogen—in all 45 atoms. Now either the lump of sugar before me came out of nonentity and is a new creation of substance, or it is now nothing, and what I persistently take to be sugar, weighing say an ounce, occupying so much room in space, is simply a delusive idea in my mind. I drop the lump of sugar into a pail of water, it crumbles into pieces and disappears—apparently it is annihilated; but I taste the water in the pail, and by the sense of taste mind detects what no microscope could discover. My lump of sugar is all there in the form of molecules. The sensation of taste is to the mind more powerful than any instrument yet invented. These molecules may again be massed in a lump, or subjected to analysis, and the oxygen, carbon, and hydrogen recovered and used in a thousand different ways. If, at the start, my lump of sugar weighed an ounce, by no possible manipulation of its elements can I make it weigh more or less. But according to idealism, all this time I have been dealing with nothing more real than imaginary unextended mathematical points.

But the idealist may say, Place on exhibition the atom, that we may see it, handle it, weigh it, and then we will accept it as a reality. But why trust perception in regard to the atom when you refuse to do so in reference to the lump? Our sense organs have their limits, but we are not to suppose that *their* limits are the boundaries of either the mind's capacity or of the

universe. Above, below, and beyond their reach, even when aided by the most powerful instruments, it is probable that the greater part of the universe exists. We stand on the borders of the infinite, and the constant *outcroppings* or *projections* from that infinite into this world of vision and sensation demonstrate that it is plethoric in rich realities. The atoms constitute a part of the "unseen universe," and while "the things that are seen are temporal, the things that are unseen are eternal." Such is the constitution of nature that substance, *per se*, or being of every order, is shrouded in the mystery of mysteries. Facts, realities, and phenomena we may know; but the essence of all things belongs to the infinite, and is to us a matter of intellectual discernment. We have no more authority for denying the reality of the atomic elements because they and their essence elude our observation, than we have for denying the reality of the existence of the mind or of God, because unseen.

If the idealist will bring together his unextended mathematical points in sufficient quantity to make an ounce of sugar; then work them into a lump, and permit us to see and taste the lump; then take the lump and work it back into molecules, then into atoms, and finally into the unextended points whence he started, he will by that process produce the only proof which can give respectability to his theory. By that feat he will also not only get rid of the obnoxious "lump," but he will demonstrate that all lumps, masses, and orbs of matter which exist in space are unreal, and nothing but mere appearances. We insist upon a recognition of the facts of nature in this discussion, because the idealist cannot get along at all only by ignoring them, and reducing man's knowing capacity almost to zero.

Idealism levies another heavy tax upon us in demanding that we abandon our ideas of space considered as a *sui generis* external reality. We may see in this requirement that he is making a laudable effort to preserve his logic; of course, if there are no lumps nor masses of matter there can be no demand for space. What is space? Ontologically it is, *per se*, nothing, but it affords room for something, and something extended. Kant gave the world two different but harmonious expositions of space—the metaphysical and the empirical. Mind and space are related to each other in the respect that one may know the other. What is the mind's capacity is a question of psychology,

what its conceptions of space are is a question of metaphysics. As a question of metaphysics, Kant teaches that in order to "represent something without me, not merely as without and near to each other, but also in separate places, the representation of space must already exist in the mind as a foundation;" just as the photograph's plate must exist before it can receive your image. This idea of space is consequently a pure intuition, and does not include the relation of things in space. Kant represents space as an infinite given quantity, though it may be divided into a multitude of sections. This conception of space seems to be clear and faultless as far as it goes, but it is purely subjective, and the idealist has seized upon it and appropriated it as if it were his entire representation. In this way the great name of Kant has been unjustly pressed into the service of idealism; but he puts us on our guard against the abuse of his psychological representation of space in the following language:

> We never can imagine or make a representation to ourselves of the *non-existence of space*, though we may easily enough think that no objects are found in it. It must, therefore, be considered as the *condition* of the *possibility* of phenomenon, and by no means as a determination dependent upon them, and is a representation, *á priori*, which necessarily *supplies the basis* for external phenomena.

In other words, we cannot imagine that space never was, that it will ever cease to be, that in extent it is less than infinite, that it is dependent upon any substance existing in it, or is in any way affected or "determined" by such things; but it is that "which necessarily supplies the basis," affords room, "for physical phenomena."

The idealist tumbles this whole subject into chaos as follows:

> And first we need to know what is the relation of space as existing to that fundamental reality God (1) considered as a *factor* in metaphysics, which is the source of all things. If the two be independent, we collide (2) with the demand of reason for unity in the fundamental reality. We should be equally at a loss to express the ontological relation of these two independent existences. The space which is declared to be real would at the same time be so like the negation of existence that the only possible relation between the two would be that space contains the reality, or the reality is in space. But here, again, we should be unable to tell what difference such a relation would make to either, and hence to tell what we mean by it. If the space does nothing

to the being and the being does nothing to space, the two seem to be out of relation. Moreover, if we allow the fundamental reality [God] to be in space, we collide also with its unity; for whatever is in space must be subject to the laws of space, must be extended, therefore, and hence has parts, and is no proper unit. The affirmation, then, of the mutual independence of space and being makes it absurd to predicate any relation (3) between them. On the other hand, it is impossible to view space as the source of being, or being as the creator of space, viewed as something real . . . and the essential affirmation [of idealism] is, that space is *only* (4) a *form* of experience, or the form of phenomena, and hence is absurd and impossible when abstracted from consciousness as its fundamental condition. . . . It has no extra-mental existence, and in this sense is subjective.

On the above we remark as follows:

1. God is unknown and incomprehensible, and when we make him an element of metaphysics, or "a factor" in argument, we introduce into it an uncertain and unmanageable quantity. If the elements of an equation are indefinable, their significance cannot be ascertained, and any conclusion we may reach in its reduction will be of no value. In conception, as well as in language, the idealist undeifies God, and makes him the factor needed to fit in with other factors of his argument so as to reach the *desired* conclusion. Against this whole proceeding we protest as irreverent if not impious, and as the extreme of sophistical reasoning.

2. This is the finest specimen we have ever met of what Warburton characterizes as "the learned obscurity arising from the collision of contrary false principles." The idea is, that God as an entity cannot connote with space as an entity; that reason demands that God and space, whatever it may be, must be regarded as a unit. In this business the trouble arises from two sources: (1) God is not only undeified, but in thought he is clothed with the attributes of matter; (2) to space is given an ontological character, then it is conceived as a lump, and then, of course, there are two infinite substances or lumps in the field, whereas there should be but one. There is not only a collision with reason, but two such infinite and independent existences of the same order must necessarily be in a state of constant collision with each other; or rather, as such they cannot exist.

But let us look at the facts in the case. God is God, and in no sense can he be classified as an element of science. As an

Infinite Spirit he is distinguished and eternally *separated* from the universe he made by the fact that in *nature* or *essence* he is *divine*, and the only divine Being there can be. The realm of the divine can be occupied only by divinity. Thus in an important sense—by his divine nature—is God isolated from, and yet closely associated with, the universe. He exists in space because the non-existence of space is inconceivable. It is one of the unchangeable eternities. Space affects nothing and nothing affects space. It is independent, and neither *in* nor *out* of relation with any thing. Because of space things may be, and be related to each other. The divine, the self-existent, independent Spirit, alone in his divinity, is "the fundamental reality demanded by reason." An ontological character cannot belong to space, for if it did then it must pertain to every part of it; and if that were so, then the universe would be one solid "lump:" but space being devoid of all substantive qualities it is possible for any kind, or order, or form of being to exist in it. We know but little of the constitution of the universe, and nothing of the nature of any kind of substance. The old notion that there are but two kinds of substance, matter and spirit, ought to be abandoned forever. There are at least sixty-five kinds of substance called matter; God is a substance; we believe there are myriads of angelic substances; the supposed ether and electricity may yet be proved to be substances; and we are justified in holding that creation is rich in realities. Space may be an inconceivable *kind* of substance, but apparently it is an infinite void, in which is inclosed all things else, and which makes an infinite universe possible.

3. Between things and space there can be no relation whatever, that is, they have no effect upon each other. Were the universe annihilated, space would not be affected by its absence, and the destruction of space is inconceivable. Space is infinite inexistence, except as an absolute void. As space, it is real, positive, and eternal. Space is the same whether occupied or empty.

4. We concede with Kant that the idea of space has a special subjective signification, that is, it is "*formless*" as regards both "experience" and "phenomena." Things have form in space, but it is supreme nonsense to affirm that space can be wrought into different shapes. Things in space may divide it into sections large and small, and of an infinite variety of forms, but

these things produce not the slightest effect upon space itself. All the differences of form are in the things and the space *they* occupy. According to idealism I must school myself to think of the supposed space my inkstand occupies as nothing but the "form" *my* "experience" takes on in regard to a phenomenon which has been developed in my mind. But the fact is, our intuition of space, *per se*, is of a formless void, and our experience is, that things have form in space.

To assure ourselves that we have not mistaken the meaning of this philosophy let the following from an apostle of idealism be considered:

> The more we study *perception* as an *effect* the plainer it becomes that the ontological and independent existence of the apparent object is no necessary factor of it. All that is needed is an orderly excitation of sensation, and if our present set of sensations were continued, no matter how, the assumed world of things might fall away without our ever missing them, or without in any way modifying the apparent world.

Here we have another materialistic, mechanical, and very gross conception of the mind and of operations upon it. The paper before me passively secures as "*effects*" the characters traced by the pen, and in a similar manner the mind is subject "to an orderly excitation of sensations," and all that it really knows are these "excited sensations." Should these continue, and "the world of things fall away, we would not miss it." Hume never wrote any thing more obnoxious to Christianity than these sentiments. On another page we have shown that sensations are vital; that they originate in the life of the organism, and are cognized *by* the mind as things external to it. It is a wretched philosophy which would limit the sweep of the mind's powers and activities to bodily sensations. Idealism does the utmost that can be done to make man a non-intelligence; in many particulars it reduces him below the brutes, as his sensations are far less acute. To shatter this philosophy it is only necessary to glance at the mind as it exists in its own consciousness; an intelligence of the spirit-order, ever active, self-directing, and aggressive. The idea that perception is an *effect*, the result of a stimulus, or a sensation, may be true in regard to swine and a low order of beasts, but it is a slander when applied to human kind. But this is only one of many devices

invented to exclude from man a knowledge of an "extra-mental" or external world.

In view of the shuffling methods idealism is compelled to adopt to get along one would suppose that its friends might in time become ashamed of it and abandon it. It is claimed, for instance, that should one hold that this common world consists of nothing more than a similarity of impressions, in finite minds, and that apart from these impressions the world would be nothing, this view could not be disproved; and yet it is affirmed that to hold such views "is impossible." Why impossible to hold a specified view if it cannot be disproved? Does idealism also annihilate the force of facts and logic?

It would seem from this concession that idealism is inherently so absurd that, though supported by the strongest arguments its advocates can command, it drops to pieces without being touched when fully stated. Take the following as another example of its absurdity: "Is, then, the world of things a continuous existence of some kind independent of finite thought and consciousness? This claim cannot be demonstrated, but it is the only view which does not involve insuperable difficulties." Surely a new era of logic has dawned upon the world, or at least upon Boston. Idealism has discovered that the *only view* of the world that does not "involve insuperable difficulties" is the view which cannot be demonstrated to be true; that is, the necessary and the practical have become the impossible.

If, then, "spontaneous thought" and "unreasoned observation" must abandon the idea of the existence of material things and of a universe in space, what is the conception that is to take their place? The same high authority above quoted, on which we implicitly rely, replies as follows:

> The subjectivity of space carries with it, of course, complete idealism as to *all that appears* in space, or that is spacially determined. Hence not only the world of sense qualities, the world of sounds, and colors and odors and temperature, but also the world of form and extension—the world of apparent things, in short—are to be viewed as having *only* subjective existence, that is, as existing only for and in consciousness. By this time not a shred of every-day realism remains. The entire world of objects has become phenomenal. Their laws and inter-relations remain as important subjects of study, and they may express a universal order; but neither the phenomena nor their laws have *any* signifi-

cance except with reference to intelligence. And if it be absurd to suppose that these phenomena exist only for our intelligence, and equally absurd to suppose that they exist apart from all intelligence, it only remains to infer that an all-embracing intelligence is the cosmic being, not only its original cause, but its *constitutive* condition, apart from which it would not even have meaning, to say nothing of existence.

Before examining the above, that we may be sure of our footing, and that we understand the idealist, a few brief quotations further will not be out of place:

Between the phenomena and the fundamental spiritual reality there is no *place* for any dependent impersonal existence. We should find all such being vanishing into law and process, without any proper substantiality beyond continuity, uniformity, and universality. . . . The cause [of phenomena] cannot be thought of as spacial or mechanical, but must be of an essentially spiritual or rational nature. . . . For just as surely as the world of things in space is phenomenal, just so surely can it have its existence only in intelligence; and just so surely as it don't depend upon our intelligence, just so surely must we affirm a cosmic intelligence as to its abridgment and condition. . . . The world exists only in and for a supreme mind. . . . The fundamental reality is not merely mind or understanding, it is also will or agent. We may say, then, that the world is not merely an idea; it is also an act. It exists not only as a conception in the divine understanding, but also as a form of activity in the divine will. It is this fact which constitutes its real existence in distinction from a purely conceptional one. . . . The outcome of this activity is the phenomenal world.

We are now prepared to reconstruct our conceptions of the world, of God, of man, and government, and place the universe upon a new basis. The world in which we were born, and which was manifest to "unreasoned observation" and "spontaneous thought," has disappeared—been annihilated by the magic wand of the metaphysician. "All that appears in space" is unreal, simply to us a fictitious appearance, and, further than that, a deception and a fraud. "Not a shred of every-day realism remains." "*Reality and intelligence are opposed beyond any possibility of reconciliation.*" Once we supposed we stood on the solid ground—this "lumpish" globe—but now we find ourselves —whatever there may be of us—afloat in airy nothingness.

Some pages back we called attention to the lamentable fact that the idealist undeifies God by reducing him to a metaphysical element, and then using him, or fitting him in, as a factor

to other factors in an argument, as needed. The terminology adopted is also metaphysical, and not theological. The names and titles of the God revealed in the Scriptures are mostly discarded, and we are introduced to such expressions as the "fundamental reality," an "all-embracing intelligence," "a cosmic intelligence," "will or agent," "cosmic being,"—and thus the designations of him or it vary so as to fit and strengthen the web of metaphysics. In close connection with this conception of God as a factor in the argument we should place the idealist's conception of the world. This "cosmic intelligence" "*is the* condition of cosmic being;" "its *constitutive* condition," "its *abiding* seat and *condition;*" "the *world* is not merely an *idea*, it is an *act*," "a form of *activity in* the divine will." "It is this fact which constitutes its *real* existence;" and "between the phenomena and the fundamental spiritual reality there is *no place* for any dependent impersonal existence;" that is, between "the fundamental reality" and this "phenomenal" apparent but unreal world there is nothing—no real "existence." A snake, crawling on the ground, for example, is a direct and immediate *form* of the "activity" of "the fundamental reality." A cyclone sweeping over the earth and whirling villages through the air is merely an appearance—"a phenomenon," and the *only* "*reality*" in the case is this "activity" of the "divine will." If the earth trembles, opens its jaws and swallows up a city, it is this "fundamental reality" whose "activity" creates or gets up such a "phenomenon," or appearance. As "the world exists *only in and for* a supreme mind," if two armies meet, and a line miles in length is strewn with dead or dying men, and human blood is found in puddles here and there shoe deep, it is because "an all-embracing intelligence is the condition of cosmic being; not *only* its original cause, but its *constitutive condition*, apart from which it would not even have meaning, to say nothing of existence." "The fundamental reality" must be ceaselessly active, and "the outcome of this activity is the continuous phenomenal world." There is but one reality—the idea of plurality "collides" with reason, and "the whole world" is phenomena, one cause—all else are effects or appearances. Before taking final leave of the world in which we have lived for some years, we will note two things that, with reluctance, we must leave behind.

1. We have always held that the creation of the material universe was, in an important sense, a complete work; that it *was* something, *per se*, and that it was no part of its Maker. We have looked upon the universe as having received from its Creator a constitution composed of physical, mental, and moral laws; that these were an expression of infinite wisdom, and that all departments of the world were governed accordingly. We had regarded the crimes and sufferings of the world not as the outcome of its constitution, not as being in harmony with it, but as needless violations of it, for which the creature was responsible. There is no positive affirmative evil, but every good may be perverted, and then it becomes an evil. If I pervert the use of my hand by thrusting it into the stove and burning it to a crisp, I must suffer the consequences. This has seemed to me just, and this conception of the universe has given me satisfaction; but idealism sweeps it all away. I must accept the idea of "a fundamental reality," with or without a title, as the immediate, and from moment to moment the direct, cause of a world which is *real only* as an appearance.

2. The atheist is able to point out some things—floods, cyclones, etc.—in this universe which he can urge with force as reasons why its existence is not proof of infinite wisdom, power, and beneficence in its Creator; but we have been able to meet him on the ground that it is governed by law, and contains the *moral element*, involving human responsibility, and that we could see no way of governing it and establishing virtue but by the way adopted. Our footing here must be given up; for if the one "fundamental reality" is the cause of all things, then every thought and purpose and act of this universe is in the iron grip of fate, and there can be no place for a moral act. Some things may be good and others bad, but the moral quality pertains to neither class. From my new world virtue and vice take their departure. Will conscience stay behind, and be an unjust reprover here? How will one feel schooling himself to look upon the vile and the good with the same complacency, if not with equal admiration? Idealism may be, in name, an improvement upon the pantheism of Spinoza, or the fatalism of Hume, but not in practical results.

H. H. Moore.

Art. VI.—CHRIST'S DESCENT TO HADES.

A BIBLICAL AND HISTORICAL STUDY.

Eschatology is the dark continent of theology. It is largely the unexplored—"the land of darkness . . . where the light is as darkness;" and in terms may be described as the ancient poets pictured gloomy Avernus. That this will remain so from a scientific stand-point just so long as the eschatological data of the New Testament are inadequately dealt with or ignored, is a conclusion which has in it, at least, the virtue of logic.

The doctrine of Christ's visit to the spirit-world, or as it is stated in the Symbolic Books, *Descensus Christi ad Inferos*, is certainly destined to be, more than ever before, a conclusive factor in all discussions relating to the life beyond. Judging from the manner in which the doctrine has been treated by the orthodox, who generally regard it as if in mortal dread of some conclusion damaging to the analogy of faith, a critic of the latitudinarian school might be led to regard it as one of the most important, but undeveloped, doctrines of the evangelical system. For, like some unhappy prince who would seek his own, but is supported in his claims by the abettors of revolution rather than by the conservators of national traditions and law, this doctrine has found more defenders in those schools of religious thought whose views of sin, atonement, and retribution are on the low plane of ultra-rationalism than among those who glory in their scriptural orthodoxy, and think themselves believers of every thing contained in the word of God.

The Greek Church, maintaining her connection with the ancient faith of the Churches of Asia Minor, holds strenuously to the article expunged by us, as does also the later Lutheran theology; while the Reformed Churches and the Heidelberg Catechism, following the lead of John Calvin, have reduced the doctrine to a mere figure of speech. In English theology it has, considering its importance, scarcely had a hearing; and in American Methodist literature a full inquiry into its biblical proofs has not been made. One thing we have done of a conspicuous nature, and that is, to expunge the passage from the Apostles' Creed. The reason for this, considering the fact that the "Apostles' Creed" is *not* the *apostles'* creed, but an inadequate

summary of primitive belief of unknown origin, is not apparent. The English articles of 1553 taught the doctrine plainly in the third article, but the statement of it occasioned such violent controversy, owing to the influence of Calvin on English theology,* that ten years later the Convocation of Canterbury agreed to a revision which Archbishop Parker and his colleagues had made of the Latin articles of 1552; and while the article was not excluded it was greatly modified. Archdeacon Hardwick, on the authority of Strype,† attributes the omission of the final clause of the article of 1553, by the Convocation of Cantebury, to the agitations of the time. But Bishop Horsley in a sermon on 1 Pet. iii, 18–20, assumes that the change was due to the excessive reverence which the Reformers had for Augustine, who had, it seems, some misgivings as to the significance of that Scripture, as in his answer to Euodius, *Ep.* 99 or 164, where he reports the various difficulties attending the interpretation of the passage. Yet in this very same epistle he says no one can contradict the prophetic word or the words of Peter, and then asks, "Who but an infidel will deny that Christ was in hades?"‡ In the twenty-five articles which the sainted Wesley extracted from the thirty-nine of the Church of England the *Descensus* has been altogether omitted. The article has been rejected in the main on historical grounds, and then these reasons have been used against it as a dogma of Christian belief. It was not, we are told, when reasons for its omission are asked, originally in that ancient so-called Apostles' Creed; nor in any creed or rule of faith prior to the Creed of Aquileia; it is not mentioned by Polycarp, Clemens Romanus, Justin Martyr, Irenæus, Origen, nor Tertullian; it is not in the Creeds of Nicæa, Constantinople, Ephesus, or Chalcedon; nor in the Confessions of Sardica, Antioch, Seleucia, or Sirmium, nor in the confessions of faith made by eminent men prior to Ruffinus, who, in the fourth century, mentions it in his Exposition of the Creed, but says that it was not in the Roman or Eastern creeds: "in ecclesiæ Romanæ symbolo non habetur additum, *descendit ad inferna:* sed neque in Orientis ecclesiis habetur hic sermo."

* Strype's *Annals*, i, 348, ed. 1725; Strype's *Whitgift*, ed. 1718, and a letter by Hooker in the preface to his *Ecclesiastical Polity*, cxi, sec. 8, Keble's edition.

† *Annals of Reform*, i, 348, ed. 1725.

‡ *Quis ergo nisi infidelis negaverit fuisse apud inferos Christum?*

The ominous silence of antiquity seems decisive against the article having been a matter of belief in the Church for four hundred years after Christ. But the force of this evidence is utterly broken by the indisputable fact that many other doctrines which were never questioned, all scriptural, and now most heartily believed, were omitted from many or from all of the ancient creeds. The Nicæno-Constantinopolitan Creed omits the phrase the "communion of saints," and is silent on the procession of the Holy Ghost from the Son, which doctrine is also omitted in the first copies of this creed recited by the Councils of Ephesus and Chalcedon.* The Nicene Creed, the first ecumenical creed published, omits the expressions the "Church," the "communion of saints," the "resurrection of the body," and the "life everlasting." The Council of Chalcedon, A. D. 451, omitted nearly every thing in the final formula of faith adopted at the fifth session, except what pertained to the Eutychian heresy. And thus we might go through the list of the creeds published during those stormy periods when the Church was battling against the manifold heresies which threatened to destroy her, but the only result attainable is this: that the omission of any article of faith in any conciliar creed is *per se* no evidence that such an article was not held as a matter of faith by the Church universal.

The Church has, for the most part, affirmed only those points of belief which were the subject of attack; and in opposition to the Apollinarian heresy, that the divine nature was the substitute for the rational soul in Christ and that he had no other, this article of the *descensus* was in all probability formulated and incorporated in this ancient creed. This last statement I am well aware is opposed by Neander.† "In astronomy I would not differ from Newton," but the reasons on which the great historian bases his statement that "the opinion . . . is assuredly without any foundation, that the opposition to Apollinarianism led to the adoption into the Apostles' Creed of the article respecting the design of Christ's *descensus ad inferos*," are to me wholly unsatisfactory. Apollinaris, says Neander, did not deny the *descensus;* but the simple fact is that he did deny it, in conformity

*The term *Filioque* was first added in the Latin form by the first Council of Brescia, A. D. 411, and then by the third Council of Toledo A. D. 589.

† *Church History*, vol. ii, 433, Torrey's translation.

with his theory that Christ had no real soul, when, as Neander says, "he considered this *descensus* as constituting a part of the pain and anguish of Christ's death." Christ, having no rational soul, could not at death go anywhere, for there was nothing to go, nothing to descend; hence the popular faith of the Church must be understood as signifying the agony of death. In this theory Apollinaris antedated John Calvin.* Further, the peculiar collocation of events is of some value in this case. It is said that this article was first brought to light by Ruffinus, in his Exposition of the Aquileian Creed; but it was during this period—the middle of the fourth century—that the Apollinarian heresy met the stern resistance of the Church. This doctrine was condemned by several provincial councils of the period; at Alexandria in 362, at Rome in 375, and again in 378, when Apollinaris was deposed from the see of Laodicea.

But, it is argued, the article under consideration is not mentioned by Polycarp, Clemens Romanus, or Justin Martyr; to which it may be replied, that many other articles are also omitted by these writers, for none of the apostolic fathers have handed down a complete rule of faith. Bishop Pearson,† however, says, and many refer to him, "But that which is material in this cause is, it is not to be found in the Rules of Faith delivered by Irenæus, Book i, chap. ii; by Origen, περια ρχῶν, *in proem;* or by Tertullian, *Adv. Prax.* c. ii; *De Virg. Velaud*, c. i; *De Præscript. Adv. Hæret.*, c. xiii." To this I would reply: Nor does Irenæus mention the procession of the Holy Ghost either from the Father or the Son, and he also omits the communion of saints. Origen says nothing of the forgiveness of sins, the Church, or the communion of saints, and inserts other articles not contained in other creeds or confessions. And as to Tertullian, although in the creed referred to by Bishop Pearson he says, "This rule of faith has come down to us from the beginning of the Gospel," yet he has omitted the conception by the Holy Ghost—of the Apostles' Creed—the Church, the communion of saints, the forgiveness of sins, the resurrection of the body, the life everlasting, and other articles. The fragment of the creed in *De Virginibus Velandis*, c. i, is not as full as the previous reference; nor is the summary of the creed or rule of faith in *De Præscript. Adv. Hæret*, c. xiii, any more to the

* *Institutes*, Book ii. chap. xvi, sec. 10. † *Exposition*, art. v.

point than those cited, because of its omissions, and I am at a loss to understand why the learned bishop should have thought these fragmentary creeds of evidential value against the antiquity of the *descensus Christi*, seeing that they are just as valuable against other articles which are older than these fathers themselves. It can be shown, as it will be, that the doctrine was among the contents of the primitive faith of the Church* by the testimony of Ignatius, Hermas, Polycarp, Justin Martyr, Irenæus, Tertullian, Eusebius, and others.

But we desire first to present in briefest form the biblical grounds for the belief in the doctrine of Christ's descent to hades, beginning at the Old Testament and tracing the doctrine through the books of the New Testament in their usual order, and then to hear the witness of the early Church.

I. Psalm xvi, 10.

Because thou wilt not forsake my soul to sheol, לִשְׁאוֹל, nor give thy Holy One to see corruption. (Lit. trans. Septuagint.) Because thou wilt not leave my soul in hades, εἰς ᾅδην, nor give thy Holy One to see corruption.

Notwithstanding the philological criticisms of Rosenmüller on שַׁחַת, this psalm is wholly Messianic, and in no sense relates to David, as is demonstrated by Peter's sermon on the day of Pentecost. Acts ii, 29–31. The words were quoted by the apostle as proof in prophecy that the Christ should rise again. But in proving that fact from this psalm this other underlying fact, that the soul of the Messiah entered sheol, hades, orcus, is just as clearly proved, for it rests precisely upon the same evidence. What proves one proves the other; and such is the nature of this testimony that if both statements are not true neither of them is. But some interpreters, in order to avoid the plain meaning of the passage, take *nephesh* in the sense of *body, corpse, carcass*, and render *sheol* by the *grave*, or sepulcher. The only question that need detain us here, then, is the signification of שְׁאוֹל, *sheol*, and ᾅδης, *hades*.

1. *Sheol.* While this word, used as a common noun, frequently denotes the grave, yet, as a proper noun, it invariably

* Sometimes the German Homers nod: "Die Höllenfahrt eine spur desselben findet sich zuerst bei Marcion, weiter in den symbolen der semi-Arianer, in der Kirche in einem symbol des Cyrill von Jerusalem."—Carl Beck, *Christliche Dogmengeschichte*, s. 186.

signifies the collective place of the departed spirits, קֶבֶר *qebber*, and not שְׁאוֹל, being the appropriate term for grave. Not one of all the ancient versions render sheol by "grave." The Seventy and all Greek translators translate שְׁאוֹל by ᾅδης, and the Peshito-Syriac,* in every instance, renders it by the equivalent *sheol*. Thus, Parkhurst:† "קבר denotes the *grave* or *sepulcher*, properly so called, שְׁאוֹל signifies that which is common to all, the common receptacle of the dead." Leigh:‡ "That which is common to all, and so it differeth from קֶבֶר, which is a *grave*, artificial and proper." Dr. George Campbell:§ "Again, let it be observed that *keber*, the Hebrew word for *grave* or *sepulcher*, is never rendered in the ancient translations ᾅδης, but ταφος, μνημα, or some equivalent term. Sheol, on the contrary, is never rendered ταφος or μνημα, but always ᾅδης; nor is it ever construed with θαπτω, or any verb which signifies to bury, a thing almost inevitable in words so frequently occurring, if it had ever properly signified a grave." Joa. Simonis:‖ "שְׁאוֹל et שְׁאל com. locus subterraneus in quo mortuorum umbræ (manes רְפָאִים) congregantur . . . ᾅδης *orcus*, *tartarus*." Castelli:¶ "שְׁאוֹל, locus *mortuorum* tam piorum . . . quam impiorum." Suicer,† summing up the statements of C. Schottineus, who seems to have denied that either sheol or hades signified the place of the damned, *pro carcere damnatorum*, says, "On the contrary, both Jews and Greeks affirm sheol and hades to be a place: *contra* Judeos et Græcos consule uno respondebunt omnes ore שְׁאוֹל et ᾅδης esse *locum*."**

2. *Hades.* By this word ᾅδης, the Seventy have translated the word שְׁאוֹל *sheol* in our text, and throughout the Old Testament. It is the exact equivalent of sheol. It is never used for the *grave*, but always of the place after death. Thus, Dr. Knapp: "שְׁאוֹל and ᾅδης, are the names given to the kingdom of the dead, where the righteous and the wicked both abide after death."

* Comp. Murdock's and Etheridge's *Trans. of the N. T.* † *Lexicon.*
‡ *Critica Sacra*, in the margin. § *Dissertations*, Dis. vi, p. 2.
‖ *Lexicon, Edidit*, Dr. G. B. Winer, Leipsiæ, 1828. ¶ *Thesaurus Eccles.*
** See also Gesenius, *Thesaurus Lex. Pentaglotton Heb. Chal. Syr. Talmudic*, etc. Selikovitsch, *Le Scheol des Hébreux et Sest des Egyp.* Bruston, *Discours sur l'idée de Immortalité . . . chez les Hébreux*, Montauban, 1878. Stade, *Ueber die Alttestamentlichen Vorstell. vom Zustande n. d. Tode*, Leipz., 1877. Spiess, *Entwickelungsgeschichte v. Zustande, n. d. Tode.* McClintock and Strong's *Bib. Theol. Encyclopœdia*, art. "Hell."

Dr. Whedon, Comm. on Luke xvi, 23: "In hell, or *hades*, or the great unseen, that is, the invisible place or region of disembodied spirits."

That sheol and hades in this psalm indicate place is now too clear to need further argument. The preposition לְ *lĕ*, implying *motion to a place*, is used, and not בְּ, *bĕ*, signifying *rest in* a *place, or condition.* The antithesis is also to be observed. The *soul* of the Messiah is in *sheol*, but the *body* is locally in the *grave*, where all bodies become corrupt. In the Seventy the same antithesis is marked: "The ψυχη (נַפְשִׁי) will not be abandoned, εἰς αδον (לִשְׁאוֹל) to hades, nor ἡ σαρξ, *the flesh*, to διαφθορὰν (שַׁחַת, *schachath*) *corruption.* It will be also noted that εἰς = Heb. prep לְ, is employed, and not εν = Heb. prep. בְּ.

2. Psalm lxviii, 18.

"Thou hast gone up to the height; thou hast led captive captivity." This is recognized as a Messianic pæan of victory: the Christ-song of triumph. It alludes to the Messianic conquest of hades (שָׁבִיתָ שֶׁבִי, *duxisti captivam captivitatem*, שָׁבִיתָ, from שָׁבָה, *he took in war*), which, as the apostle Peter says (Acts ii, 27), was not able to hold him. That this psalm, then, teaches a *descensus Christi ad inferos* is very evident,* for in order to overcome Hades, or the king of death, the Messiah must enter the kingdom of death and prevail there, the proof of which is made manifest to all worlds by his descending there and rising again, and dragging hades in his train, not literally but figuratively, after the manner of conquering kings.

3. Matthew xvi, 18.

"The gates of hell shall not prevail against it." When the Redeemer said that the gates of hades (πύλαι ᾅδου) should not prevail against his Church, he certainly meant more than the bare words would signify. At first glance it might seem that there was nothing in this passage pertinent to our subject. But a close study of all the ideas involved—the inability of hades to destroy the Church (*a*) by attacking it, as the result of deliberations and councils (gates being in Oriental cities the places of judgment and council), or (*b*) by retaining its members within its awful power without hope of resurrection—will show

* See, also, Eph. iv, 8.

that the doctrine of Christ's descent is not foreign to the thought of our Lord as here expressed, but is a natural deduction from it. The victory of the Church lies in these two particulars, but, as Meyer says, "This victory presupposes faith on the part of the *καταχθονίων* (Phil. ii, 10), and consequently the previous *descensus Christi ad inferos.*"

4. Matthew xii, 40.

For as Jonas was in the belly of the whale three days and three nights, so shall the Son of man be three days and three nights *ἐν τῇ καρδίᾳ τῆς γῆς, in the heart of the earth.*

The question here is, What did Jesus mean by "heart of the earth?" That the heart of the earth does not mean a *grave* dug out of the earth, but the abysmal depths—hades—seems to be the natural meaning. The words conformed to the prayer of Jonah, "I cried in my affliction to the Lord my God, and he hearkened to me; to my cry out of belly of *hades*, *ἐκ κοιλίας ᾅδου*=Heb., מִבֶּטֶן שְׁאוֹל, *from the belly of sheol.*" This the prophet calls "*the depths of the heart of the sea*," *βάθη καρδίας θάλασσης*, Heb., בִּלְבַב יַמִּים; and this again is called the abyss, *ἄβυσσος*, Heb., תְּהוֹם.* See Meyer, Olshausen, and Alford, which last distinctly affirms that not the tomb of Joseph Arimathea could be meant, but sheol, for the *Son of man* could not be said to have been in the grave. Irenæus, *Adv. Hær.*, Bk. v, c. xxxi, devotes an entire chapter to the same thought.

5. Luke xxiii, 43.

And Jesus said to him, Amen, I say unto thee, To-day shalt thou be with me in paradise.

In these words of our holy Redeemer is contained the fact that the *descensus Christi* is not only a doctrine of apostles and evangelists and ancient prophecy, but is also the clear teaching of Jesus himself. According to Hebraic views Jesus uses the word paradise, which among the Jews of his time signified the place of holy delight and peace in sheol, and was synonymous with the phrase, "Abraham's bosom," the home of felicity.† So Bloomfield, Wesley,‡ Meyer, Rosenmüller, which last remarks:§ "Das Paradies, Gan Eden heiszt später bei den Juden

* Comp. Gen. i, 2.

† Comp. Luke xvi, 22.

‡ Comp. Notes on Luke xvi, 22.

§ *Scholia* in N. T., tom. ii.

der liebliche Ort, welcher die Seelen der verstorbenen Frommen aufnimt, welche daselbst bleiben, bis sie wieder mit Körpern vereingt werden, welcher Ort bei den Grichen unter den Namen der Elysischen Gefilde Vorkunt* welches des Josephus und der Pharisäer Meinung war." Parkhurst† says: "Παράδεισος is in the New Testament applied to the state of faithful souls between death and the resurrection." So Schöttgen, Lightfoot, Adam Clarke, Campbell,‡ Suicer,§ the scholiasts in *Critica Sacra* and *Synop. Criticorum*, and the majority of exegetes of all schools.

Paradise, then, is a locality in sheol or hades, and, according to our Lord's own word, he went to that place. De Wette raises a question ‖ on this passage, the answer to which must be suggestive as regards Christ's activity in hades between his death and resurrection. He says: "It is clear that Jesus, according to Hebraic views, expected at death to descend to sheol; but it is questionable whether 1 Pet. iii, 18, agrees with this passage. For according to Peter, Jesus went to the place of the unsaved in order to preach; according to Luke, he went to the place of the holy ones." The learned exegete makes a difficulty where none exists. Those whom Peter mentions may not then have been in the hell of hades; they were "*formerly* disobedient," that is, before death overtook them in the flood, but repented when the awful convulsions of nature proved too well the truth of Noah's preaching. But this is not the only answer. What was there to prevent Christ from visiting every recess of hades, both the flowery meads of paradise and the dismal vestibules of Gehenna, beyond the gulf impassable to all but him, the Conqueror of hades!

6. Acts ii, 27–31.

"Because thou wilt not leave my soul to hades, nor wilt thou give thy Holy One to see corruption."

The apostle Peter, in both these verses—one of which is quoted—mentions two distinct facts, the rising of Christ's soul from hades and the rising of his body from the grave. Words cannot be plainer. No philological nor exegetical manipulations

* Josephus de, *Book of the Jews*, iii, 85. † Lexicon.
‡ Dissertations. § *Thesaurus Ecclesiæ.*
‖ *Kurze Eklarung den Evv. des Lukas und Markus.* Leipzig, 1836.

can explain away this evident truth.* The Syriac-Peshito reads: "Thou wilt not leave my soul in shiul, nor give thy Saint to see corruption.† Dr. Murdock‡ gives a slightly variant rendering. Instead of "*shiul*," he writes "*grave*," but gives the original in the margin. Bernstein § defines the word thus: "*shiul*=שְׁאוֹל, *orcus, inferi*, locus inferiorum augustus et tenebricosus in terral inferioribus." ‖ Omitting Acts xiii, 36, 37, we come to

7. Romans x, 6, 7.

"Thou mayest not say in thy heart, Who shall go up? that is, Christ to bring down, or, Who shall go down to the abyss? that is, to bring Christ out of the dead." With the full interpretation of this passage our subject has little to do. The one fact to which attention is called is, that the apostle recognizes the *descensus ad inferos*. That "*abyss*," ἄβυσσος, here signifies hades cannot be doubted. See Luke viii, 3; comp. Rev. ix, 1; ii, 11; xi, 7; xviii, 8; xx, 1, 3. The Syriac reads, "Or, who descended to the abyss of ܫܐܘܠ, *shiul?*" And this version stands as witness to the *descensus Christi;* the value of its testimony will be appreciated by those familiar with the early history of the Eastern Church.

8. Romans xiv, 9.

"For because of this, Christ both died and rose again, and lived again, that both of the dead and of the living he may be the Lord."

Let us suppose that Christ did not enter sheol. In what sense, then, could the apostle speak of him as Lord of the dead? The apostle says Christ both died and rose again, and *lived* again—ἵνα, *so that, to the end that*, he might be Lord of both worlds, having purchased the one and conquered the other. Meyer takes "ἵνα" in its usual signification of *purpose* (Professor Stuart of *result*), and remarks thereon that the purpose in the divine councils, in the death and resurrection of Christ was

* See Meyer, Amer. ed., and Olshausen. The criticism of Professor Kendrick has been already met. See defense of sheol.

† *The Apostolic Acts and Epistles.* From the *Peshito, or ancient Syriac.* J. W. Etheridge, M.A., London, 1849.

‡ *The New Testament, translated from the Syriac-Peshito version.* By James Murdock, New York, 1855.

§ *Lexicon Syriacum.* ‖ Comp. Castelli, Lex. curavit J. D. Michaelis.

"the establishment of his *munus regium*, and that over the *dead* (in sheol, Phil. ii, 10) and living."

9. Ephesians iv, 8–10.

"Having gone up on high, he led captive captivity and gave gifts to men. And that he went up, what is it but that he also went down first to the lower parts of the earth? He who went down is the same also who went up far above all heavens, that he may fill all things."

The interpretations of this passage are very numerous and very interesting. A nose of wax could not be more plastic than some have endeavored to make this Scripture. It will be allowed to mean any thing except the *descensus Christi*. It is stoutly affirmed by some, in the teeth of the Septuagint form of the same idea, that τὰ κατώτερα μέρη τῆς γῆς signifies nothing more than the grave. Others, as Bloomfield, Grotius, Storr, Meyer, Harless, Hofman, Baumgarten, Crusius, Beyschlag, take the phrase as signifying the incarnation and humiliation of the Christ in suffering, a view which falls far below the high reach of apostolic thought, and which for other reasons has, as Olshausen remarks, slight recommendation. The apostle says more, and means more, than these exegetes will allow. He says that Christ went down to the lowest—lower than which none ever went—and ascended to the highest—a fitting contrast to the lowest, and higher than which none ever went, it being the throne of the Eternal. In this setting and rising of the Sun of Righteousness, this *Umschwung* of the eternal brightness of the Father, he touched all realms of being in the universe of God, "that he may fill all things," not *persons*, as Bloomfield reads, but places and worlds with the power of his presence. But the apostle could not have said this had Christ not been in hades, nor could he have said "that in the name of Jesus every knee shall bow, of heavenlies, and earthlies, and those under the earth (καταχθονίων)." Phil. ii, 10. The phrase κατώτερα μέρη τῆς γῆς, *lower parts of the earth*,* is the equivalent of the Hebrew formula תַּחְתִּיּוֹת אֶרֶץ, *terræ inferiora orcus, inferi*=sheol=hades. And when it is said that Christ descended to the lower parts of the earth, we should understand it as mean-

*The best editors omit πρωτον, *first*, and μερη, *part*. See the subject fully treated in Meyer, *Com. in loco*, and De Wette, *Exeget. Hand-book*.

ing his descent to hades, and in this sense it is understood by Tertullian, Jerome, Erasmus, Estius, Olshausen, Lechler, Bleek, Baur, Delitzsch, Rückert, Ewald, Meyer, and Whedon, who excels them all, the perspicuity of his style reflecting the clearness of his thought.

The final text now used is

10. 1 Peter iii, 19, 20.

No one can look upon this passage without feelings similar to those which one experiences in looking over some historic battle ground. Generations of the best scholars in Christendom have been arrayed against each other on this *text of contention*. It recalls Kaulbach's "Battle of the Huns before the Gates of Rome" in the Berlin gallery; and, indeed, were it not so heathenish, we might sing the praises of the departed exegetes as Ossian did those of his Celtic heroes, who, from the land of clouds witnessing the deeds of their clansmen, reach for their swords, which, like fleeting mist, forever elude their grasp.

That this Scripture teaches a literal descent of Christ to hades is almost as plain as that he ever did any thing recorded of him in the gospels. A comparison of passages in which his acts are recorded with this text will strengthen the statement. Moreover, the Greek language was the mother-tongue of the early fathers; and the remarkable fact is, that the writings of the first century are unanimous, and in succeeding centuries even to Augustine practically so, in the belief that our Lord did, between his death and resurrection, visit the realms of the dead. This certainly was the belief expressed by Hermas, Irenæus, Clemens Alexandrinus, Origen, Athanasius, Epiphanius, and many others; and it is a rational supposition that, if there was any real difficulty in Peter's Greek, which gives modern interpreters so much trouble, those early teachers of the Church, whose mother-tongue was Greek, would have some knowledge of it. The Syriac-Peshito sustains our view. It reads, "And he preached to those souls which were detained in ܫܐܘܠ, *shiul*, (hades), which were formerly disobedient," etc. (Dr. Murdock's translation.) So also Etheridge's: "He preached unto those souls who were held in *shiul*." By this same word the Syriac renders hades, or hell, in Luke xvi, 23: "And in *shiul* he lifted up his eyes;" also in Matt. xi, 23. Rev. xx, 13:

"Death and *shiul* gave up their dead." Illustrious names are arrayed against this interpretation of 1 Peter, but truth is not decided by majorities. However, many just as learned and just as loyal to evangelical religion, such as Delitzsch, Van Oosterzee, Weisinger, Bloomfield, Alford, Fronmüller, Huther, Shott, Bishop Horsley, Wordsworth, and Canon Cook, affirm, as does Van Oosterzee,* that this text admits of no other interpretation.

The principal texts bearing upon the subject have now been cited, but in the nature of the case not all has been said that can be said. This much is settled: the voices of Scripture, both of the Old Testament and of the New, are one in the doctrine that Christ went at death to hades, the kingdom of the dead. From this rash inferences must not be drawn. Eccentricity of belief is not always synonymous with soundness of learning. "Eternal hope" is eternal disappointment.

Second, the witness of the Church. The early Christian writers called "fathers" are not quoted as interpreters but as witnesses of the belief of their times,† and because, as Wesley said,‡ they "direct us to the strongest evidence of the Christian doctrine." Passing over the matter of Abgarus,§ we mention first Ignatius, bishop of Antioch (d. 116 A. D.). In his epistle to the Trallians, sec. 9, he says Christ "descended alone into hades but he arose accompanied by a multitude." The critic will object to this testimony taken from the Longer Recension, but the same idea is in the Shorter Recension, where he speaks of the crucifixion of Jesus.

Polycarp, Bishop of Smyrna (d. 167 A. D.). In his epistle to the Philippians he exhorts them to bring forth fruit "unto our Lord Jesus Christ, who for our sins suffered even unto death, but 'whom God raised from the dead, having loosed the pains of hades.'" The words of Ignatius and Polycarp are important from the relation of these men to the apostle John.

Hermas (160 A. D.). The *Pastor* of this writer may be quoted‖ because of the popularity it had not only among Athenian Christians, as Bunsen said, but also among the

* *Dogmatics*, ii, 560.

† But see extract from D. D. Whedon, in my *Outlines of the Doctrines of the Resurrection*," Note F, p. 406.

‡ *Works*, N. Y. ed., vol. v, pp. 705, 706.

§ See *Euseb. Eccl. Hist.*, book i, chap. xiii.

‖ See Simm. ix, 6.

Churches every-where in the first part of the second century. Here also might be introduced the testimony in full of the Syriac Peshito version of the New Testament, but we pass to JUSTIN MARTYR (110–165 A. D.). In chap. lxvii, Dial. c. Trypho., Justin charges the Jews with having cut out some passages relating to Christ from the books of Jeremiah, among which was this: "The Lord God remembered his dead people Israel, who lay in the graves; and he descended to preach to them his own salvation." See also the statement of Christ being as another man in hades.

IRENÆUS (120–202 A. D). Bishop of Lyons. "It was for this reason, too, that the Lord descended into the regions beneath earth, preaching his advent there also and the remission of sins received by those who believe in him." *Adv. Hæret.* See also c. xxxi, 1, 2.

TERTULLIAN (145–220 A. D.). "But what is that which is removed to hades (*ad inferna*) after the separation of the body; which is there detained; which is reserved until the day of judgment, to which Christ also on dying descended?" *De Anima*, vii, 55.

CLEMENS ALEXANDRINUS (153–217 A. D.). "Wherefore the Lord preached the Gospel to those in hades. . . . But how? Do not the Scriptures say that the Lord preached the Gospel to those that perished in the flood, or rather had been chained, and to those kept in ward and guard? 1 Pet. iii, 19, 20. See the entire chapter. *Stromata*, c. vi.

ORIGEN (185–254 A. D.). "They do not read what is written respecting the hope of those who were destroyed in the deluge, of which hope Peter himself thus speaks in his first epistle." He then quotes 1 Pet. iii, 18–21. *De Principiis*, c. v. This view is more explicitly stated *Contra-Celsus*, c. xliii, 1. See also his Homilies on 1 Kings xxviii; Hom. xv, on Gen.; Hom. vi, on Exod., Num. Select. in Psalms.

HIPPOLYTUS (170–236 A. D.). In his treatise on Christ and the Antichrist, Hippolytus says that Christ "was also reckoned among the dead, preaching the Gospel to the souls of the saints, and by death overcoming death. (Also chap. xlvi.) Hippolytus was a disciple of Irenæus, Irenæus of Polycarp, Polycarp of the apostle John.

GREGORY THAUMATURGUS (205–265 A. D.). In his fourth

homily Gregory represents Christ as saying "It becometh me to descend into the very depths of the grave (τον ᾅδον, *hades*) on behalf of the dead who are detained there."

LACTANTIUS (260–330 A. D.). This father, the teacher of Crispus, son of Constantine, recognized in his *Divine Inst.*, book iv, chap. xii, the *descensus* as of faith. "Christ," he says, "also suffered death that he might overcome and lay open the other world (*inferos resignaret*) also, and thus at length, rising again, he might proceed to his Father borne aloft on a cloud." See, also, chap. xviii.

I have now come to the Nicene period, an epoch when Christianity at last became triumphant, when the servants of Jesus are no longer the despised and hated of the earth, and when it could no longer be said, "Not many mighty, not many noble, are called." The religion of Jesus, surviving ten fiery persecutions, has spread from the Orontes to the Nile, and from the Thames to the Ganges. A Christian emperor sits upon the throne of the world, and the Council of Nice, the first representative body in history, is convened. Among all the principal writers of this period from the days of the holy John the apostle there is a consensus of belief in the descent of Christ to hades. To the number already quoted might be added Pamphilius, Julius Firmicus, Hilarius, bishop of Poictiers; Athanasius, bishop of Alexandria; Gaudentius, bishop of Brescia; Theophilus, bishop of Alexandria, A. D. 385; Gregorius Nazianzenus; Basil the Great; Cyril, bishop of Jerusalem; Gregory of Nyssa; Philastrius, bishop of Brescia, 387; Ambrose of Milan; Amphilochios, bishop of Iconium; John Chrysostom, Epiphanius, Jerome, and Augustine—all severally representing the original Churches of Palestine, Arabia, Egypt, Asia Minor, Italy, North Africa, and Gaul. It is to be hoped that the expunged article will be restored to its rightful place in the Apostles' Creed as taught by our own Church, the mirror of the Ante-Cyprianic Church of the Pre-Nicene period.

R. J. Cooke.

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

Was Adam Clarke, the eminent commentator, rationalistic in his interpretation of the Scriptures? Were he living now would he adopt the canons of higher criticism, and espouse the destructive theories of Kuenen and Wellhausen? We raise these questions because it has been hinted that the works of this Wesleyan scholar indicate a propensity to independent and heterodox thinking, and that he was on the highway to the final conclusions of those who propose the reconstruction of the Bible and the emasculation of its doctrines. If there were any foundation for this suspicion the negative critics would make the most of it; but after a careful examination of his writings we cannot concede any tendency to rationalistic aberration in Dr. Clarke, or any ground for alleging that he was the forerunner of destructive criticism in biblical investigation. On the contrary, he is so specific in his statement concerning the problems at issue in the discussions of to-day, and antagonizes so many positions of the rationalists, that it is difficult to understand how any one acquainted with his teachings could attribute to him an unorthodox spirit, except on the general principal that errorists usually are extravagant in their claims as to the number and character of their adherents, and the widening extent of the work they are doing. On no question is Dr. Clarke more explicit than when he considers the Mosaic authorship of the Pentateuch. He says: "Every believer in divine revelation finds himself amply justified in taking for granted that the Pentateuch is the work of Moses." Of those opposed to this view he says, "They are worthy of little regard, as argument is lost on their unprincipled prejudices, and demonstration on their minds, because ever willfully closed against the light." Frequently, in his introduction and prefaces to the five books, he speaks of Moses as the writer of the Pentateuch. In his preface to Joshua, referring to events in the wilderness, he says: "In that wilderness he (Moses) wrote the book of Genesis, as well as the others that bear his name." He is equally emphatic as to the authorship of the book of Joshua, for he says it "is as truly his (Joshua's) work as the Commentaries of Cæsar are his." From such utterances we conclude, that, accepting the Pentateuch as of Mosaic authorship, he unconsciously rejected the theory of the Hexateuch, and furnished facts and arguments confirmatory of the former and destructive of the latter.

Passing to the prophetical books, Dr. Clarke occupies an unequivocal position on the questions they suggest, as well as on the subject of prophecy itself. He writes, that "the prophet was by office not only a declarer of events still future, but the general preacher of the day," his preaching

being based upon the constituent elements of his prophecy. Some critics hold that prediction was the result of preaching, and occupied an inferior place in the prophet's mind, whereas preaching was the natural result of prediction. In this respect the critics find nothing in the commentator to comfort them. He also accepts the theory of a "double sense" in prophecy, and insists that the New Testament writers interpreted the Old Testament prophecies from the double view-point, and thus found a literal and a spiritual or allegorical meaning in them. If the New Testament writers really held to a double sense, the theologians of the present day, also, may justly interpret the prophecies in accordance with that rule. To the theory of a double sense, however, the critics are firmly opposed; but Adam Clarke does not sympathize with them. As to Isaiah, he says that the "return from Babylon is the first, though not the principal, thing in the prophet's view," which, as it enlarges, anticipates the Messiah and culminates in the triumph of his kingdom. The two views are given by the prophet, the one being natural and literal, the other spiritual and Messianic. Most orthodox critics accept the double sense of the prophetical writings. As some contemporaneous writers held that Isaiah was exclusively indebted to natural gifts or influences, the commentator wrote: "I had rather look to his *inspiration* for the correctness of his language and the dignity of his sentiments than to those very inferior helps," suggesting his belief in verbal inspiration. As to a double authorship of Isaiah's prophecies, he is ignorant of such a theory, and sees no difficulty in assigning the whole to one writer. The want of chronological order in Jeremiah he explains in a very natural way, but does not find the book to be composite or unreliable. The book of Daniel, he says, was "undoubtedly written by himself." He does not remand it among the *hagiographa*, nor does he attempt to degrade it or in any way criticise it; but he does pay the prophet a tribute for "his great and conscientious accuracy," and declares that his predictions were literally fulfilled. Thus, whenever he speaks, it is as if with set purpose to express his opposition to the views of the destructionists. The only exception to this statement is his admission that writing was unknown prior to Moses, which some critics will indorse; but as inscriptions carrying us back of the times of Moses have been found in Phœnicia and Babylon, and, therefore, establish the habit of writing anterior to his day, the critics are not warranted in jubilating over this discovery. We submit that when a shining example of rationalistic faith, or of disturbed mental equipoise, is wanted to cheer the disconsolate leaders of errant criticism, it will be well to pass by the fathers of Methodism and look elsewhere.

Theory has played a conspicuous part in science, philosophy, and religion. It has stimulated to research, discovery, and re-adjustment of established conclusions; and when not urged as a substitute for facts or final truths it has guided the thinker to results, either negative or positive, that were of value in the settlement of controversial questions and obscure teachings. The theorist should always remember his limitations,

and avoid assumption and the rashness of a conjectural affirmation. The atomic theory of the universe, as well as the undulatory theory of light, can claim recognition, not as solutions or truths, which would destroy them as theories, but as tentative statements of facts difficult of explanation. Science hitherto has been the playground of the theorist. Within a century geology has proposed eighty theories that are now extinct; chemistry, too, has modified its laws of affinity and proportion as new facts have been successfully discovered; physiology is also undergoing a radical transformation; and all other sciences are emerging from theoretic conditions into positive realities. The scientist is getting weary with working hypotheses: he wants facts. Philosophy likewise has passed through a variety of theoretic changes, and is still speculating on the problems of matter, life, and mind, with some expectation that it will finally reach a conclusion. Idealism is as much a theory as materialism; one is the natural reaction from the other; both are doomed to a deserved oblivion.

While the theorist is at home in science and philosophy he is equally a familiar figure in the sphere of religion. He stalks abroad with notions, explanations, and announcements concerning every truth and doctrine propounded in theology or the Holy Scriptures, and is never at a loss to account for every thing in antiquity or to explain the darkest problem of human history. He is useful because there are some things that can have only a theoretic explanation, as the mode of creation, the nature of atonement, and the physical aspect of the resurrection. Nevertheless theology has lost caste because it has employed speculative arts on biblical truths. The critical mind is now disposed to reject some of the truths of revelation because they are proposed as theories, or are explained only in a hypothetical way. The intelligent man demands truth, not speculation; he seeks facts, not sentiments. The Bible should satisfy him, for *it is not a book of theories.* Its writers were not speculators in the field of inquiry; and, singularly, there is not one theory in the Book offered in elucidation of a problem. The theoretic spirit is strong in Eliphaz, Bildad, and Zophar, who, in contending with Job, hold that calamity is a proof of sin; but the Book does not teach that doctrine. There is no theory of creation in the Bible; no theory of evil; no theory of inspiration; no theory of prophecy; no theory of incarnation; no theory of atonement; no theory of resurrection; no theory of the future life. The biblical teaching on these subjects is in the form of a revelation of truth, and in no instance in the form of a theory. The Bible writers were truth-tellers, and the truths they taught should be re-taught as truths. Exegetes, theologians, and critics analyze, theorize, modify, and agree or disagree; but the Book is a book of truth, and the Spirit that inspired it will guide the disciple into truth.

Is man in a state of probation in this life? Arminian theologians usually answer this question in the affirmative; but Professor C. A. Briggs, in his *Whither?* repudiates it as unscriptural and un-Calvinistic. On page 217

he says: "The doctrine that this life is a probation was not known to the Reformers or the Westminster divines. It is a doctrine that is inconsistent with Calvinistic principles." On page 218, acknowledging that the doctrine has some standing in Calvinistic bodies, he says: "It is really a provincial and temporary freak in theology, which has already been abandoned by thoughtful British divines, and which will soon disappear from American theology." He also denounces it as "contra-confessional," and, besides being opposed to fact, is pregnant with errors that the Church cannot afford to encourage. With its alleged irreconcilability with original Calvinism we have nothing to do, except to say that it furnishes another argument, if one were needed, for the revision of the incoherent system, and its adaptation to the true position of man under the Gospel. The reasons assigned for the elimination of the doctrine from theology in general induce us to give them the formal consideration to which they are entitled, for it is neither a Calvinistic nor a Methodistic question in itself, but one large enough to concern the whole race. It seems that in the view of this teacher the race "had a probation once for all in Adam;" but as Adam failed to honor his opportunity, so he and his descendants forfeited the right to another probation, and are now under condemnation, to be redeemed, if at all, according to the sovereign pleasure of God the Father. He holds, therefore, that the race is a lost race; it is under a curse, and without probationary privilege either under the law or the Gospel. Then follows divine sovereignty, and the unpalatable doctrine of election and reprobation. The mere statement of the Professor's historical and doctrinal view of man carries its own condemnation. If a denial of the doctrine of probation is necessary to the vindication of the doctrine of election, it is easy to discover on what an insufficient foundation the latter is resting. Probation and election, according to Professor Briggs, are incompatible. Instead of rejecting election as the solution of the difficulty he rejects probation and has saved *his* Calvinism. In this he has made it a Calvinistic question, which robs it of general interest. When, however, he affirms (page 217) that "the doctrine of a probation after death depends upon the doctrine of a probation in this life," he aims to connect a general truth with a particular error, which cannot pass unnoticed. He more than once, though not in any logical way, associates the doctrine of probation, as held by certain evangelical bodies, with the Andover heresy, as if in this way the Calvinism he represents can be saved from extinction. On page 218 he says: "If this life be a probation, then there is no ground in the Scriptures or in the Westminster symbols, or in sound reason, why this probation should not be extended into the middle state for those who have had no probation here." On page 220 he says: "The doctrine that this life is a probation leads inevitably to the position that the middle state is a still larger field for probation, for the vast majority of our race who have had no probation here." As for those who take a different view, "they cannot hold probation here without following the Andover theory, and holding probation there." This bit of assumed logic is overthrown by the fact, that, of all the antagonists

of the "Andover theory," Methodist divines, who hold rigidly to the doctrine of probation, are the severest in their denunciations, and most invincible in their arguments, against it. In our view one probation cannot imply another probation without losing its identity or character as probation. The doctrine acquires validity in the limitation it prescribes for its operation, and loses force by repetition or attenuation. There is as much reason for asserting a third probation, if the second should fail, as to assert a second because the first failed; and this logic opens the door to successive probations until the whole race shall be saved, which is Universalism. When Professor Briggs attempts to ground heretical dogma in the evangelical doctrine of probation, which is allied with the doctrine of human responsibility, he mistakes the connection between them, and injures the cause he seems anxious to defend. The doctrine of one probation is neither unscriptural nor unscientific, and it is likely to abide in the theology of the Church.

The long-established belief that the family was the original social unit is now seriously controverted by antiquarians, some of them holding that the tribe was the first organized human institution, from which society, with its domestic and civil laws and customs, has descended. Mr. Lewis Morgan, tracing the progress of the early races from barbarism to civilization, is emphatic in the assertion that the tribe preceded the family; and Dr. Emil Reich is equally certain that the "polygamous and polyandrous family preceded the monogamous family," and that the "monogamous family is of very recent origin." These assertions revive the theories of historians, theologians, and scholars generally who have maintained that, as taught in Genesis, marriage was the primal institution, the family was the first social organization ordained of God, and society, whatever its developments or disintegrations since its establishment, originated in a divine order, and is typing itself after it. The cases cited by these authors of tribes without families prove that the family institution had disappeared, and that the tribal condition was a lapse from a former better condition. They certainly did not establish the precedence of the tribe any more than the doctrine of papal infallibility establishes the precedence of the papal hierarchy in the history of Christianity. Nor because polygamy or polyandrous conditions have been discovered among degraded and ignorant peoples are they proof of the precedence of polygamy as the type of the marriage relation. In our study of these social questions we must grasp the facts from the beginning, and recognize the degeneracy of mankind in intellect, religion, and social life. The prevalence of polygamy, and the authority of the tribe, are rather signal proofs of social disintegration than evidences of original institutions. The family was first, and made the tribe possible; monogamy was the primary institution and suggested polygamy. The skillful reversal of history on these points will excite inquiry, and in the end vindicate the scriptural teaching of the origin of the human family, and that monogamy as a divine idea was introduced into the world in the pristine days of paradise.

CURRENT DISCUSSIONS.

THE HUMAN QUANTITY IN THE HOLY SCRIPTURES.

As a general proposition, the Bible may be considered a supernatural book, or a book whose chief reference is to supernatural agencies, methods, and results, and whose origin must be attributed, in whole or in part, to supernatural impulse and direction. The assumption of its supernatural character warrants the conclusion that in one respect the book is unlike others, so that it is not subject to the common laws and tests of literature. Whatever its association with the natural, whether in the realm of the physical universe, or human history, or biblical truth, the supernatural evidently does not lose its identity nor forfeit its authority; is in no sense amenable to lower law or order, and never appears as the slave of natural influence. So far forth, then, as the Bible is a supernatural book, it is not a human book, nor is it bound by canons of law, or open to the ordinary *á priori* tests and processes of human intelligence.

We are confronted with the fact, however, that the alleged supernatural book appears in the form of a human book; it makes use in these days of type, paper, ink, language, punctuation, chapters, binding, title, 12mo or quarto sizes, as, in ancient times, it made use of parchment and the simple apparatus of writing; in this particular it is not distinguishable from other books. The outward dress of revelation compels its assignment to the level of other books, and justifies its examination in the same way as other books are examined, without any regard to its supernatural content or origin. Keeping before the mind the distinction between the supernatural character and the literary form of the book, it may be studied, tested, and compared with other books from both view-points, and without danger to either. It is only when the literary form is pushed to the front, and the supernatural element is held in abeyance, that criticism may be damaging, and the order of study be subversive of established results. We should always remember that a one-sided view of the Bible, however devout or intelligent, is detrimental to an appreciation of its highest excellence, and the discovery of its richest significance. To ignore the literary aspect of the Bible is as narrow in spirit and as prolific of error as it is to forget that the Book is supernatural; and the reverse is equally true.

In discussing the question before us we do affirm the existence of a human quantity in the Scriptures, and propose to interrogate it as to its importance and relation to revelation. We must apprise our readers, however, that the discovery of human elements in the Bible is not at all recent, nor due to the genius of critics, nor that it is the result of the inspiration of some teacher in Israel. Any attempt to show that the discovery of the human side of revelation is modern, and that the Church owes much to the discoverer, is enough to make the sacred writers arise from their graves and dispute with the fabricators. It is not *new* that the writers

of The Book were men; it is not *new* that they wrote in their native or adopted language, employed figures of speech, and varied in style one from another; it is not *new* that some of them were unsurpassed historians, others unexcelled poets, others keen-eyed prophets, others competent biographers, and still others profound and superior theologians, and that they wrote according to temperament, environments, and necessity. The human element is as old as the book itself, and it is folly to pretend that only recently has it received proper recognition, or that its virtue is just now being appropriately defined. Dogmatism in the past may have been too much absorbed with its investigation of the supernatural foundations; but it could never doubt, nor did it ever formally deny, the association of the human and the divine in the mechanism of revelation. It is true that at the present time many critics, infatuated with the human quantity, extol it as the chief fact, teach that it is the key to the forms of revealed truth, and is explanatory of the origin of the biblical books. To this extreme view we object, and propose such a valuation of the quantity as will to no degree compromise the supernatural standing of the Bible.

As a distinct postulate of discussion, we affirm that the Bible is the word of God; we also affirm that it is the word of man. It cannot be said that it is in part the word of God and in part the word of man, for in that event we should be at liberty to put into exercise all our powers for the discovery of the divine and the human; we should seek for the line of division between them; and this would lead to an acceptance of that which to one's thinking is inspired and to the rejection of that which is supposed to be uninspired. The human and the divine are so necessary to a divinely communicated truth, and so interwoven with each other in expression, that we cannot say where the divine ends and the human begins, or where the human ends and the divine begins. We hold to both factors, but cannot distinguish one so completely from the other as to be able to separate the book into divine chapters and human chapters. The human pervades the divine, and the divine overshadows the human, and both indissolubly combine in the one revelation.

Our first impression is, that the Bible is a record of an historical revelation, and it therefore has an historical character. However incomplete the revelation, it is not continuous or prophetic of supplemental revelations, but in its historical limitations it is sufficient for its purpose and open to the fullest investigation. As a revelation it is supernatural; in historical form it is human; and many of the usual historical tests may be applied to its constructive forms and teachings. In general, revelation is a history; in particular, it is a specific history of divine agency in human affairs, and therefore involves both. The specific history, as well as the historical form of revelation, is subject to analysis, proof, and criticism. If, according to Rénan, Old Testament history is mythical, and, according to Strauss, New Testament history is mythical, it is difficult to apply historical tests to either Testament. The mistake of such critics is in not applying mythical tests to myths, and historical tests to history. They invert the order when they apply mythical rules to historical phenomena, and historical

proofs to acknowledged myths, and obtain results entirely incongruous with the methods employed and with the subject-matter of investigation. Not all of the historical element in the Scriptures is human and to be submitted to historical analysis, for many of the principal events in patriarchal history and in the subsequent development of the Hebrew people were supernatural in origin and character, and can neither be affirmed nor rejected by the usual historical method. In such cases the supernatural factor must have recognition; but some critics reject it, and either reduce the event to human proportions or pronounce it a myth. Neither method is justifiable, for the result is either the elimination of the so-called supernatural factor or its transformation into a legendary influence. The human element in biblical history, therefore, must not be elevated into too great prominence, nor be allowed to usurp the functions of the supernatural, for in such case it plays havoc with the contents of revelation. The literary form of biblical history, however, is human, and may be studied as one studies the annals of Babylon and Nineveh. Whatever goes to make up the record, such as authorship, dates, names of persons, description of particular events, figures, the results of battles, the plans and motives of leaders, or any thing of material significance, must be subject to the surveillance of the historical critic, and answer the tests he applies to them. If biblical history cannot endure this investigation and establish its credibility, we must eschew the human element entirely, or reject the historical books as a collection of myths. In such an emergency the most conservative critic would be compelled to join Rénan and Strauss in their conclusions.

We again trace the human factor in the mechanism of revelation in the language in which it is embodied. It is not a supernatural language, though Professor Mead (*Supernatural Revelation*, pp. 67, 68) inclines to the theory of the supernatural origin of language; but admitting such origin, the language itself is not supernatural—it is the language of men constructed on such grammatical principles as inhere in a natural speech, and may be investigated as may any other language not used in making supernatural communications. It were vain to claim for the Hebrew and Greek tongues any divine significance as instruments of revelation, or to clothe them with a supernatural hue, or endow them with a supernatural function. Not a few chapters in the Old Testament, especially in Daniel, are written in Chaldee, and fall not behind the chapters in Hebrew for excellence and majesty of expression. We have learned to revere the two languages because they were used as vehicles of the divine purpose, but we should be careful in granting to them any interior supernaturalism. The Hebrew language is realistic as opposed to the speculative, and objective as opposed to the subjective. It is not, therefore, the language of theory, philosophy, or fiction, but rather the language of fact in its simplicity, of truth in its majesty, and of divine movements in their magnificence. It is the language of the sublime, the terrific, the great, the holy, the divine. Even so are the Arabic and the Chaldee, but not so extensively. The prophets of old spoke and wrote in Hebrew because it was adequate to

the expression of the divinest thought that possessed them. Equally useful was the Greek tongue when the New Testament writers were ready to give to the world the revelations of the Master, with accompanying annotations. The characteristic of the Greek language is its elegance of phrase, or a positive beauty of expression that found a rivalry only in the perfect forms of Greek sculpture. It is the language of illumination, ecstasy, perfection; it is the language of theology, speculation, philosophy; it is the language of Plato, Aristotle, and Pericles; it is the language of combat and repose, of polished terror and self-centered equipoise. In these respects it was the language for Peter, John, and Paul. There was fire enough in it for Peter, rhetoric enough for John, logic enough for Paul. We speak of the two languages as human because similar in structure to cognate languages, and in no sense supernatural merely because they served a supernatural purpose. We are able to trace the human development of both tongues, showing that whatever their origin, they became what they were when used by the sacred writers by ordinary natural methods of philological development, and are to be studied to-day as natural languages. We have reason to believe that Ezra introduced the square Hebrew character, and that the Massoretes introduced the vowel points of existing Hebrew; but that each letter of the alphabet or every word in the Old Testament has a secret meaning, and contains a divine sense, we do not believe. As respects the Greek, there is no trouble in tracing it through its different stages of growth and decline, or to determine the character of the Greek used by Christ and the apostles. Hence, the verbal structure of revelation is as much the subject of analytic and synthetic research and exposition as revelation itself. Questions of orthography, etymology, syntax, and prosody belong to this department; and indeed they are so important that it is doubtful if the philological aspect of revelation does not precede nearly all other questions involved in biblical literature. If it is a secondary question it is only so because revelation itself is primary.

The close examiner of the Bible will readily discover in it not only the traces of human workmanship in its historical form, and in the language by which it is expressed, but he will also discern in it human systems of chronology, genealogy, science, philosophy, government, and religion. So manifest is the human content that, unless he is in search of the divine plan of teaching, he may at times forget the latter in his concentrated contemplation of the former. In a similar way it often happens that the mind, engrossed with the supernatural, forgets the presence of the natural, and may for the moment deny its existence. What is human in the Scriptures in the sense now intended is conspicuously human, but without overlapping, obscuring, or displacing the supernatural. The chronological system of the Bible is no more supernatural than the chronological systems of Babylon and Egypt. It is the system of men, with all the imperfections of a man-made system, and as subject to revision and correction as the Ptolemaic system of astronomy or the Hindu system of cosmogony. The Hebrew system of chronological computations, of a hebdomadal division

of time, and of the beginning and ending of a day, is not a supernatural system, though the patriarchs may have had some divine instruction on the subject. We do not stand in awe before it or regard it as perfect in its details, for the Copernican system has modified it, and in great measure civilization has passed beyond it. Both in its wholeness and minutiae the ancient system, so prominent in the life of the Hebrew people, is properly the subject of study and criticism. With that system before us, it is difficult to ascertain when the Exodus occurred, and all dates prior to that phenomenal event are the merest conjectures, because of insufficient data and an insufficient system of chronology. Jeremiah is unchronological in his prophecies, and Matthew equally so in his gospel; but in these we have a proof that spiritual truth is not dependent for its communication on perfect systems of chronology. The genealogical system of the Jews, as recorded in the Scriptures, is also a source of perplexity to the annalist and ethnographer. The breaks in family lines are so numerous that it is almost impossible to trace the pedigree of a single family, or outline the history of a king or prophet; and in the case of the Messiah, while the lineage is apparently preserved, many Jews from insufficient reasons regard it as uncertain and unsatisfying. No one will assert that such a system is supernatural, or claim for it any thing more than that it is a human system, with errors and confused data, and yet that it occupies a place and serves a purpose in the scheme of revelation. In like manner the science of the Bible may be shown to be immature and provincial, its errors all the more glaring and confusing because found in a supernatural book. However, in some respects it contains the germs of true science, and is prophetic of laws, facts, and discoveries that give to it the dignity, if not the quality, of a supernatural affirmation. Nevertheless, no one holds that the Bible is a teacher of scientific truth, or that it furnishes the outline of a single science. Neither astronomy, geology, chemistry, physiology, psychology, biology, nor botany is taught in its scientific import in the sacred book. On the contrary, it is believed that its writers knew little of science, and incorporated in the body of their teachings the general and erroneous notions that prevailed on these subjects in their day in the countries of the East. Hence, many of the scientific statements or allusions in the Bible are said to be contradicted by the results of modern research. We have shown that revelation did not require, and did not employ, a perfect language for its expression; we now see that a perfect science was not, but spiritual truth was, the sole purpose of revelation. The Bible, therefore, must be judged from its own standpoint. As an instructer in spiritual truth, it meets the case; as a teacher of science, it fails. If the purpose of revelation were wholly or in part scientific it would be manifested in correct scientific teaching, just as, professing to set forth spiritual truth, we find it in great variety and abundance. The divine Master might have corrected and improved all the ancient systems of chronology, astronomy, and geology, and revised the Old Testament hints on general science, but he did not, as this was not his object. He saw that Newton, Kepler, Copernicus, Galileo, and others would

appear in due time, and waived his privilege to make a scientific revelation, preferring to confine his teaching to spiritual phenomena. Thus human systems, with their errors, were admitted into the Scriptures, but in no such sense or degree as to invalidate them. Philosophy, also, had recognition by some of the sacred writers, but they originated no system, developed no theory, but on the contrary appear to have adopted some of the gross fallacies of pagan writers. Christ did not correct the Platonic system, nor did Paul overthrow Epicurus. Pagan religions, too, with their enfeebled idolatries and superstitious sacrifices are mentioned, not as divine but as human institutions, and more than any thing else, except sin, are antagonized by the writers, because contrary to the true idea of religion. Certainly it is not difficult to account for human systems of thought in association with supernatural teaching, or to see that the former, with all their prominence, in no way affect the validity of the latter or compromise the integrity of the alleged supernatural communication. In our examination of the Bible, therefore, we frequently come in contact with human ideas, human systems and institutions, without a jar to our faith or the least disturbance of the foundations of revelation.

Perhaps there is no feature of biblical literature more prominent or imposing, and therefore more appropriate as a subject of inquiry, than the personality of its writers. The Bible is in no sense an impersonal book, nor was it the divine intention to send forth a revelation without human attestation. While the authorship of some books is unknown, or is a matter of conjecture, the authorship of the principal books in both the Old and New Testament has been accepted as practically settled. We approach these books, therefore, with the expectation of finding in them the personal impressions, convictions, and undisguised characteristics of their authors. We also expect, because there are many authors, to discover differences in their style, in the breadth of their intellectual life, in the purpose for which they write, and in the general value of what they have written. We also shall not be surprised if we strike eccentricities, ambiguities, literary infelicities, and all the proofs of human infirmity in the books they wrote. We are prepared to view them as altogether human, and to find that as mere *littérateurs* the authors were as defective and as improvable as their contemporaries or later authors.

The biographical element is conspicuous in the Scriptures. Is it a human or a supernatural element? Professor Rawlinson asserts that "in the four later books of the Pentateuch we have an actual, though not an intentional, autobiography" of Moses. It was impossible to write the Exodus and leave Moses out. Thus revelation sends through an autobiographical channel certain truths to all the ages. The books of Samuel are the biographies of Samuel, Saul, and David; and the idyl of Ruth is a biographical gem admired by all students of literature. The four gospels are biographies, and the book called the Acts is after the same pattern. Shall it be said that the biographical element is supernatural, independent in its structure of human skill, and without the insignia of the human spirit? Nay; it is so thoroughly human that Xenophon

might have written one portion, Homer another, Josephus another, and Herodotus another. It is human in form, spirit, substance, and ranks with other literature of the same class, and is subject, therefore, to its tests and applications. We do not obscure or underrate the supernaturalism in Scriptural biography by admitting the concrete humanism that underlies it.

It may be assumed that every biblical book was written to subserve a distinct purpose, closely related to the general purpose of the whole. What the special purpose of a particular book was, however, we may or may not be able to state; it may have been purposely withheld, or it may be transparent in the contents; or the author may have obscurely affirmed his design, leaving to the study and inference of his readers a clearer interpretation. What we wish to consider is, whether the occult, disguised, or open design of a book is human or divine. Did every author write from a supernatural design, or were the motives that governed him perfectly and intelligibly human? The question illustrates its force when applied to such a book as Ecclesiastes. What was the governing purpose in its preparation? Ewald says it was written to teach that enjoyment of temporal good has divine sanction; Davidson holds that it was intended to restrain sensual skepticism; the common theologian views it as an inquiry concerning the uses of life. Whose inquiry was it? Was it a human or a supernatural inquiry? The book of Job, also, precipitates a profound study of evil, and is suggestive of the limitations of a theodicy, but it is important to know whether the speculation is human or of supernatural origin. The Acts of the Apostles is not without a specific purport, though Heinrichs thinks Luke wrote in a miscellaneous way, without any plan or purpose. Hälein, however, discovers in the book the purpose to show that Gentiles as well as Jews are heirs of salvation; and the Tübingen school of critics, with Baur as leader, undertook to prove from the book a great conflict between Paul and Peter, or the two so-called types of Christianity. It is not so much whether the design is patent or not as whether it is that of the writer, or originated entirely in supernatural superintendence. Was it Matthew's original idea to write a gospel for use among Hebrew Christians, or was he prompted to do it by the Holy Spirit? Did John deem it necessary to refute the Gnostics, and so on his own account prepare the polemical gospel that bears his name, or was he a divinely appointed instrument? Why did James write his epistle? Hug says he wrote it in opposition to Paul; but, incorrect as this supposition is, we are led to ask if the governing motive was personal, human, natural? Luke states positively that he wrote his gospel to establish the "certainty" of facts of which he had heard, showing that *he* had an object in writing the third gospel. Every book of the Bible raises its own questions, some of which conduct us into the human sphere, and others lead far away into the supernatural. Sometimes it is most difficult to pronounce the motives of the writer; sometimes they are as clear as sunlight, and do not differ from motives that have governed uninspired men, such as Cicero,

Seneca, Epictetus, and Marcus Aurelius on similar themes; sometimes the design is evidently of providential cast and suggests a divine origin. Whatever may be the conclusion as to the design of a single book, we must allow the play of human motives, sanctified by the Spirit, in the preparation of the books, for in this way we may account for results and apparent forms of teaching that we would not credit to supernatural agency. Just as the Holy Spirit employed an imperfect language and an imperfect science for the communication of certain truths, so he employed human purposes, motives, and prejudices in the same way, and secured the permanent commitment of truth to a recognizable human form, with his own sanction engraved on its surface.

In no single particular is the human spirit more impressively manifest in biblical literature than in the style of the individual authors of the books of the canon. Whatever of divine luster has been added to the rich and fervid utterances of prophet and evangelist; whatever of divine majesty is apparent in the stately accounts of historian and apostle; whatever of unattainable dignity and ideal beauty there may be in the parallelism of the sacred poets and the enigmatical visions of the apocalyptic writers; it must be allowed that in their work the literary individualism of the writers had fullest expression and a license of thought and form that betrays itself even in the most exalted of the revelations of the Great Book. Hence the variety of style in the biblical books, and the imperfection of many of their writers. *The style is human, but it was employed, assisted, and intensified by the Holy Spirit for the accomplishment of the ends of revelation.* In the most general sense we may say that David's style is poetic, Moses's style is historic, Isaiah's style is prophetic, and Paul's style theologic; but human or natural as the style certainly is, it was touched and unfolded by the quickening power of the divine Spirit, so that the human and the divine blend in the literary result. Perhaps in not a few instances the human factor may be isolated, or at the least separated from the higher or supernatural incorporation that gives both dignity and authority to the biblical books. Was it not an eccentricity, or a grammatical whim, in Daniel to speak of himself in the first six chapters of his book in the third person and in the other six chapters in the first person? Ezra plays the same grammatical preference. Xenophon, too, sometimes wrote in the same way, as have some modern writers. We are not inclined to attribute the tenses, modes, person and number in the sacred writings to supernatural suggestion, but rather to individual scholarship, taste, and requirement. Nor are other peculiarities of writers the result of supernatural sanction and origination, though they bear the marks of divine intensification and employment. The peculiarity of Isaiah as a writer conspicuously appears in the second division of his prophecy. Rückert, more than fifty years ago, discovered that it consists of three sections of nine chapters each, suggesting a systematic arrangement in composition. Ewald also confirms the general classification. It is equally observable that each section is divisible into three trilogies of three chapters each. Was this literary

arrangement divinely suggested, or was it the product of Isaiah's literary taste? We attribute it to the latter. The triadic feature also characterizes the book of Job, showing that it was native to Oriental literature, and that in these cases it was not the result of divine inspiration. The self-evident egotism of Nehemiah as well as the lofty tone of Joel; the ecclesiastical spirit in Chronicles as well as the classic finish in Luke's gospel; the unique terminology of Paul as well as the incisive rhetoric of James; the dialogistic logic of Micah as well as the antithetical method in Proverbs—are in all probability the outcome of human resources under the holy discipline of the Spirit. It is true the critics are not unanimous in their conclusions, based upon a study of the styles of the biblical writers; but the general position of this article is not affected by the dissimilarity of their estimates. Stähelin declared Deuteronomy to be Jehovistic in style and material, while Gesenius alleged otherwise. Bishop Kennicott discovered Chaldaisms in the Song of Solomon, but Gesenius assigned it to the golden age of Hebrew. Whatever differences of style the writers exhibit, and misleading as are some of the interpretations of the critics respecting the relation of style to inspiration, certain it is that the Bible contains the best models of general literature, as it also represents the closest association of divine influence with human thought and expression.

So intimately related are the foregoing observations to the subject of the authorship of the books that it cannot be altogether omitted in this discussion. Some of the books have reached us in an anonymous form; others are attributed to the authors whose names they bear; still others are in dispute as to their genuineness and authenticity. For our present purpose we may say that it is immaterial who wrote them, only that they were written by men, and have, therefore, a human as well as a divine origin. The human does not compromise the divine; the divine does not extinguish the human. We shall not now discuss individual authorship, as our purpose is merely to quadrate the fact of human authorship with divine inspiration. It is of great value in understanding the Bible to accept the fact of human influence and human culture in its preparation. On no other hypothesis, indeed, can it be explained as literature, and as a supernatural revelation it was as dependent on the human form of expression as on the divine agency behind it. The literary imperfections of the Bible, such as arise from incomplete languages, limited and incorrect scientific data, abbreviated historical phenomena, and the personality or individualism of the writers, as manifest in eccentricities and the indescribable peculiarities of style and thought, have no solution except on the theory of human instrumentality in the recorded deliverances of the ancient men of God. It required inspiration to reveal the doctrine of justification by faith, but it was an intense humanism in Paul that led him to request Timothy to bring to him the cloak that he left at Troas. Daniel reaches supernatural heights when he visions the resurrection of the race, but it must have been a natural impulse that prompted him to record the scanty fare of pulse and water for himself and comrades in the palace of

the king. Peter was in a divine spell when he outlined the conflagration of the world, but if he committed plagiarism, as Reuss says he or some other writer did when the second epistle, so-called, of Peter was written, we must view the act as human, and estimate it accordingly. Whatever the authorship of the books, the human element is conspicuously significant, and is essential to a correct appreciation of divine revelation.

What are the conclusions ? The first conclusion is, that in the communication of a supernatural revelation human instrumentality was necessarily employed. The second conclusion is, that notwithstanding the imperfection and limitation of the human instrument, revelation is adequately expressed. The third conclusion is, that whatever of imperfection attaches to the Bible, as a whole, it belongs to the human form of revelation rather than to the revelation itself. The fourth conclusion is, that the human quantity is not incompatible with the supernatural origin and character of the Holy Scriptures. This is the only critical point in the discussion. Negative or rationalistic critics employ the human element against the doctrine of divine inspiration, and refuse to believe in their co-ordination in the biblical result. They magnify the one at the expense of the other; they sacrifice supernaturalism on the altar of the human intellect; they assert that inspiration is impossible in a human production. They first reject the supernatural, and then reject the Bible because it is as supernatural as it is human, and can have no explanation without both factors. Others, restrained by an inherited faith, so elevate the human influence as to degrade the supernatural, and yet wish apologetically to acknowledge its existence and presence in revelation. They hold that the Bible is in some sort a revelation of truth, but its inspiration is an unimportant condition of faith, and no longer necessary to the integrity of the biblical structure. With neither class of critics are we in sympathy, since the Bible is not merely a revelation. To the student Algebra is a revelation of mathematical principles, but it is not an inspired revelation. It is not truth merely that is wanted but divine truth, and this the Bible adequately furnishes. It is not furnished, however, after the manner of scientific or profane truth, from which in that event it could not be distinguished in its special character; but it is made known in a particular way and with such authentication as common truth never obtained. Divine truth is not on a level with natural truth. The distinction between them is as obvious as the fact of two kinds of truth. We recognize the human quantity, but it is not the only quantity in the books. We recognize hydrogen in water, but hydrogen alone is not water. Oxygen is more important than hydrogen in water or nitrogen in air, but it is associated with the other elements, and such association is necessary to water, air, life. So in a supernatural revelation the human is an ever-present factor, but it derives its highest value from co-ordinate association with the divine force that quickens human thought, gives vividness to truth, and compresses divine plans and conceptions into the forms of human intelligence and for the purposes of final human elevation and redemption.

JAMES ARMINIUS.

It is too late to write the obituary of the Dutch theologian who disturbed the Calvinistic bodies of Europe nearly three centuries ago by his initial break with them on the doctrine of sublapsarianism. We are in time, however, to record the resurrection of the Arminian interpretation of the Scriptures in those American Churches that, under the leadership of Jonathan Edwards, have held to dogmas which a Christian civilization will no longer tolerate, and that an enlightened Christian judgment is in process of repudiating. It must not be forgotten that Arminius himself was originally a Calvinist, and accepted all the teachings of the Genevan school until, employed to refute an assault upon them, he was providentially led to vindicate the side he had hitherto opposed. This change in attitude toward his ancestral faith was as intellectual as it was spiritual, and proved to be a turning-point in the development of theological thought in the Church. To be sure, he was antedated by a superficial sentiment respecting human freedom and moral agency, which so-called heretics now and then avowed; but it was committed to him to organize a definite expression against the iron-cast system of the Genevan doctors of sacred theology. He assumed his position with manly courage, and defended his views with a winning sincerity and a manifest ability that were recognized by the faculty of the University of Leyden, as well as by the scholars of the day in all countries. He lived long enough to produce an agitation that survived the persecutions of his times, shaped the dogmatic conflicts of the Churches for three centuries, and is to-day reaping its just result in a tacit triumph in all the schools of Christian dogmatics.

The specific points which the great leader urged as fundamental to a true theology are few in number and easily defined. In exchange for the hard and cruel doctrine of unconditional election and reprobation, he brought forward the logical and exegetical doctrine of *conditional* predestination, which relieved God of infinite arbitrariness and made man the decider of his own future destiny. It is needless to say that this interpretation has passed to the front rank in the thought of the world, and that the reaction from the oppressive ultraism of the old school has been well-nigh complete. Until the doctrine of predestination was so modified as to harmonize with justice in God and common sense in man, there could be no progress in thought, especially in the territory of religious truth. So soon as Arminius conquered the difficulty, he was ready to announce modification along all lines, and to represent the basal idea of hermeneutics in different and more congenial aspects. After his repudiation of the arguments of the ministers of Delft, in support of the old school, a new theological system seems to have dawned upon his illuminated intellect, and scriptural truth came forth tinged with the rich individualism of a new conception, and emitting a divine glow as though it was born of God. His study of Jesus Christ as the Saviour resulted in the announcement that, though atonement was made for all, only those will be permitted to share the glories of the eternal life who accept its benefits and follow the Master

to the end. Conditional election involves conditional salvation. Arminius, in taking the first step, was compelled to take the second; and he took it. In insisting that divine grace was offered to one as it was offered to all, and to all as to one, but in any case it may be resisted and overcome, he took the third step of departure from the Genevan circle, and he could not do otherwise and be consistent with his first principles. He was an experimental believer in the doctrine of regeneration by the Holy Ghost, the line of division being less distinct between himself and his early teachers respecting this doctrine than that which separated him from them on other teachings. Holding to this doctrine, he apparently yielded to the Calvinistic view of the perseverance of the saints; or rather, taught that it was in the plan of God to assist believers to continue without apostasy to the close of life. If viewed by itself, it may be said that he did not abandon his inherited ground at this point; if viewed in its relation to the system he was building, he could not be quoted as a teacher of the Calvinistic doctrine. However, it would be strange if, abandoning the faith of home, country, school, and professorship, he would not carry with him as heirlooms some ideas of his affiliations with the old system. Luther did not entirely eschew Roman Catholicism in his reformation of religion, nor did John Wesley ever formally renounce certain perverted teachings dominant in the Church of England when he proceeded in the work of establishing a new Christian society. Even less than these was Arminius affected by the old system from which he separated himself.

While the foregoing constitute the main points of divergence on the part of the Leyden Professor from the Gomarists who were the exponents of the current faith, they by no means exhaust the catalogue of doctrine, or represent the data of the body of divinity known as Arminianism. Arminianism, in its inceptive stage, was chiefly distinguished from established Calvinism by its interpretation of predestination as taught in the Scriptures; but in the course of its development it broadened in its proportions, employed the working apparatus of a system, and attained the dignity and authority of a conquering theology. In its final form, as it prevails in the Churches at the present time, it is justly viewed not as a mere defection from Calvinism, but as a system of truth inherently in harmony with the Scriptures, and as affording the better solution of the most difficult problems in exegetical literature. Whatever final estimate we may place upon Arminianism, we must first study it in its relations to the Scriptures as well as an opposing system to Calvinism. If it have no other justification than that it defied the old faith and modified it, the question of its harmony with truth remains to be settled. It does not prove itself true by being able to show that some other faith is false; it must demonstrate its own exact consonance to divine revelation before it may expect an acknowledgment of its supremacy. Here, as we understand it, its apologists have rested the case. The point which constitutes its chief bulwark of defense is not whether Arminianism is more logical in its argument, or broader in its conception of divine sovereignty, or acknowledges with greater readiness and acuteness the moral capabilites, resources,

and responsibilities of man, than Calvinism, but whether, from the teachings of the Scriptures, it can be maintained as true against all other theories as false or fallacious. Calvinism presumed to rest itself upon divine revelation, but Arminianism undertook to rescue the Scriptures from the perverted interpretations of the scholars of that creed. In its early stage the question between the two systems was a question of scholarship, of exegetical acquaintance with the Scriptures, and of a devout purpose to place the truth upon logical, and, therefore, safe foundations. It must not be supposed that the controversies suggested by the new system of Arminius were feeble or deficient in logic, rhetoric, and all the appliances of great conflicts; rather, they involved all the scholarly resources, rhetorical skill, and intellectual acumen of the giants of the period. Arminius was a match in the arena for those who differed with him; Barnevelt added sagacity to courage and gave a martyr's blood to the truth; Episcopius drafted a Confession that embodied particular doctrines of the anti-Calvinists, and Grotius relieved the system of the prevalent charge of Socinianism. The separation of Arminius from the old school was grounded in a most scholarly apology for the new faith he had espoused, and furnished the key for the future defense of the system.

In our attempt to value the Arminian system in its concreteness and wholeness, we have been struck with the consideration that Arminius himself did not present a new problem to theology, nor demand attention to some truth outside of the Scriptures. The problem was an old one; older than Calvinism; as old as Plato; as old as the race. From the beginning thoughtful men have inquired concerning the Supreme Being, his nature, prerogatives, relations to the universe, and whether he in any way communicates with the creatures who for a time live, move, and then pass away. They have also inquired into man's capacity, his relation to the infinite, and whether there is a future life. They have reasoned of fate, chance, law, mechanism, nature, the supernatural, and the termination of cosmical history. Socrates and Cicero were as much interested in these problems as were Methuselah or Abraham, and all men have looked up with inquiring eyes for the outcome of the natural system. These problems were not new to Calvin; they were not new to Arminius. Neither precipitated a new question in theology. Each presented a new solution of some of these problems; Augustine conceived the doctrine of election but not that of reprobation, Calvin logically affirmed both, if either, and was more consistent than the ancient father. Arminius rejected both dogmas as inherently untrue and scripturally unfounded, and heralded a conditional salvation, without the horrible decrees. We amplify not this solution; we merely say it was new to the age to which it was proposed.

As to the merits of the Arminian resolution of predestination there is a difference of opinion, even among those who in a general way adopt and proclaim it. As between the two solutions, it does not take long to decide; but, while one may reject Calvinism, it may not be clear that he should immediately gravitate to Arminianism; in other words, if Calvinism be false, it is not certain that Arminianism is true. Rejecting the

one, we may accept the other, because there is nothing else temporarily to do, and not because it is susceptible of the clearest demonstration. There are those among us who hold that Arminianism, as a solution of the great question of the relations of God and man, is as unthinkable as Calvinism, and must in time be succeeded by a more definite exposition of those relations. There is certainly room for a great theologian at this time who shall improve the Arminian conception, or originate a system that shall master all difficulties. Without affirming that Arminianism is the final theology, we may affirm that of those proposed or established it is the best, because it solves more difficulties than any other, and prepares the way for still broader achievements in the realm of mystery.

Viewed in its structural character the Arminian system appears thoroughly, intuitively, and scripturally logical, and, therefore, able to stand and resist all encroachments of adverse thought. In like manner Calvinism also presents itself to its supporters as a system distinguished for logical completeness and perfection, and able to cope with opposing inquiry. Yet the logic of the one is undermining the logic of the other. The starting-point of the Calvinistic thinker is an error, or a misconception of scriptural facts and relations; but the course of his thought is, except where it breaks over its limits, consistently logical. He reasons from point to point, passes from dogma to dogma, in a most philosophical manner, adjusts the most obscure as well as the most transparent paragraphs of Scripture to his theoretic prepossessions, and at last enjoys the consciousness of a complete intellectual achievement in the verbal theology he has established. To outsiders the system appears unique, strong, valid, but out of proportion in its provisional features, and resting upon sand rather than upon rock. The Arminian discovers antinomies in the fundamental propositions of the Calvinist, and wonders that intelligent men can embrace them. When the Calvinist insists that divine foreknowledge implies divine fore-ordination, the Arminian laughs at such logic, and smites it with the trip-hammer of a mammoth major premise. When the Calvinist reasons in favor of infant damnation, the Arminian forges a vulcan bolt of intellectual wrath against the inhuman syllogism, and summons the New Testament to help him. When the Calvinist declares that God, having fore-ordained sin, is nevertheless not the author of sin, the Arminian declares that such nonsense is unworthy of the human mind, and proceeds by unanswerable arguments to demolish the whole system. Calvinism is a good specimen of logic, but it is also the most notable example of illogical weakness in human thought. It would be presumptuous for the Arminian, who believes he can laugh the antinomies of Calvin out of court, to claim that his system is logically sound in all its parts, and free of all intellectual aberration. As to its fundamental propositions, he may claim that they are scriptural; as to the argument for the system, he may claim that it is solid and unimpeachable; as to its superiority as a fulcrum for the moral elevation of society, he can justify it by the facts of history; but he should hesitate to proclaim that it is unimprovable, or that it is equally strong in all its conclusions.

In respect to its relation to other theological systems, Arminianism, though perhaps not the final result of theological evolution, must be regarded as the consummation of all antecedent religious expression, and as the recovered force of primitive Christianity. Nevertheless, the old systems which have been supplanted should not be underrated, nor treated with any other than the profoundest respect. Differing as the Arminian does with the Calvinist, the latter has not held to an unmeaning or a feeble theology, and deserves not the persecution he inflicted upon the former when he first announced his espousal of the new faith. Under Maurice, the Prince of Orange, Arminian divines were condemned as heretics; but the followers of Arminius are not disposed to condemn the followers of Calvin as heretics. Neither are heretics; and James Arminius has his revenge in the process of repudiation of Calvinism going on at the present time in the Calvinistic Churches of this country. With its contradictions, intellectual tyrannies, and oppressive theological tendencies the world owes much to Calvinism, and parts with it now with sympathy yet loud hallelujahs. It has stimulated learning, produced a vast literature, resisted Roman Catholicism, and, systematizing scriptural doctrines, made them accessible to devout scholars, and gave authority to the Protestant idea of the Christian Church. It magnified God, but did not make him honorable; it degraded man, and blamed him for his degradation; it recognized a relation between God and man, with all the advantages on the side of God; and it compelled by its tyrannies a revision of the scriptural teaching of the great factors in redemption, and especially of the position and rights of man under the Gospel of Jesus Christ. Calvinism was a system adapted to the people who first received it, and accomplished a work germane to the great purposes of the Gospel. If it was not so valuable for the teachings it enforced, it proved its worth in suggesting the necessity of a modified predestination and of a liberalism in soteriology unknown since the third century. It is not renounced as a heresy, but as a broken staff upon which man can no longer lean; it is abandoned as a sinking vessel, once useful, but no longer available.

In this treatment of Arminianism we have not mentioned its modification and development under Wesleyan or Methodist leadership in England and America, because in essential doctrine the differences between its earlier and later forms are not conspicuous enough to require separate discussion. The origin of Arminianism in England, its incorporation with the Wesleyan movement, and its introduction into American Methodism, are subjects of imposing interest in our ecclesiastical history; but there is no single point more valuable than the Arminianizing of John Wesley. Where did he get his theology? Who taught him the specialties of the Holland divine? In what sense was Wesley an Arminian? Evidently there was no bond of sympathy between the Arminians of Holland and the Wesleyans of England, though they held primarily to the same categories of faith, and resisted Calvinism by the same course of argument. Richard Watson was undoubtedly a student of Hollandic literature; but it is not so certain that John Wesley, in his early life, was molded by the Dutch

theology. Even before Arminius thundered his philippics against some of the teachings of Calvin, English thought, by its own ferment, was bringing forth the germs of a new theology, and was preparing the ancestral Wesleyan line for its reception. Latimer and Hooker were liberals in the Church of England, and later, Cudworth, Jeremy Taylor, Chillingworth, Stillingfleet, and Whitby entertained Arminian conceptions, and gave currency to a seemingly indigenous theological liberalism that the Wesley family embraced and advertised to the world. Is it too much to say, that in this floating Arminian but unorganized Christian sentiment in England were the seeds of truth that finally lodged in the Wesley family, and germinated in the sunshine of a rich Christian experience, producing the real theology that has governed the Methodism of the world? It is susceptible of proof that John Wesley imbibed the doctrine of justification by faith from his mother, neither Luther nor Arminius directly influencing his judgment or enlightening his understanding in this doctrine; but where did Susanna Wesley get the doctrine? Not from the Thirty-nine Articles, but rather from the latent Arminianism in public thought, or from the testimony of her spiritualized consciousness, which was far better. Doubtless John Wesley was indebted to Zinzendorf for some notions, for, having conversed with him at Herrnhut, he records the salient points of the Moravian teacher, with his dissentient opinions. For his ideas of the doctrine of Christian perfection he was indebted, according to some of his reviewers, to Fénelon and Macarius. While his indebtedness can be made out to his mother, to the Church of England, to a growing liberalism in the English mind, to the Moravians, and to distinguished writers of different sects, it is difficult to trace an early connection with the Holland teacher, though the pregnant ideas of the controversy between Arminians and Calvinists were known to him.

It is quite certain that, in the progress of his theological development, he came in contact with the Hollandic spirit, and was influenced to a courageous declaration of Arminian principles by the discovery that Arminius had announced the fundamental ideas of a new theology.* What we doubt is the influence of Arminius upon him in the early or formative period of his religious life. Wesleyanism was properly, therefore, the beginning of a new theology in England, as Arminianism was the beginning of a new theology on the Continent, and the former proved to be the counterpart of the latter. We often speak of Wesleyan Arminianism, meaning by it a development of the Arminian principle by John Wesley and his followers. Arminius was the original fountain-head of true Christian thought to Europe; Wesley was the exponent of a broader though not different system, and has won the direct leadership of Methodism. Arminius checked, but did not overcome, Calvinism; Wesley shouted the truth, so that the isles of the seas have heard it and the hills skip like lambs for joy on account of it, and the ultraism of Geneva tears its robes and asks for the simple garments of the sons of God.

* *Vide* Wesley's *Works*, vol. vi. pp. 132-134.

THE ARENA.

THE ROMAN CATHOLIC POPULATION—STUDIES IN SADLIER'S CATHOLIC DIRECTORY FOR 1890.

THIS is the fifty-eighth annual publication. It is a small octavo, in paper, containing, with advertisements, nine hundred and twenty-five pages.

This issue has full official reports of all dioceses, vicariates, prefectures, etc., in the United States, Canada, British West Indies, Ireland, England, and Scotland, Germany, Austria-Hungary, and Australia.

However valuable and interesting the statistics of the Catholic Church of Rome may be as to other countries, this article will confine itself to the facts concerning the Catholic Church in the United States. They are as follows: Population 8,277,039. [This is presumably an estimate by Sadlier, and of this sum 1,476,375 are given by him as "conjectural." Concerning these "conjectural" cases, the editor appends the following foot-note: "The figures with asterisk (*) are conjectural, and certainly low. The Catholic population must exceed ten millions."] Priests, 8,332; 7,523 churches and 3,302 chapels—of both 10,825. Thirty-five theological seminaries, with 2,182 students; 102 colleges, 635 academies, 553 charitable institutions, 3,194 parochial schools, with 633,288 pupils; 13 archbishops, 73 bishops, 13 archdioceses, 66 dioceses, 5 vicariates apostolic, and one prefecture apostolic.

Crane's *Universal Atlas*, 1889, says: "The Roman Catholics claim to have 6,370,588 adherents of that faith in the United States (Roman Catholic Directory of 1882), but church membership is not reported." This statement is an admission of inexactness in his own figures as to the Catholic population, and if not so of all of them certainly of those which are marked "conjectural." If he had had the exact figures as to population, and had given them, then the Catholic population in his directory must have "exceeded ten millions." Not having these he estimated them, and of these estimated figures he indicates nearly 1,500,000 adduced by him as "conjectural."

All the foregoing figures from Sadlier, except those giving the Catholic *population* (not members, observe), seem to be *counts* of statistical figures taken from authentic sources, as church records, or school registers, or from reliable minutes of charitable or other institutions. Taking all the figures as exact, except those as to Catholic population, the estimate of the Catholic population seems large and quite out of proportion to the other facts cited. Take a few detailed examples as furnished by Sadlier:

The archdiocese of Cincinnati has a quoted Catholic population of 189,500. The churches and chapels are given as 231; priests, 226; average audiences for each church, 820; average parishioners for each priest, 838.

Diocese of Cleveland, O.: Catholic population ("conjectural"), 209,325; churches and chapels, 323; priests, 208; average congregations for each church, 648; average parishioners for each priest 1,006.

Diocese of Detroit: Catholic population, 125,000; churches and chapels, 209; priests, 145; average congregations to each church, 598; average of parishioners to each priest, 869.

Diocese of Syracuse, N. Y.: Average of audiences to each church, 704; average of parishioners to each priest, 1,333.

Archdiocese of New York city: Catholic population, 800,000; priests, 500; churches and chapels, 408. Average of audiences to each church, 1,600; average of parishioners to each priest, 2,000.

In these five examples, the average audience to each church is 874, and of parishioners to each priest is 1,409.

Taking the aggregate Catholic statistics, estimated and exact, each church would have an average seating capacity of 764, and each priest would have on an average the care of 993 parishioners.

Assigning to the 16,000 Methodist Episcopal ministers as many parishioners, relatively, as the Catholics assign to their priests, the Methodist Episcopal parishioners would number 15,888,000.

Assigning to the 22,106 Methodist Episcopal churches an average seating capacity equal to that of the Catholic churches, the congregations of the Methodist Episcopal Church would aggregate 16,890,000.

Let us take another form of comparison. The ministers of the Methodist Episcopal Church number 16,300. The Catholic priests number 8,332, or only about half as many of the latter as of the former. Yet the Methodist Episcopal Church, with almost twice as many ministers as the Catholics have, has by count 2,265,201 members, less than one third the number of members the Roman Catholic Church has; and an actual average of 150 parishioners to each minister, as compared with the 993 parishioners to each priest of the Roman Catholic Church.

The Methodist Episcopal Church has 22,106 churches, almost twice as many as those of the Roman Catholic Church. Yet an average seating capacity of 103 in each Methodist church would seat all her 2,250,000 of members.

Two things would modify this comparison:

1. The congregations of Protestant and Catholic Churches, alike, contain many who are not members of any Church.

2. The Roman Catholics, it is alleged, count all their children as members. The Methodists count as members only those who are enrolled as such upon their personal application and upon the profession of their faith.

Deducting, therefore, from the 8,277,039 of the estimated Catholic population three fifths for the children, the adult membership of that church would be 3,310,824. Deducting one tenth of this alleged estimate for attenders who are not members, the actual *adult* membership of that Church would be 2,979,742; add three fifths for Catholic children, and you have as the probable and proximate adult and infant membership of the Catholic Church in the United States, 4,766,386.

From all this it is concluded that Sadlier's estimate of the Catholic population is excessive.

T. H. Pearne.

Springfield, O.

OUR INDIA THEOLOGICAL SEMINARY.

There is only one Methodist Theological Seminary among the 250,000,000 of souls in India. It was founded in 1872 by the gift from Rev. D. W. Thomas, of the North India Conference, of $20,000. It has so far turned out 165 native missionaries, and 44 Christian teachers. The importance of this seminary to mission-work in India cannot be overestimated. Bishop Foster, on looking over the work, pronounced it the most important enterprise in the Indian field. Bishop Thoburn said, in his address to the Central Conference: "Our theological seminary at Bareilly has become more than ever a necessity to our work, especially in North India. The present demand for more anointed preachers of the word in India is more imperative than it has ever been before. We need a hundred men at once to enter the doors now open before us." Such is the demand. Ultimate victory depends on native evangelists and pastors. This seminary should be made a real West Point for the missionary war in India. Foreign missionaries can initiate the campaign, but a native ministry must carry it to completion. Too much importance cannot be attached to the training of the men. If ministers in America, notwithstanding the aid derived from Christian civilization, from the Church, and the Christian home, need the training of the theological seminary, much more by far do our candidates brought in from paganism and Islam. The call for native pastors and evangelists is great. Converts are numbered by the thousands annually. They are scattered in at least a thousand towns and villages. They must be organized into circuits under pastors. This work is rapidly spreading, and pastors and evangelists must be multiplied. Calls constantly come to the school for preachers. The demand is already far beyond the capacity of the school. The present year 60 are enrolled in the theological seminary, and 24 as normal students. Some 45 women, the wives of the students, are also pursuing a course of training for mission-work, thus making an attendance of 129. For this important institution and its pressing need a paltry endowment of only some $50,000 has been got together, with buildings valued at about $12,500. All this is much below the demands of the case, and is not worthy of the great Methodist Episcopal Church and its missionary enterprise. We have been pressing this subject on the attention of Secretaries and Board and Church, with patient persistence —faint, at times, over the delay in raising this institution to a plane of efficiency and usefulness equal to the opening. Not ignorant of the fact that Methodism has many men of wealth, who could with small effort and but little of self-denial lift us at once to a place of far greater power as a missionary institution, we sometimes sigh out the query, O Lord, how long? For want of money our disabilities are great. The staff of teachers is not what it should be. Here we have all the demands of a theological seminary in any land. The principal is able to give his entire time to the work, but only half the time of another foreign missionary can be secured, with the partial time of two native teachers for

the seminary. The institution should now have money enough to command the full service of at least two foreign missionaries, with the required native assistants, in the course of theology. We should have ample funds to supply liberally teachers of the classic languages of the East—Persian, Arabic, and Sanskrit. These are so connected with Oriental learning that it becomes very desirable that some of our men, who show aptitude in this direction, take these up. We are not able to give the attention to Greek and Hebrew demanded, simply for want of a larger faculty: still something is done in these languages, with encouraging results. The theory of religious instruction requires that religious teachers teach from the original text of their sacred books. It is the taunt of the Moslem, flung in the face of our native preachers, that they know only translations. The Moslem, indeed, generally imagines that the original is lost. We must have more teachers to supply this want. Besides all this, an ample endowment would help us to many appliances now wanting, as maps, charts, books, furniture, etc. Precious time and strength, that are more than gold in teaching, are spent in correspondence, calculations, planning, economizing, begging, etc., trying to build up a deficient endowment, and fit it to a demand far beyond the fund in hand. We have faith to believe that if the ear of Methodism can be gained this state of things will not last.

T. J. Scott.

Bareilly, India.

THE SOUTH—SOME SUGGESTIONS.

From a study of these questions for years I am convinced that two steps toward pacification could be taken which would involve no sacrifice of principle and might do much good.

1. All of the denominations involved might make one concession. The names of Conferences are often a source of needless irritation. For instance, in the State of Arkansas the Methodist Episcopal Church, South, has three Conferences—the Arkansas, the Little Rock, and the White River. When we re-entered the field, we called our work the Arkansas; and when, by separation, that became a white Conference, the colored brethren took the name of Little Rock. With the great increase of colored population in that State, our Little Rock Conference may become as large a body as is the white Conference of the Methodist Episcopal, South, which took the name long before our own Church used it; and the confusion, now irritating, will become worse. These two Churches could at least agree so to change the nomenclature of their Annual Conferences as to avoid such irritation, and no one be hurt an atom.

2. The second suggestion is entirely different, and has to do with the two great Methodist Episcopal Churches in the South. In each Church are ministers who are broad and true. Often these men are, by reason of health or environment, hardly at ease in their present section of country. Suppose that twenty good men were practically transferred from each Church to the other. What would result? An amelioration of environ-

ment, possibly, for the change should not be made without a probability of this outcome. Each man would make a center of influence. If he were true, that influence would be salutary, modifying. We predict that within five years the score would become a round hundred, and a better sentiment prevail. There are many Southern preachers who would be most welcome in our pulpits, and possibly the reverse is true.

Anita, Iowa. ALFRED NOON.

RACIAL SUPREMACY.

The fact has abundant historical proof that a spirit of pride, vanity, and self-exaltation has characterized all the leading families or nations of the earth. It is now claimed that the Anglo-Saxons are the imperial race, destined to overshadow and subdue, with their language and civilization, the world of mankind. And we of the States of America boast our free government, our enlightened institutions, our broad domain, and our brilliant future as a great commonwealth. Without any adequate preparation for the supreme crisis, we even dare to claim that our country shall be Christianity's decisive battle-ground, and the hottest fight in the Mississippi valley!

May it not be possible that we have underrated the virtues and the ability of other races? If the quality of a people is in some manner attested by its age, what shall we say of the Methuselah among the nations who to-day occupies that ancient seat of empire on the eastern slopes of Asia? The mental power of the Japanese, according to intelligent European observers, is simply marvelous, "especially in the deeper problems of philosophy and metaphysics." In the great imperial University of Tokio, eight thousand students are daily plodding their way into the wider realms of knowledge. No class of mind has evinced a keener perception of many of the fundamental principles of learning than the sages of India and China. Western enterprise is developing the physical forces of nature, and in military prowess has given the Occident ascendency over the Orient; but, if "knowledge is power," and if the keen, subtle, unwearied intellect of the East should develop unlooked-for and unlimited capacity of acquiring what we know, and of pushing investigation into other fields of research, who can foretell the result?

And what if the Asiatics should take into their political, social, and commercial life a genuine faith in Christianity, with a spirit of sincere obedience to divine law and practical conformity to all the conditions of true national greatness! Might not the star of empire hasten on its western course, until it shall once more shine, but with new and added luster, over the cradle of the human race? L. N. WHEELER.

Fort Atkinson, Wis.

THE ITINERANTS' CLUB.

THE WORK OF PREPARATION.

THE young minister is continually engaged in a work of preparation. Even though he has finished a "college course," and after that a "theological course," and after that a "post-graduate course," and then a "course of special study abroad," he must begin his ministry with the pressure of a perpetual "preparation" upon him. He must organize his church. He must begin to find and to find out his people. He must begin to prepare sermons. He must prepare lessons for the younger members of his flock—Sunday lessons and week-day class lessons. There are no "old sermons" on hand. The few that have grown during his years of general study are soon given to his eager flock, and he must "work up" new sermons. Ah, if they could only *grow!* Favored youth! Mind disciplined by years of careful study, under skillful and learned professors, in association with ambitious class-mates, in the stimulating atmosphere of college and seminary, with the broadening and quickening effects of crossing the ocean and traveling the Continent; and there is the inspiration of foreign university, of professors, and of fellow-students from all parts of the world! Favored young pastor! But all this preparation is to be followed by—more preparation. The very largeness of the world the accomplished student has entered, and the very loftiness of his ideals, makes his work the more difficult, as he sits down in his study during the early weeks of his pastoral term. But he has his hands full—what with calls to be made and callers who come at the wrong time, and who tarry too long at a time; what with social acknowledgements and returns on which his young wife insists; and what with the papers and magazines and the correspondence, and the plans for some co-operative church work, in which all the pastors of the place are interested, and—the two sermons for next Sunday! Poor fellow!

Here is another young minister who never finished and, *sotto voce*, who never began a college course, who never saw a theological seminary in his life, and to whom "post-graduate" courses are an impossibility, and who thinks he will never see the ocean, and who is in another and a neighboring church of the same town where the college and seminary and post-graduate and educated-abroad brother is located. He is a pastor too. And he has a flock. And the flock want a success in pulpit and pastoral service. And the fellow married early, and there are children to be fed and educated, and the salary is not large, not so large as that of the gifted, cultured brother in the granite church yonder. Then our uneducated minister is refined and sensitive and ambitious. He wonders, both before and after preaching, how on earth he ever assumed such an office—so high, so holy, so full of responsibility. One answer always comes: "God calls you!" He had tried to get out of it a hundred times. His face burned and his heart palpitated as he realized the greatness of

his work and his own unfitness for it. But that voice, "God calls you!" he could not stifle. And he said: "By God's help I will make what preparation I can."

He had some preparation, of course: a good high school training, a delight in books, power to fix attention, ability to think, and to find thoughts—some of which he afterward recognized in other men's books, and some which he never found anywhere; an unflinching faith in God and in the Bible as God's word, and in Jesus Christ as a personal Saviour, and in the Holy Spirit as an indwelling Comforter and giver of strength; a real interest in people; in all kinds of people; an interest in them as immortal beings, and as present neighbors, as citizens of a great republic, and as parents of little children. Thus it will be seen he had some preparation. He was very much such a man as Dwight L. Moody, in his spirit of consecration and in his personal power, with more education at the beginning. While he looked on with a sort of envy (not a thread of selfishness in it), as he listened to the well-educated pastor of the other church, this same brother, favored by the schools, looked on with very much the same feeling as he listened to the fervor and force and divine unction and common sense of his uneducated brother in the ministry of Jesus Christ. Both men had to engage in the work of preparation.

Perhaps the untrained man ought to leave the ministry for a time and enter at least a theological school. Or he ought to begin at the beginning and go through college. Many men who prematurely enter the ministry ought to do that. But once in a while a man, although he tries, cannot do it. His brethren discourage it. His conscience forbids. The voice says at midnight: "God calls you!" Somehow he dares not disobey it. But he must make preparation. And he does. The odds are against him, but he has purposed, and, with a will like a sword, he hews a straight way through every difficulty. He tries and wins. And how does he go to work? It is to tell this that we take pen in hand.

First of all, he takes a sort of an inventory of his intellectual and literary life. What has he done in the way of study? What books did he take in the beginning? And who were his teachers? How much time has he given to study in his life? So many years at school; so many teachers; so much work finished. Here are the books he has diligently read. Take all the books that have helped to make him and put them over here on this shelf and on that. How little he has done! How little he knows! But away with that! To-morrow, not yesterday! A little retrospection is wholesome, but one can thrive better on a very little of it.

To do his best he must be at his best, physically. He must sleep soundly, eat wisely and regularly, exercise much, breathe the fresh air, and keep cheerful. The brain is a part of the body, and a sound stomach is a great help to the brain. He must be systematic. And he so purposes in his heart.

But what work has he to do? The "pastoral visiting." That he puts down on his list of "demands upon my time." "Sermons for the next Sunday." Alas! what time they will take! "Conference studies."

Alas! what time is left for them? The fellow deliberately writes down as the fourth item—"Help and good cheer for Mary and the children." He has the idea that a minister is still a man; that the professional responsibilities do not release him from the duties of husband and father; and that, although the "visits" must be made and the "sermons" prepared, and the "studies" pursued, the wife of his youth and the children of his love must receive from husband and father "help" and "cheer."

Our unprepared young minister has struck the true key-note of Christian life to begin with. To preach he must study, but to preach well and to visit he must BE. "Life" is the secret of ministerial power. "Use" is the end of life. He who resolves to be and to help is on the highway which leads to largest success.

The next wise thought that came to the young candidate was this: Somehow I must unify the diverse services of pulpit, study, pastorate, and fireside so as to get help from all for each. I must make home life with my wife and children help me in pastoral work and in the preaching of the Gospel. I must make pastoral work help me in the pulpit. I must connect my work of preparation on the Conference course with my pastoral, pulpit, and domestic life, so that every service I render will contribute to success in the examination I must pass. How he did this we shall see later on.

One fixed resolve he formed: I will be in my study every morning from 8 o'clock to 12:30. Stewards, class-leaders, visiting brethren, shall not disturb me. I must serve my people in the pulpit. I must, therefore, cultivate my mind, explore fields of truth, prepare wise words for Sunday, and master the studies prescribed by the Church as conditions for my full admission into the ministry. What I must do I WILL do!

There is a sequel.

LAW PARLIAMENT.

This series of questions and answers on Church letters, from 1 to 7, are by Rev. S. G. BLANCHARD, of California; from 8 to 10 by Bishop Merrill.

1. *Question.* Who have a right to church letters?

Answer. Acceptable members who actually intend removing their membership from one charge to another.

2. *Ques.* Is a vote of the church required in giving a church letter?

Ans. No; the pastor is authorized to give letters to members in good standing.

3. *Ques.* May a pastor refuse to grant a letter to a member intending removal?

Ans. He may for reasons in his judgment sufficient, *provided* he proceed at once in the trial of such member, if said member is willing to be tried.

4. *Ques.* What is a pastor's duty on giving a church letter?

Ans. To notify the pastor within the bounds of whose charge the person holding the letter has removed, if practicable.

5. *Ques.* What is the duty of a pastor on receiving a church letter?

Ans. To inform the pastor of the charge granting the letter that he may know that the responsibility of said member to that charge has ceased.

6. *Ques.* How long is a church letter valid?

Ans. Only one year from its date, unless renewed by the pastor of the church which granted it.

7. *Ques.* Is a person who holds a church letter still a member of the church?

Ans. Yes; a letter does not make him any less a member of the church while it remains valid.

8. *Ques.* When a person retains a letter a year without depositing it elsewhere, can he have it renewed after the year expires, or must all applications for renewal be made before the expiration of the year?

Ans. The letter may be renewed on application made after the year expires, provided satisfactory reason be given for not depositing it sooner.

9. *Ques.* If it is not deposited at all and no application made for renewal, does the person holding it still retain membership in the church that gave the letter?

Ans. He does; for it is not the receiving the letter that removes his membership, but the act of depositing it in another church. One cannot get out of the Church except by expulsion or withdrawal, the latter in writing.

10. *Ques.* When may a pastor report a member removed without letter?

Ans. After an absence of twelve months, and when his residence is not known.

HOW TO PREPARE FOR EXAMINATION.

Rev. R. H. Pooley, Appleton, Wis. On preparation of Harman on Old Testament, chapters xxi–lii. I would advise: (1.) Turn to the excellent page of *contents* for each chapter, and ponder well, almost committing. (2.) Turn to the chapter, and before commencing to read master in a similar way the *sub-heads* of content's headings. This will make the reader eager to reach the discussion and fix the author's answer. (3.) Take pencil and blank tablet, and after reading and digesting each *sub-head* write down in your *own language*, in the tersest possible form, the substance of each discussion. After handling each chapter thus compare *your* tablet answers with *contents again*, and *sub-heads* of authors.

Dr. James H. Potts, Editor *Michigan Advocate*, on Harman on New Testament, chapters i–xviii: Assuming that the design of the examiner *always is* to ascertain what the probationer knows about arguments of the book, I would advise the student, (1.) To thoroughly fix in mind the scope and plan of Dr. Harman's argument. (2.) To write out in the fewest possible words a statement of the errors which the author refutes, and a full synopsis of the arguments by which he refutes them. (3.) To also

put in shape for memorizing the positive proofs advanced by the author in support of the genuineness and authenticity of the four gospels. (4.) To keep in memory any salient points and important facts bearing upon any question of interest most likely to catch the examiner's eye in preparing for the examination.

Dr. J. B. Van Meter of Baltimore, on Pope, vol ii: (1.) Let the student ponder the three topics of the volume, till their relation to each other is completely established in his mind and ideas begin to crystalize around them. He may test himself by undertaking to write an essay with these three topics as its outline. (2.) Follow a similar plan with the leading subdivisions of each topic—those in small capitals. (3.) Keeping this outline in mind read the whole volume in the fewest possible sittings, making no effort to retain details, but aiming at a comprehensive view of the discussion. Pause, however, on definitions of terms, which should always be mastered. (4.) Let him now study each section in the light of this comprehensive view, and in as much detail as time and abilities will admit. Made a careful analysis as he reads and note particularly where and why his own judgment refuses to range with the conclusions of the author. (5.) Review from this analysis and these notes. Re-examine differences. (6.) Forget all about Pope and his book as soon as possible, and look at the subjects studied simply as subjects, and weigh the proofs brought into argument independently of the force given them by the mind of the author, through which they were sifted.

Dr. D. C. Ridgway of Kearney, Kan., on Pope, vol. iii: Taking the table of contents as an analysis, read by this each topic separately three times before touching any other. For example, take first, Regeneration: read through carefully, comparing as you read the text of the book with the author's analysis in the table of contents, and make notes of your own. On the second reading, disregard the author's analysis, and in this reading make an analysis of your own, which in the third reading you should compare with the author's and verify by the text of the volume. Then take up Topic II, Christian Sanctification, and treat it similarly, and so on *ad finem*.

PROGRESS.

A notable Itinerants' Club was held May 1–15, at Atlanta, under the management of the Faculty of Gammon Theological Seminary. The programme consisted of lectures on Practical Theology, Doctrinal Theology, Elocution, Conversations on Biblical Studies and the Conference Course of Study, and Lectures on General Topics, all interesting and instructive.

Several of the Spring Conferences appointed committees to report on the advisability of the organization of clubs, and in a majority of the Conferences clubs were established.

The movement is spreading, not because it is new, but because it is necessary to self-culture and a broader view of the ministerial life.

EDITORIAL REVIEWS.

FOREIGN RÉSUMÉ.

THE GENERAL SITUATION.

THERE is a universal cry throughout Europe for some means to protect youth from the evil influence of the vile sheets that are yearly leading them more and more deeply into an unfathomable slough of baseness. This cry has become more shrill than ever just now in France, from the fact that lately two young bandits were sent to the guillotine. A French jury would, almost certainly, recommend such to mercy on account of their youth; but, in the case of these, the cynicism of their attitude before the court was such, and the gravity of their crime so great, that the hearts of the jury were closed to pity.

The indulgence of courts and juries has at last wearied at the constant progression of crime among the young, almost reaching the merest infants. No daily sheet can be opened in any capital of the continent without the chance, yea, almost the certainty, of meeting the recital of some sinister crime committed by young villains, and most often in gangs. Not seldom, indeed, this is a mixed school, where young girls lend a formidable support to the precocious depravity.

The great community asks the grave question as to whence comes this fearful moral degradation. And people of preconceived ideas are quite ready to answer that the fault lies in the schools, with godless teachers and teachings, which now in some sections abound, while others declare the trouble to be the liberty, or rather license, of the press. It is beyond doubt that instruction void of the religious element, if it does not constitute a preparation for vice, is by no means a preservative against it. The danger of vile literature is so evident that it must share a large part of the responsibility for the fearful corruption of youth.

But unwholesome publications and immoral plays are often the auxiliaries and accomplices—the dissolving agencies—of an irresistible power. Here, alas! it is also the bad example of parents, their disordered life, or their indifference; there it is the absence of a home, or of all family life. Sometimes it is the conditions of their industrial life, which keeps from the home all day the father and the mother also, who are both obliged to earn their bread at the expense of neglecting the care and education of their children; elsewhere it is the vagabondage resulting from poverty. To these exterior causes one may often add hereditary predisposition to evil, especially that which proceeds from excessive use of alcoholic drinks, to say nothing of other vile instincts that are simply dormant.

But, whatever may be the real cause of the evil, its gravity is incontestable, and all minds and nations are searching for a remedy. It will be perceived that, as a branch of all discussions in the great labor conferences

of the hour, the degradation of childhood, in its various phases, is demanding attention, to the honor of our age and generation, and we are glad to perceive that, at last, in measure as the disease is growing is also the solicitude for its almost helpless victims; and the present emulation among nations in this good work is a gratifying spectacle.

I. RELIGIOUS.

AS THE GERMAN LUTHERANS SEE US!

The German Lutherans are now paying us their compliments in regard to their language in our schools. We quote from the leading Lutheran organ published in Leipsic:

"Our readers are already aware that native Americans in North America have declared war against the German schools. Their allies are the irreligious Germans, who blow the same trumpet because the war against the German language is considered as an attack on the schools of the German churches. . . .

"It is no longer to be concealed that these [American] laws aim at the suppression of the German tongue. Of the English papers, the *Sentinel* in Milwaukee and the *Tribune* of Chicago came out with this confession in the fiercest wrath. They dread the increasing power of the Germans, and are determined to meet them with repressive laws. Those two journals refer to the policy of the Imperial German Government in excluding the French language from the schools of Alsace-Lorraine. But we may add that the government schools, stand so low that they are far surpassed by the work of the parochial schools, which are constructed on the German models and thoroughly taught by well-trained teachers. One can have no conception of the superficial character of the peculiar Yankee culture. The people build great school palaces, and spend immense sums for their schools, and that is the whole of it. . . .

"But this nativistic fanaticism goes far beyond school legislation. That arch-enemy of the Germans, Senator Blair, goes at the Germans roughly. He demands that the candidate for naturalization shall be able to speak, read, and write English with ease, and must be able to carry on business in this tongue, and must be familiar with the principles of the Constitution of the United States, and the republican form of government. This is the direction in which the wind is blowing in school legislation, and it is no wonder that all German societies are entering their protest."

FROM RUSSIA.

Religious persecution in Russia is as rife as ever. The so-called "Department for Foreign Confessions" has just made a report on the special subject of the Lutheran faith—that is, the Protestant faith in Russia. The chief result of this report is the asserted unavoidable necessity of a change in the theological faculty of the University of Dorpat into a

theological school, with its seat at St. Petersburg. The animus of this movement is the fact that the University is, or was, a German school, and the only one in Russia. The aim now is to stamp it out as such by changing its character entirely, and placing it right under the shadow of the chief authority.

It is quite certain that this measure will be carried out, because it is in harmony with the drift of matters in this field. With this affair accomplished, the University of Dorpat will be the only one in a Protestant country in Europe in which theology finds no place. The ulterior motive is to destroy the entire institution, so that the Protestant learning of the most of the students will entirely disappear. And this is in the face of, or perhaps because of, the fact that the number of Protestant students in the institution is on the increase, while the jurists and philologists are declining. The general report also recommends that the Protestant congregations all be placed under a strict control of the government. The respective churches still have the right to nominate pastors for vacant pulpits, but the ratification depends entirely on the decision of the Minister of the Interior. And, again, all synods are to be under a much stricter control than in the past, and for all foreigners in Russia the following orders are to be regarded: Churches and chapels must be built near all the gold mines, and the attendance on Sundays on the part of the workmen is compulsory. Schools must also be established in the regions of the sects; and in the Amoor lands no orthodox Christians shall be employed, and in these schools the Russian language is compulsory. And of the toleration of which the proclamation speaks, the following decree is a specimen: In the district of Riga a pair in mixed marriage were imprisoned for three months for having their child baptized in the Protestant faith.

SABBATH OBSERVANCE IN HUNGARY.

It is quite a sign of progress that the Minister of Commerce has sent to all corporations interested an address that contains six paragraphs in relation to the matter of Sabbath observance, that said bodies may express their judgment as to their character and feasibility: 1. On Sabbath all ordinary labor must cease, except that of clear necessity. 2. Sabbath rest is to begin at 6 o'clock in the morning and last twenty-four hours. Small manufacturers may work till 12 o'clock on repair of machinery. All stores in the city must close at noon, and in the rural districts at 5 o'clock. 3. The Minister of Commerce will co-operate with the Minister of the Interior and of Worship to denote the occupations for which exceptions may be made on account of the impossibility of the interruption of labor, or the necessity of the public, or for the purpose of public intercourse. Such exceptions are to be made for brewing and alcoholic distillation, and for certain processes in bleaching, dyeing, printing, and machine factories, etc. But even with these there must be a relay of workers, so that each squad may have monthly one whole or two half Sabbaths free. 5. Violators of these prescriptions will be fined from ten to three hundred

florins. 6. The law will go into operation two months after its publication. The ordinance is a supplement to imperial Austrian law. The operation of printing is forbidden on the Sabbath, so that the Hungarian journals will not appear on Monday morning.

The Hungarian Parliament is also now occupied with the matter of asylums for the protection of small children, in which there will be a total change in the administration. These protectories will be in some cases turned into summer asylums for children from four to six years of age, where they will be cared for and their bodily and mental development guarded. The minutiæ of all this reform is almost amusing.

THE WALLOONS IN HOLLAND.

In the Protestant Church in Holland the parties are quite numerous. The Church of the Walloons resembles the Reformed Church in France—they have also the Orthodox and the Modern Churches. Why these names is not very clear, nor why the "Liberals" should assume the name of "Moderns" is not easily determined. But the doctrines and the differences are quite in the line of the French Churches, which is natural, as most of their pastors come from France. Though the Orthodox spring from different schools, they preserve among themselves quite a unity of doctrine. The Moderns are less easily classified, as they go from moderate liberalism to advanced radicalism.

These tendencies exist legally in the Walloon Church, since the synodal regulations have been from time to time modified in a manner to permit all doctrines to co-exist with the same claim. Besides the celebrated formula, "A free Church in a free State," they willingly also place "A neutral Church in a neutral State." They forget that absolute liberty exists nowhere in any society.

In a numerical point of view the strength of the two parties is about equally balanced. But in the meanwhile the control of the Church is in the hands of the Moderns; they control the elections, and at their will form the Walloon Commission, which governs the Churches in the intervals of the sessions and serves as an intermediary between them and the Reformed Synod. This situation is not in harmony with the actual state of affairs, because the Orthodox pastors have been for several years in the majority. Why the Orthodox party has not been able to conquer the place that belongs to it results from various reasons. To specify two of these: The first is the weakness of the Orthodox party as an ecclesiastical body; for as such it is weak. The second is the fact that the members of the Walloon Commission form a part of the Re-Union, with a deliberative voice, without being delegated by the Churches. This anomaly, which exists in no other ecclesiastical assembly, falsifies the majority, and has more than once been sufficient to secure the preponderance of the Modern party. The truth is, that each party deceives itself on its own merits. The Moderns like to boast of their liberalism, and they form a part with the Orthodox in the Walloon Commission, and they always understand

how to regulate their generosity so as best to subserve their own interests. A confederation was recently established of the Churches, with the following declaration of principles: "We, the pastors and laity of the Walloon Churches, confessing our belief in the word of God as contained in the two Scriptures as the only foundation of salvation, decide to meet annually in fraternal conference. Heartily attached to our Churches and their institutions, we believe that it is proper for us to meet in the same faith."

THE OLD CATHOLICS IN BAVARIA.

Since the death of Dr. Döllinger the Bavarian authorities seem inclined to take more decisive action toward the Old Catholics, who, of course, are not regarded with pleasant eyes. The government has just issued an order to the Committee of the Old Catholics of Bavaria, informing it that all Old Catholics from now on are no longer on the part of the government to be considered and treated as members of the Catholic Church. They will, as other sects, not be molested in their private domestic worship, but they may not as Catholics unite for the practice of their religion.

From the various newspaper reports of the last few months it is learned how this ministerial decree came into existence. Orthodox Catholics considered it a grievance that the Old Catholics were regarded by the government as members of the Roman Catholic Church, and that Bishop Reinkens should be permitted to perform the service of a Catholic bishop of the country. For, notwithstanding the small number of Old Catholics, and the fact that no absolute injury would entail to the Catholic Church because of their existence, their presence is nevertheless considered a violence to Christian honor. The Orthodox party in the Parliament endeavored to crowd out the Minister of Public Worship for favoring them to a certain extent, and thus the affair has caused considerable feeling.

The principal side of this matter, and also some peculiar occurrences in regard to it, are of such special interest that it may deserve a closer examination. When the Old Catholic opposition to the decrees of the Vatican Council took form, this action was favored by many of the governments. But when one bishop after another gave up his original protest against the infallibility dogma, and the universal episcopacy of the Pope, the hopes of Old Catholicism were considered as destroyed. But nevertheless the Bavarian Minister of Worship protected the two or three Catholic priests who refused submission to the decrees, and were, therefore, excommunicated, because the royal *placet* had never been granted to the decrees, which therefore did not exist for Bavaria, and so not for those Catholics who had not submitted to them, and who were afterward, as before, members of the Church acknowledged and indorsed by the State.

This logic was received with great favor by the liberal element, and thus matters remained, even after the Old Catholics had elected a bishop and in many respects reformed the doctrine and worship. But, after all the bishops and the great mass of the people had submitted to the action

of the Council, it would have been unreasonable to violate the concordat with the Vatican. All opposition and hesitation were futile—they were forced to accept the actuality as it was. The Minister of Worship has since tried to ride two horses—he has favored the Old Catholics from his treasury, while he has indorsed catechisms which teach the dogma. The government now seems to think it is time to be consistent.

II. LITERARY.

THE JEWS IN PRUSSIA.

The increase of Jewish pupils in the higher schools of Prussia is becoming quite alarming and embarrassing to the authorities. No less a personage than the Minister of Public Instruction is calling the attention of the Chambers to the unpleasant fact.

In the lower schools they are able to make certain subdivisons so as to accommodate the scholars in certain demands, but in the higher ones this becomes troublesome, or almost impossible, and the Jews are crowding into these. In Berlin, for instance, it has been found necessary to stop the classes because of the celebration of their New Year festivals; it was not possible to retain pupils enough in the classes to make it worth while to go on with them. And, to add to this discomfort, it was necessary to see that Jewish pupils should not remain behind in their studies, for they had, according to their religion, the perfect right to remain away from them during their high holidays.

The trouble was still greater in Silesia and West Prussia. There it is not possible to keep up the schools on Saturdays with the stern ritual of the Jewish people. The educational authorities have been forcibly contravened by the Jewish rabbins, who have absolutely forbidden their children to attend any exercises on Saturdays, which are full days in the Prussian schools, their free period being the afternoon of Wednesdays; and because the Jews there are so numerous it has been necessary to completely change the order of studies.

In regard to this trouble the Minister expresses himself thus: "I am neither Semitic nor anti-Semitic, nor is the government, so far as I know; but in regard to a matter that so closely concerns educational administration, I am forced to explain my situation, as it is the duty of the authorities to have their eyes open and not shut. The gymnasia proper have no confessional division of the students; but in Frankfort-on-the-Main a division has been granted to the Jewish element because of its numbers. There is also, there, a scientific or 'real' school for the Jews alone. But even this is not satisfactory, for the Jews are divided into two camps because of differences in their religious opinions. Now if in Frankfort the Jews cannot be united among themselves, is it to be wondered at that they must be separated from the Christians?"

"In one gymnasium in that city, out of 402 pupils, 107 of them are Jews; and in a classical gymnasium of 334 pupils, 140 are Jews. Now

to this add the fact that other religions are penetrating into the school relations. The church festivals of the Catholics fall on different days from those of the Jews, so that they are obliged to use a number of days in a manner quite hostile to the regular programme. On account of this fact, we are forced to use some days for repetitions or reviews, that the pupils may not suffer at the advance of those who have been regular in their attendance. Thus we lose at least two weeks in the course of the year.

PRIMARY EDUCATION IN FRANCE.

An instructive statistical report of primary education in France has just made its appearance. At the present time there are about 87,000 of these schools in France and Algeria; about 16,000 of these are private schools. In these are employed 147,874 teachers of both sexes; the number of pupils amounts to over 6,000,000, of which 5,000,000 are in the public schools, and the remainder in the private schools; the expense for all these schools amounts to 173,000,000 francs, the share of this coming from the congregations amounts to 30,000,000. Besides these regular expenses, there have been expended in the last ten years about 527,000,000, and this mainly for erection of new buildings and the repair of the old. Since 1882 the increase in the public schools has been six per cent., and in the private schools seven.

As a result of the new school law in 1882 the decrease in the schools controlled by the Christian Brothers and the Sisters of Charity is about 22,005, but the public schools have increased to the same extent. This transfer in favor of the lay schools has affected only the public schools. In the private schools the relation has been totally different; the number of private schools kept by members or orders has increased by 1,500. The efforts of the statesmen of the third Republic to exclude the religious element from the common schools has, according to this, not been very successful: the majority of the republican journals conceal this fact; but the inexorable figures disclose the real state of the case.

It has turned out that whenever a secular teacher has taken the place of a religious teacher of the Christian Brothers a private school led by a congreganist has been opened. It has thus only been possible to the State in the years 1882–88 to gain from the orders through the public school the number of 85,000 pupils, while, on the contrary, the increase in the clerical private schools has been almost 100,000. The French freethinkers have therefore in this respect but little inducement to boast of their victory; for the peasants, now as formerly, as well as the working-men generally, send their children to establishments of the Christian Brothers and Sisters.

A STUDY OF VINET.

A book of deep interest at present, bearing the above title, has just come from the press of the French Protestants. The author displays a fine talent for analysis, and brings out into full light the complete unity

of Vinet's religious conception. This book is peculiarly opportune at the present time, when a decided reaction is appearing against his lofty and fruitful tendency. One might understand this reaction if Vinet were the object of some indefinable fetichism which would make him an indisputable authority. But he himself has taught us to use toward the most esteemed teachers that liberty of thought which endeavors not simply to repeat a lesson learned, but to draw from it the consequences of the principles laid down.

We may not hesitate to say that every tendency hostile to the spirit of Vinet, which is that of the great innovators in the evangelical theology in our epoch in every country, will only end in the most lamentable return toward ecclesiastical authority, if it were impelled to its ultimate sequel—which is not yet the case in French Protestantism. It would succeed in making only scribes or skeptics, perhaps both, for external authority is the natural bond of these two classes of mind, which form in reality only one. It is very certain that this accusation of skepticism is to-day aimed at Vinet, and his defense is the duty of his admirers.

MADAME DE STAEL.

A distinguished German lady, known as Countess Leyden, has published a beautiful work on Madame de Staël, in which she dwells largely on her sojourn at Weimar, the home of Goethe and Schiller. Nothing can be more interesting and piquant than the anecdotes relative to this period, and the impressions produced by that celebrated woman.

Schiller says of her: "The volubility of her speech is astonishing; one must be all ears to follow her. She will explain, penetrate, measure every thing. She admits nothing obscure or inaccessible; and in the regions which she cannot illumine with her torch there exists nothing for her." Charlotte Schiller says of her: "We are in a perpetual strain of mind when she is with us; it is one continuous movement; she wishes to know every thing, see every thing, understand every thing. Whether at table or in the drawing-room she attacks the most insoluble problems, and even the greatest mysteries of the soul, which should, in truth, only pass between God and man. Schiller used to lose patience with her, saying on her withdrawal, 'I feel as if I were rising from a bed of sickness.'"

The impression produced on Goethe was not less vivid. One day Madame de Staël informed him of the arrest of General Moreau; then passing almost immediately to other subjects, she is astonished that her interlocutor cannot follow her in this mental race. Goethe playfully replies: "You cannot seriously interest yourself in any thing; you attack me without mercy, you strike me with a blow so rude and then expect that I must pipe to your little song, and skip from one thing to another!"

And yet it was this same frivolous de Staël who made the most penetrating observations and gathered the materials for her immortal book on "Germany!"

PROGRESS OF CIVILIZATION.

THE word "millennium" expresses not merely the aspiration of human society for a peaceful state, but the final outcome of all the forces that constitute what is called civilization. It is a word with more than a religious meaning, for it embodies the expectation, crude or well-formed, spoken or merely latent, of the entire race. Fortunately, too, every great movement of nations, every social or civil revolution, every government reconstruction, seems, however obscurely at first, to be in its last analysis in harmony with the project of transforming the world, and adding to man's moral resources and his capability of exact and independent enjoyment. The great struggles of mankind usually end in human elevation; the great wars have been productive of great epochs of advancement; the birth of kingdoms has marked the beginning of permanent progress; and altogether, with all the drawbacks and shiftings, the outcome of history thus far made has been in the direction of the millennium. Divided into periods of five hundred years each, it is not difficult to see that from the time of Abraham the race has marched toward the goal, switching off at times into wildernesses, but eventually recovering the path, and going on, sometimes slowly, but often rapidly, toward the end. Especially since Herodotus has history recorded the variations in the struggle for development and redemption. Kingdoms rise and fall; heroes are born and perish; persecution and freedom fight their battles in hand-to-hand conflicts; truth and error smite each other with thunder-resounding blows; but what of it all? Onward marches the race, and onward it will march until the tramp of the nations will merge into the music of the millennium. It is interesting to note that atheists and materialists attribute this inevitability of historic development, or the fact of progress, to the principle of evolution, ignoring the personal or providential agency behind it that authorizes the progress that apparently issues from the operation of the principle. To this so-called law all the advances in social life and improvement in forms of government, the development of the various ethical systems of religion, and the broadening of religion itself, and its culmination in Christianity, are assigned with indifference to outside facts, and without discrimination as to the agencies involved in progress. The history of social statics, ethics, philosophies, and religions, unmistakably exhibits a growth of refinement and purification, and a tendency to completeness and a self-invested authority; but it also exhibits great lapses, apostasies, overthrows, which are contrary to the spirit of evolution, which does not provide for freaks or a single hiatus in its course of systematic development. Yet evolution is a fact, but not an atheistic or materialistic fact; it is a stupendous providential fact, signifying the development of a divine purpose in human history, and that its true fulfillment will be manifest only in the inauguration of the millennial order of life among men. Nevertheless, we do not object to scien-

tific or materialistic evolution, teaching, however blindly or mischievously or unwittingly, the doctrine of the millennium—which is as old as the Bible, and older than evolution itself.

Manitoba has spoken wisely on the subject of education. In her new school law she keeps step in the resistless march of the world's reform. This law, whose enforcement began on May 1, proposes such radical changes as the separate school system, and the gathering together of scholars of different races and religions under a single form of instruction. The enactment, in other words, is the refusal of the State longer to recognize and support denominational schools; and the requirement that all schools receiving public aid or recognition of any sort must be subject to the control of public-school boards, and, in general, to the Advisory Board of the Province. But this great step forward, as would be supposed, has not been taken without the protest and persistent hinderance of French Catholicism. The bitter opposition of this branch of the Romish Church, and its vigorous, though unsuccessful, appeal to the Ottawa Government for ultimate decision on the constitutionality of the law, have been in consonance with the malignant and changeless hatred of Rome every-where to the public-school system. In Manitoba, however, as elsewhere, the constitutionality of the law is in harmony with its wisdom and its beneficial application. Education is not a *religious* question. Protestantism, no more than Romanism, has the right to make the public school the medium for its theological teachings. Denominations, as such, must not put their hands upon the public-school funds and control such expenditures for personal ends; nor accord the great privileges of education only to those who accept their peculiar shades of faith. Education, moreover, is not a *race* question. The school-door should swing open freely for every shade of color and nationality. The Republic is under no greater obligation to furnish schools for its native-born children than for the Indian upon the frontiers, the children of European immigrants settled over our wide domain, or the blacks of the South. The 16,000 schools for colored children in this section of the land, supported by different State Governments at an annual cost of $5,000,000, are but a recognition of the black man's right to education. Aptitude and desire alone should bound the possibilities of acquirement, under our American system of common-school instruction. Nor is education a *political* question. The recent agitation in Manitoba assumed this phase; and evoked the emphatic threat, from the Protestant party, of secession from the Dominion unless the majority were granted the right of legislation. Education must be sacredly kept from the sphere of politics. Let the pseudo and short-lived statesmen of the day, in their selfish appropriation of the noblest means to their own low purposes, and in their prostitution of the highest interests of the commonwealth to party ends, touch not the American common-school system. Education is the right of all humanity to drink at the fountain of satisfying knowledge.

The disposal of the dead has long engaged the attention of scientists and humanitarians. Nor has the ultimate conclusion yet been reached. Not only the familiar custom of earth-burial, approved alike by ancient and modern nations, has its advocates, but also the yet experimental process of incineration, and the novel theory of desiccation, most lately proposed. The healthfulness of interment would seem a fact too well established for disproval. It is important to notice that a paper read before the Association of American Cemetery Superintendents at its last session, in Detroit, defended the existence of cemeteries within the incorporated limits of cities, and, in general, the healthfulness of earth-burial. The citation in this document of opinions from many eminent chemists, that the terrible effects of cemeteries on the public health are only imaginary, would seem strong argument for the present practice. But equally vigorous testimony as to the hygienic evils of ordinary interment is available. It is much that such high medical and scientific authorities as Sir Henry Thompson, Darwin, and Pasteur have spoken in antagonism to the prevalent practice of burial. Their words are vigorous and alarming. Similar also is the following statement of a prominent physician before the American Public Health Association, at St. Louis, in 1884: "We believe that the horrid practice of earth-burial does more to propagate the germs of disease and death, and to spread desolation and pestilence over the human race, than all man's ingenuity and ignorance in every other custom." If such investigators be no idle alarmists, their verdict should have the force of doomsday words, and some more desirable substitute should be found for the custom now so ancient and universal. Such a substitute must, first of all, present sanitary reasons for its adoption. The drift of scientific study is toward the hygienic improvement of the race. The church-yard must be banished from municipal and village life if it is proven a menace to the public health. Hygiene is of more importance to the living than head-stones and burial plots! Such a new method for the disposal of the dead must also be economically within the reach of the middle and lower classes. The dead of the poor are as dear to them as the dead of millionaires and princes. The "paupers' field" is a spot of sepulture established in necessity, against which the instincts and love of humanity have made their mighty protest through the ages. Such an ideal substitute for earth-burial must, moreover, accord with the tender and even hallowed sentiments of the bereaved. No method that is grewsome and shocking to the sensibilities is deserving of approval, or may hope for universality of adoption. Whether the process of desiccation, of late proposed as a substitute alike for earth-burial, cremation, and ordinary entombment, shall meet these tests depends upon future investigations and experiments. This theory claims, besides other excellences, all the advantages of healthfulness, economy, and attraction, that have been instanced. It contemplates, in a word, the passing of a current of air, from which the moisture has been sufficiently abstracted, over the person of the dead, the withdrawal by this means of all morbific matter and disease germs, and the arrest of decomposition in

the residuum remaining. That desiccation is the process of nature is argued from instances sometimes found in the catacombs of Palermo, in Egypt, in Peru, and in western mountain caves. Advocates of the new theory also urge that such a process will be found a substitute free from many of the objections obtaining against our present customs ; and will prove the ideal method for the disposition of the dead for which science and affection have long waited. The process is deserving the test of intelligent and impartial trial. Nor should any mawkish and unreasonable sentimentality hinder such a wise investigation. Meanwhile the theory has not yet passed its experimental stage.

The Emperor William stands as the exponent of important reforms in the affairs of the empire. On the fundamental questions that have long agitated Germany, and sometimes foretokened her disaster, he has assumed a judicial as well as a popular attitude. His transfer of the coal mines of Germany, hitherto managed by army engineers, to the control of the Minister of Commerce, representing his socialistic views, promises the increase of wages, the restriction of hours, and, in general, a liberal policy on the part of the governmental management. The monopoly of commissions in the German army, hitherto enjoyed by the nobility, has also been revoked by the emperor. The army is thus open to those of middle, as well as noble, birth ; while the reduction to $150 yearly of the income, additional to his pay, required of each German officer will inevitably tend to the democratism of the German army. The speech of the emperor from the throne at the recent opening of the Reichstag was equally promissory of improvement in the conduct of German affairs. His pronunciations on Sunday rest, the general interests of the workingman, the restriction of women's and children's labor, the maintenance of peace with foreign governments, and the prudent administration of colonial affairs seem both paternal and pacific. Has Germany found the man for the times ? Castelar, the Spanish republican and orator, significantly says that the emperor William is mad; mad as was Peter the Great; as Frederick of Prussia, and as other European kings have been insane. In other words, the estimate of the Spanish critic is that the Kaiser is self-absorbed, and resolutely bent, at whatever cost, upon the execution of his personal projects. Nor are those lacking who see a prophecy of turbulent days for the Fatherland in such steps as the king's dismissal of Bismarck, his Labor Conference, and his proposal to strengthen the German army. Such increase, in view of the fact that the field artillery of France exceeds the German by some eight hundred guns, and the French army surpasses the German by forty thousand men, is significant of William's military purposes. Notwithstanding his assurances to Europe of a desire for peace, his preparations seem for war. It remains to be proven whether the man for the times has appeared in Germany. By his deeds must the new emperor show his claims to the kingship. The divine right to reign is an exploded theory. The great opportunities of the Kaiser measure his responsibilities; his successes shall mark the degree of his royalty.

SPIRIT OF THE REVIEWS AND MAGAZINES.

THE humanizing spirit of Christianity is very impressively exemplified in the very general sympathy of the prosperous classes of society with the sons and daughters of toil. These working classes are not now, as formerly, looked upon as parts of the machinery with which the wealth of nature is developed, nor as an unimprovable proletariat, but as human beings having just claims to fair treatment and to the fraternal regard of the so-called upper classes. This sympathy, easily traceable to the general diffusion of the Gospel, characterizes the discussions of the "Social Question" in the higher literary and religious periodicals of the times. Thus in the April reviews one finds four excellent papers, conceived and expressed in this kindly spirit. The *North American Review* discusses Socialism in Germany; the *Contemporary Review* treats the question of "Industrial Co-operation;" the *Andover Review* considers "The Rate of Social Progress," and in the *Quarterly Review of the United Brethren in Christ* the duty of "The Money Power" to the working classes is strongly set forth.

The first of these papers, while treating of German socialism in this humane temper, justly condemns those "social quack doctors" who propose to "remodel the present social order" and those unprincipled demagogues who seek popular favor and public offices by feeding the discontent of working-men. It shows that the present greatly improved condition of modern society, especially that of the working classes, is a result of the evolution of civilization during many centuries, and that the further development of social well-being cannot be achieved by violence, by sudden leaps, or by experimental legislation, but step by step through the operation of the beneficent principles now silently working out the elevation of the nations. The paper on "Industrial Co-operation" is written in the same spirit of kindly conciliation. It is a study of the facts which constitute the history of the co-operative movement, in which, its historian says, "the purchasers and servants take all the profits of the store, and in which the workmen and the customers take all the profits of the manufactory." There are in Great Britain fifteen hundred co-operative societies, which contain upward of one million workingmen and possess a capital of $105,000,000. An apparently fair analysis of the working and results of these associations shows that not much more than "fifty per cent. of the distributive, or than twenty-five per cent. of the productive, associations have attained success," though they have contributed to increased thrift, intelligence, and cheaper living in the case of many working-men. The conclusion of the paper is, that the co-operative principle, when more fully conformed to economic laws, may be measurably beneficial to many working-men, but that it is not the grand catholicon which its most enthusiastic advocates proclaim it to be. It is not the factor which is to solve the portentous labor problem. The writer of "The Rate of Social Progress" claims that there is "a growing agreement as

to the changes needed in the interest of social progress;" that "the energy of reform is passing over from politics to sociology; that our want is not better systems of government so much as better conditions of industry, education, morals, and religion, and that "the various stages of social progress are comprehensively included in the kingdom of God on earth." Very similar views are taught in the paper on "The Money Power," which insists that the great need of both society and the Church is the Christianization of the money power, which is now "in the employ of Satan." To set that great power free from the control of selfishness and to bring it into subjection to the law of Christian benevolence is to hold the key of the labor problem; provided, we may add, that the proletariat is also set free from that same selfism.

The *Quarterly Review* of the Methodist Episcopal Church, South, for April contains: 1. "Reminiscences of the Olden Time;" 2. "The Abyss of Darkness;" 3. "Two Anonymous Poems;" 4. "Walks in London;" 5. "Theism;" 6. "A Representative American;" 7. "What Books Shall I Buy?" 8. "The Land of the Montezumas;" 9. "The Witness of the Spirit;" 10. "John Wycliffe;" 11. "The Origin of the Myths;" 12. "Historical Memoranda, Methodist Episcopal Church, South;" 13. "Editor's Table." The first of these papers contains a spirited sketch of the Rev. Dr. Few, of whom its author, Dr. Samford, says: "No grander native Georgian was ever born within her limits." "The Abyss of Darkness" is a curiously speculative article, which is more able than orthodox. Its "abyss" is the doctrine of "total depravity," or the fact of original sin, which it finds, not in the offense of Adam, but in that decay or corruption of natural objects which existed in the pre-Adamite earth! This decay, it says, was evil, was "impersonal sin," was, indeed, "the original sin which passed, *by the commandment of God*, into the rational and moral world," where it is "but the *revelation* or visible exposure, through the law, of previously existing physical or natural evils . . . for the purpose of its eradication from that creation." This fanciful theory, stripped of its ambiguous verbiage, implies that God is the Author of sin, which he forced into the life of humanity as an instrument of holiness; or, in plain language, that sin is goodness behind an ugly mask! In the fifth paper Dr. Tigert forcibly dissects Anselm's ontological argument, that because God exists in human thought he must exist in fact. Having shown the fallacy of this much-contested argument, he examines the Cartesian argument, that "God is the only sufficient source or cause of the idea of God," and accepts it as an *a posteriori* argument from effect to cause, and one of the weightiest of its class. He next briefly presents the historical argument from the "universality of religious worship" and "men's instinct for worship." This is a very able and discriminating paper. "A Representative American" is biographical. It portrays the Virginian rector, Rev. Devereux Jarratt, who for a season was a warm friend of early Methodism, but

whose friendship for it waned after its organization into a Church. The "Editor's Table" contains a fine historical paper on the Paulicians, or Albigenses; an exegetical examination of "Agrippa's Reply to St. Paul," which defends its translation in the Authorized Version as being more correct than in the Revised Version; also an essay on the causes of the Civil War, which chiefly illustrates the failure of its writer to comprehend the spirit of our Northern people. Much of it belongs to the category of "words better left unsaid."

The *Universalist Quarterly* for April contains: 1. "The Abyss, or Chaos, of the Ancient Cosmogonies;" 2. "Vitality of the Tariff Issue;" 3. "The Resurrection of Christ;" 4. "Giordano Bruno;" 5. "The Scientific Study of Miracles;" 6. "Five Theories Concerning Morals." The first of these papers is archæological. It claims that heathen cosmogonies located chaos, or the abyss, in the sky, regarded as a celestial sea, centering in the region of the celestial pole. The second article is a lucid historical survey of our tariff legislation. It reasons forcibly against higher tariffs than are required for revenue. In the third paper we find a fine analysis of the evangelist's account of Christ's resurrection, bringing into high relief their evidence of the reality of that most wonderful of the miracles of Jesus. The fourth article outlines the career and opinions of Giordano Bruno with skill and historic impartiality. The sixth paper is an excellent exhibition of Scripture miracles as facts worthy of scientific investigation, and susceptible of a scientific defense on the ground that they illustrate the working of "*spiritual* law in the *natural* world." It shows that it is unscientific to deny the action of God in the government of nature. The paper on "Five Theories Concerning Morals," after discussing the political, selfish, utilitarian, evolution, and intuition theories of morals, commend the last as grounded "on a *primitive instinct* in the constitution of human nature—in the *ought* which goes with the expedient, but which is not it."

The *Presbyterian and Reformed Review* for April discusses: 1. "Christian Art and Theology;" 2. "Church Discipline;" 3. "The Fatherhood of God;" 4. "The Church and Doctrine;" 5. "College Comity;" 6. "The Date of Genesis xii;" 7. "Historical and Critical Notes;" 8. "Editorial Notes." The first of these papers is an archæological study, tracing the development of theological ideas and of art, as "twin sisters in the service of religion," the former being addressed to the intellect, the latter to sentiment. The second paper vehemently denies the precious doctrine of the all-fatherhood of God, claiming that, because man does not possess the same nature as God, he cannot be his son, except by adoption through faith in Christ, his *only begotten* Son. The prophet Malachi destroys the ground of this fallacious argument by asking: "Have we not all one Father? Hath not one God created us?"—a question which predicates fatherhood of the creative act which originated humanity. The sixth paper shows, by a scholarly array of archæological and extra-

biblical facts, that the genealogical tables in the tenth chapter of Genesis may have been composed as early as the time of Menephtah I. and Moses. Rationalistic critics, who try to bring their theories of the Pentateuch into harmony with these facts, will find themselves "gnawing a file." In an editorial note, by Professor Morris, the question of the salvation of infants is frankly discussed. It concedes that the dogma of infant damnation was more or less positively held and taught by many Calvinistic theologians "from the age of Calvin down nearly to the close of the eighteenth century." Since then that horrible concept has been so modified that to-day most Calvinistic teachers hold that "all who die in infancy are saved through the mediation of Christ." This concession so touches the fundamental principles of Calvinistic theology as to affect the "system" at many other points, as is evidenced by the wide-spread demand for a revision of the Westminster Creed. Thus Arminian theology is leavening the Calvinistic lump.

The *Quarterly Review of the Evangelical Lutheran Church* for April has: 1. "The Reflex Influence of Foreign Missions;" 2. "Waldenstrom and His Teachings;" 3. "The Sabbath-School as a Factor in Religious Training;" 4. "Jesus the Son of God;" 5. "Family Worship;" 6. "The Wonders of Providence in the Light of the Scriptures;" 7. "Child-Saving Institutions;" 8. "An Answer to the Liturgical Question;" 9. "A Practical Answer to the Liturgical Question;" 10. "A Liturgical Riddle." Of these papers, "Jesus the Son of God," and "The Wonders of Providence" are the most thoughtful. The three articles on "Liturgical Questions" show that our Lutheran brethren are not a unit in opinion on liturgical forms.

The *Bibliotheca Sacra* for April discusses: 1. "The Resurrection of Christ a Part of Christianity;" 2. "Is Soul a Baseless Hypothesis?" 3. "Notes on Riddle's edition of Robinson's *Harmony of the Gospels;*" 4. "St. John Chrysostom;" 5. "Divine Limitation;" 6. "The Country Church;" 7. "Primeval Chronology;" 8. "The American Board and Recent Discussions;" 9. "Have the Quakers Prevailed?" 10. "Critical Notes." The first of these papers claims that the doctrines and practical effects of Christianity *presume* the resurrection of its Author, and therefore commends that great miracle to the respectful attention of the agnostic mind. The second article is a philosophical demonstration that the phenomena of consciousness cannot be harmonized with the materialistic theory of the physical nature of mind. In "St. John Chrysostom" we find an admirable bit of condensed biography, which emphasizes the fact that Chrysostom's theology was substantially at one with that of Methodism. "Divine Limitation" is a specimen of strong and bold thinking. It is thoroughly anti-Calvinistic in its view of divine sovereignty, in that it claims that God is limited by his own moral law. He is under obligation to observe it. Its assumption that miracles were not wrought by divine volition only, but by the operation of natural laws,

seems to reduce them to mechanical processes. Nevertheless, as a whole, this is a grand article. "Primeval Chronology," by Professor W. H. Green, furnishes good evidence from the Scriptures themselves that "the Mosaic records do not fix, and were not intended to fix, the precise date either of the flood or of the creation." If critics of the Bishop Colenso type cannot disprove Professor Green's theory their chronological objections to the Bible are left groundless. The eighth paper defends the position taken by the American Board respecting missionary candidates, on the ground that the great body of its constituent Churches are not in sympathy with the "new theology." In the ninth paper, Dr. Briggs credits the Latitudinarians of the Church of England and the Quakers with "opening up the doctrine of the universal salvation of children, and the partial salvation of the heathen." In 1689, the Quakers, in the person of George Keith, contended for this doctrine against the Calvinistic ministers in Boston, who then denied it with emphasis. But the doctrine, having found entrance, lived on, gradually displaced the opposite dogma, and, says Dr. Briggs, is now the common doctrine in Presbyterian and Congregational Churches.

The *New Englander and Yale Review* for April has: 1. "The United States as a Land Purchaser;" 2. "The Heroes of the *Iliad* and the *Odyssey* Compared with the Living Heroes of Fiji;" 3. "Some Criticisms on French Landscape Painting;" 4. "Is it True that Farming is Declining in New England?" 5. "Combinations and Trusts;" 6. "What Did the Apostle Paul Mean?" Of these papers, which are all valuable, we note as of special interest the fifth, which treats of those unlawful combinations known as Trusts. The occasion, the principle, the methods, the probable results, and the illegality of those fungoid economical growths are therein stated clearly, intelligently, and broadly. It merits wide circulation. The sixth article discusses the question raised by Paul in the ninth chapter of Romans. It is noteworthy because it explains the sovereignty of God, not as John Calvin did, but in substantial harmony with the view of James Arminius.

The *African Methodist Episcopal Church Review* for April has over twenty articles, which discuss a variety of topics—practical, theological, and literary. One of its writers discusses "Negro Problems" with discriminative ability, manliness, and Christian temper. He feels, but does not exaggerate, the disabilities, political and social, which handicap the colored man. But he is confident that his future is full of promise. "We are now," he says, "on the upward trend of a newer and higher civilization . . . Proscription has done its work . . . The sunlight of fraternity is breaking through in many unexpected places." To the pessimists of his race he commends the words of Marshal Blücher: "Patience, gentlemen, and forward!" Under such leaders the Negro will surely see his rights recognized.

The *Catholic World* for April treats various topics, of which we note as of special interest to Protestants: "The Anti-Catholic Laws in New Hampshire;" 2. "The English Language in Catholic Public Worship;" 3. "The Mexican Hierarchy;" 4. "The Josephites and Their Work for Negroes." The first of these papers justly condemns the laws which many years since punished Quakers and Papists in New Hampshire; but it fails to note that those laws were the results of ages of papal teaching of the dogma that persecution for opinion's sake is a Christian duty. Is simply a case of Catholics being "hoisted on their own petard." It also suppresses the fact that the Papal Church claimed political supremacy over the State, as it still does, and that to punish overt acts of that claim is not persecution, but righteous defense of liberty. Romanists of to-day will do well to study this distinction, for Americans will never admit the right of Rome to dictate their legislation. The article on the use of "The English Language in Catholic Public Worship," by contending that the ritual should be read in both Latin and English, tacitly admits that Catholic public opinion is beginning to perceive the use of a dead language in public prayer to be, not intelligent worship, but irreverent mummery. The third paper, while sorrowfully confessing that political freedom has "sounded the death-knell of ecclesiastical supremacy" in Mexico, is yet vainly hopeful that better things are "in store for that republic." The fifth paper, on the Josephites, after admitting that "the Catholics of America have seemingly held aloof from the Negroes," faintly predicts that the order of "Josephites" may yet win many of them to Romanism by means of schools conducted by its "sisters" and specially trained priests, who, by the way, are taught that St. Joseph, the husband of Mary, was "the first foreign missionary, when, by order of an angel, he took the Child and his mother and went to heathendom!"

The *Fortnightly* for April opens with a critical analysis of James Shirley's dramas from the pen of Algernon C. Swinburne. Campbell calls Shirley "the best of our old dramatists;" Hallam says "he has no force, little pathos, and less wit." Swinburne puts his plays into three categories, of which "those in the first class are very good, those in the second very fair, and those in the third very poor." The valley of the "Karun River," in south-west Persia, is intelligently described, with historical notes, by the Hon. G. N. Curzon in "Leaves" from his "Diary." "The London stage," says Mr. Oswald Crawford, "is in a state of decadence. It offers the public, not works of genius, but very poor melodramas, "bad literature," and "impossible farce-comedies." He pleads for its reform, which is a vain plea, since to eliminate earthly and sensuous features from the stage would rob it of its charm for the earthly-minded people who are its principal, and ought to be its only, patrons. An essay on "Literature Then and Now" treats of books in "preprinting times;" of the period when authors depended on patrons; of the "Grub Street" age, when genius toiled hard for small pay; of men who found literature a profitable profession; of reviews and reviewers; of the superficiality of

recent books; of the modern interviewer, and of the need of reorganization in literature. A spicy, suggestive, somewhat pessimistic paper, "The Sweating System," discusses that cruel feature of our present industrial methods by which subcontractors gain large profits by paying starvation wages to people whose necessities compel them to toil for less money than is sufficient for their healthy sustenance.

The *Edinburgh Review* for April discusses: 1. "Lord Melbourne's Papers;" 2. "Bury's Later Roman Empire;" 3. "Lord Chesterfield's Letters to His Godson;" 4. "Henri de Rohan and the Huguenot Wars;" 5. "Mr. Swinburne's Lyrics;" 6. "Correspondence of Princess Lieven and Earl Grey;" 7. "Catholic Democracy in America;" 8. "Velasquez;" 9. "Talleyrand and Napoleon I.;" 10. "Confederation or Independence." The first of these papers skillfully analyzes the character and political career of a patriotic British statesman to whose judicious counsel Queen Victoria was very deeply indebted, and under whose administration England greatly prospered. In the second paper we have a brief review of T. B. Bury's history of the Later Roman Empire, which it describes as "erudite, carefully executed, and going far to restore the later Roman Empire to its true position and importance in European history." The third paper treats of a series of letters from Chesterfield to his cousin's son, to whom he was godfather. These letters have recently come to light. Their chief value is in their charmingly classic style and in the light they throw upon eighteenth century manners. In their moral tone and in their maxims they are superior to Chesterfield's famous Letters to his Son. The fourth paper outlines the heroic deeds and high character of a distinguished Huguenot leader who flourished in the early part of the seventeenth century. In the fifth article Swinburne is assigned a very high standard as a lyrical poet "when he is at his best," which, says his critic, is very seldom. His style is often too turgid and exaggerated to secure for him "a permanent and high place in English poetical literature." The seventh paper is an historical sketch of the progress of the "Roman Catholic Democracy in America." Though written in apparent sympathy with that aggressive body, it yet professes "amazement" and "unbounded astonishment" at the success of the "ecclesiastical despotism" under a government so utterly repugnant to it as ours confessedly is.

The *North American Review* for May discusses: 1. "The Hatred of England;" 2. "Soap Bubbles of Socialism;" 3. "What Shall We do with Silver?" 4. "The Typical American;" 5. "A Few Words on Colonel Ingersoll;" 6. "Audacity in Women Novelists;" 7. "Mississippi Floods;" 8. "Why Cities Are Badly Governed;" 9. "Protection in Canada;" 10. "Some Questions Answered." Of the above ably written papers we note Archdeacon Farrar's "Few Words on Ingersoll," which will effectually silence the latter gentleman if he has wit enough to perceive that he is so beaten in argument as to appear like a pigmy in

the grasp of a giant. Worthy also of special notice is a paper among "Notes and Comments," by Dr. T. B. Neely, in which Dr. Julius H. Ward's innuendo on Methodist bishops, in the February *North American*, is crushed beneath a millstone of facts authenticated both by Scripture and ecclesiastical history.

Our Day for April has: 1. "Recent Reverses of Mormonism;" 2. "A New Biography of Jonathan Edwards;" 3. "Safe Solutions for Southern Problems;" 4. "Life of the Earl of Shaftesbury;" 5. "Boston Monday Lectures, Fifteenth Year;" 7. "Questions to Specialists;" 8. "Vital Points of Expert Opinion."——The *Theological Monthly* for April has: 1. "The Story of an Ancient Battle-Field;" 2. "Why We Suffer;" 3. "Names of Christ; an Essay in Biblical Criticism;" 4. "Unfulfilled Prophecy;" 5. "The Resurrection of Christ;" 6. "The Book of Common Order, or Knox's Liturgy."——The *Century Magazine* for April is fully up to its usual high standard both in its illustrations and letter-press.——The *Missionary Review* for May has: 1. A very valuable paper on "Japan in 1889;" 2. "Shadowings of Messiah in Heathen Systems;" 3. "The Importance of Medical Missions," etc.—— The *Gospel in All Lands* for April is largely devoted to "Mission Work in India."—— *Christian Thought* for April has, among other excellent papers, "The Use of Retaliation in the Mosaic Law," "Men of Literary Genius and Christianity," "Is There any Scientific Evidence of the Creation of Matter?" etc.——The *American Catholic Quarterly* for April is more Romish than American.——The *Wesleyan Magazine* for April is an interesting number. We note as of special importance: "Christianity and Amusements," "Lutheranism and Methodism," and "Recent Discoveries as to Nebulæ."——The *Treasury* for April has a sermon on "Christ's Example of Courage and Steadfastness;" an essay on "Law and Persuasion;" "Christ's Testimony of His Divinity in the Gospel of John," and other suggestive papers.——The *Chautauquan* for May is, as usual, filled with articles on various topics admirably adapted to the needs of its reading circles.——The *Methodist Magazine* for April is finely illustrated, and filled with papers fitted to instruct, to entertain, and to stimulate one's aspirations after ethical and spiritual excellence.——The *American Antiquarian and Oriental Journal* for March has original papers on "The Religion of the Indians of Puget Sound," "Cliff Dwellers and Their Works," "How Shall We Tell What are Native Myths?" etc. This is an exceedingly interesting number of a periodical which records the results of inquiries concerning prehistoric America.——The *Vierteljahrsschrift* for April, May, and June contains for its leader a very scholarly article from the pen of Dr. M. J. Cramer, based upon the four proofs for the existence of God as elaborated in the great work of Dr. C. P. Fischer. The first proof is ontological; the second is cosmological; the third is physico-theological, and the fourth is ethical. Dr. Cramer also furnishes a biographical article on Theodore Christlieb. The magazine, under the combined editorship of the Rev. R. Jäckel and Dr. Cramer, is acquiring high rank.

BOOKS: CRITIQUES AND NOTICES.

THE LITERARY SPIRIT.

THE relation of books to literary culture is specific and indispensable. The student must read, ponder, and digest if he would be informed and take rank among the cultivated classes. The Egyptian author was nearly correct who, in giving advice, wrote, "Love letters as thy mother; it is a greater possession than all employments." To stimulate the love of letters is one of the purposes of this department. Whatever other books may be worth in this respect, the following will excite the literary spirit of the reader: *Solomon: His Life and Times*, by Rev. F. W. Farrar; *The Servant of the Lord*, by Dr. John Forbes; *Illustrated History of Ancient Literature, Oriental and Classical*, by Professor John D. Quackenbos; *The Life of Bishop Matthew Simpson, of the Methodist Episcopal Church*, by Professor George R. Crooks, and *Imago Christi*, by Rev. James Stalker.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Solomon: His Life and Times. By Rev. F. W. FARRAR, D.D., F.R.S., Archdeacon and Canon of Westminster, and Chaplain in Ordinary to the Queen. 12mo., pp. 217. New York: Anson D. F. Randolph & Co. Price, cloth, $1 50.

Dr. Farrar never writes in a sluggish manner or without due forethought of the significance of his statements. He certainly is an unsurpassed rhetorical writer, for he clothes the most commonplace thought or fact with a foliage of words that beautifies if it does not transform it, and discourses of the highest truths with such majesty of spirit and in such exquisite taste in expression as to relieve the subject of ambiguity and the reader of weariness or dislike. The criticism usually pronounced upon him is his excessive use of words, but it cannot be made against the present volume. He writes of Solomon, his work, character, and times, in a most reflective mood, compressing rather than expanding the historical materials that the subject furnishes, and presenting the whole with that picturesque likeness to fact which attracts, informs, and satisfies the inquirer. As preliminary to the life of Solomon he appropriately considers David's last years, and the condition in which he leaves his kingdom to his son. In orderly succession he then exhibits the development of the Jewish kingdom under the rulership of its new king, describing the army, the capital, the court, the building of the temple, the extension of commerce, the increasing wealth, the acknowledged wisdom of the king, the introduction of social evils into Jewish life, the literature of Solomon, and his decline, with the accessory events and influences of his long reign, both on the nation and on the surrounding peoples. The narrative is marvelous for clearness, and includes all the details furnished by the sacred historians. In its completeness it is as instructive of the Jewish period as it is of Solomon himself. The reader passes alternately from

biography to history, from history to literature, from literature to commerce, from commerce to architecture, from architecture to civil government, from civil government to religion, and from religion to individual apostasy and death. Related to the kingdom as Solomon was, we yet are able to separate it from him, and view the people and the various changes and growths in their history without reference to the wise king. It is this double feature that gives the book its permanent value. We do not always feel safe in relying upon Dr. Farrar's judgment of historical or literary matters. He is reliable as to the facts, but his inferences are subject to revision. In analyzing the character of Solomon he perhaps is none too incisive or specific; but his interpretation of Solomon's wisdom is not exactly satisfactory. Concerning the biblical books that bear his name, or have been attributed to him, the author adopts from no new reason the later critical views, holding that a northern Israelite wrote the Canticles, an unknown author wrote Ecclesiastes, and Solomon wrote a portion of the Book of Proverbs. In this department he is pleasant in statement, observing the narrative style, but he is neither logical nor historical nor original. We do not write this criticism to disprove what he says, but merely to indicate his conclusions, and to show the invalidity of his literary judgment. The book belongs to a class that is almost indispensable to a complete understanding of the times of the Old Testament, and it is as valuable as it is forcible, being rich, dignified, and serious.

Isaiah: His Life and Times, and the Writings Which Bear His Name. By Rev. S. R. Driver, D.D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford. 12mo, pp. 214. New York: Anson D. F. Randolph & Co. Price, cloth, $1.

We are far from implying that Dr. Driver's *Isaiah* is an obscure book when we write that in order to be understood it should be carefully and patiently studied. In style it is elegant, and so transparent that even a common reader will have little difficulty in following him from the beginning to the conclusion. With definite ideas on the great subject, he has endeavored to express himself without ambiguity, circumlocution, or hypocrisy of sentiment. As a study of the prophecy it is profound, elaborate, instructive, and in many particulars entitled to reverent consideration. As a portraiture of Isaiah it is minute, analytical, and psychological, presenting the prophet in his uniqueness and general bearing in a most delightful manner. As a panorama of the ancient period in which he lived, it perhaps is correct and complete; it is at the least attractive and impressive. To the psychology, history, and prophecy of the book we do not make objection, but rather offer our most cordial commendation. When we come to grasp the plan and purpose of the author, and take into account the conclusions which he has reached by most careful processes of inquiry and long meditation of the principles involved in biblical criticism, we are compelled to pause. Whether the conclusions are justified by the facts, or may be overturned by a broader application of historical laws, we must take time to consider them.

Dr. Driver evidently wrote the book to destroy the historic faith respecting the single authorship of the prophecy of Isaiah. This is a grave charge, but if he have any other object we have failed to discover it. It is true that other purposes are subserved, and other ends are gained by the discussions of the author; but they are related to the dismemberment of the book, and in adroit ways are made tributary to the result. Dr. Driver does not hold that prophecy has an historical basis merely as a principle; he holds it in order to apply it to the theory of the duplex authorship of the prophecy. He does not discover two styles in the two parts of the prophecy as mere facts; he develops them into proofs of two authors. He does not allege two chronologies of the two parts as simple facts; they, too, are used to support the rationalistic conclusion. Whatever the preliminary statements and discussions, they have a bearing upon the final conclusion, and are used in defense of it. It is therefore absolutely necessary to read the book with care, and to understand the import of his preliminary observations. In a most skillful manner the author prepares the reader for the acceptance of his theory, and withal writes so sincerely, and with such devoutness, as to win the reader's sympathy in advance of the capture of his judgment. He is not hypocritical; he is simply shrewd and skillful: he is an expert in rhetoric. He pleases while he poisons the reader. Quintilian, more than Aristotle, has taught him the art of speech. In the use of logic he is dexterous, but he is not a master; and it is by tracking his logic that the reader will find him limping, and at last unable to walk or move. In other words, the theory he has woven falls to pieces under the sturdy blows of remorseless fact. The superstructure is marble, but the base is sand.

We have not the space to indicate the fallacies of his logic, or to puncture the theory he has labored to build. It is enough to say that the theory is not original with him; he is an echo of Germany, not a few of his arguments assuming the stilted forms of Teutonic skepticism. He has written a suggestive book. It will deceive some, it will undeceive others. It will provoke replies, and Isaiah will be vindicated from the doubt that some Christian thinkers have cast upon his name and work.

The Prophecies of Jeremiah. Expounded by Dr. C. VON ORELLI, Basel, Author of *Old Testament Prophecy, The Prophecies of Isaiah*, etc. Translated by Rev. J. S. BANKS, Headingley College, Leeds. 8vo, pp. 384. New York: Scribner & Welford. Price, cloth, $3.

Jeremiah was the prophet of tears. His language is the terrific outburst of a most pathetic soul intuiting doom; his sentences are thunderbolts, and his prophecies are the consuming flames of divine wrath toward a disobedient and almost God-forsaken people. Jeremiah was fitted to his task. He was the messenger of proclamations that were tinged with the hue of his pathos and bore in their verbal form the stamp of his great and grieved nature. No commentary on his prophecies would be apposite or proximately correct that did not recognize the personality of the prophet and his relations to the prophecy. They are

inseparable; he is the key to them. Dr. Orelli, having fully studied the character of the prophet, has constructed his expositions in harmony with the tender conscience of Jeremiah as well as the historical situation of the Jewish people. He saw, too, that, more than Isaiah or Ezekiel, or any other prophet, Jeremiah reveals himself in his prophecies, bringing to the surface his subjective life, and disclosing it in its widely diverging potencies—the impulses of humanity and the boundless strength that comes from communion with God. His individual history is involved in the prophecies he utters; hence, they are more personal or individual than those of others. Though the negative critics have assailed the genuineness of several books of the Old Testament, the Book of Jeremiah, with the exception of a paragraph here and there, exhibits so many of the literary characteristics of its author that it is not under general suspicion, and is able to maintain itself against all attacks. Jeremiah was too profound a scholar, too intense in his devotion to the fortunes of Israel, and too sincere in obeying the summons of the Spirit, and the instincts of his nature, to offer a plagiarized prophecy to the attention of his people, or to permit another to speak and write in his name for the edification of Israel. Baruch may have been his secretary, but he originated none of the manuscripts of the prophet. Many scholars will agree with Dr. Orelli as to the superiority of the Greek-Alexandrine text to the Hebrew-Masoretic text which is generally followed in translation; but the two are so similar in contents as to satisfy us that even in the Authorized Version we have the substantial work of Jeremiah.

As to the author's expositions, we do not overstate their character or worth by saying that they are wonderfully incisive and penetrating in painstaking discovery, brilliant and elegant in rhetorical form, and in exact correspondence with the temper of the prophet and the historical environment of the times in which he lived. The author recognizes the unchronological feature and other blemishes of the biblical book; but he does not consider it his duty to explain every thing, remove every difficulty, or minister to the pedantry of every mischief-making questioner. He makes free use of the Hebrew, answers criticism with argument, and defends his constructions with the resources of scholarship. Underneath the volume are the devout spirit and the reverent faith of an evangelical student; and he has executed his task in so sincere and spiritual a manner as to impart to his readers the strengthening influence of his own intelligent convictions and holy experiences.

Imago Christi. The Example of Jesus Christ. By Rev. JAMES STALKER, M.A. Author of *The Life of Jesus Christ, The Life of St. Paul*, etc. Introduction by Rev. WILLIAM M. TAYLOR, D.D., LL.D. 12mo, pp. 332. New York: A. C. Armstrong & Co. Price, cloth, $1 50.

The example of Jesus Christ is an inspiring theme; yet few writers have elaborated it fully, or even seemed to catch its meaning. Since Thomas à Kempis, no theologian or scholar has dwelt upon it minutely, or set it forth in its independent characteristics. Readers of pious books have

gone back to the *De Imitatione Christi* as the very best that was written, and found comfort and enlightenment in its glowing pages. The author of this small volume is the à Kempis of this generation. He has not only devoutly studied Christ as an historic character, but with keen insight into the governing qualities of his life, and a scholarly appreciation of his teachings on social and moral questions, he has discovered him to be the truest representative of humanity in its ideal condition, and, therefore, insists that he shall be followed in all the intricacies, conflicts, and ambiguities of temporal existence. So thoroughly has he examined his subject that Christ appears in his hands as a suitable example in all relations and in all conditions, a proof that his religion was as powerfully taught to the world by his conduct, methods of action, and the spirit of his career as by the truth in didactic or analytic forms. However, nowhere is the attempt made to obscure Christ the Teacher in the gentler figure of Christ the Example; but rather by a skillful combination of the two—the example being but the fulfillment of the teaching—the author represents him as the perfect man, to be ever kept in view as the image of human possibility and attainment. We shall not undertake to detail the contents of the book, but commend it to our readers as a superior delineation of Christ in society and in the moral and religious work of life. In controversy, in philanthropy, as a student, a worker, a sufferer, a preacher, a teacher, and a friend, he appears in wondrous beauty, and proves himself to be the way, the truth, and the life.

God in His World. An Interpretation. 12mo., pp. 270. New York: Harper & Brothers. Price, cloth, $1 25.

The anonymous author of this work is of that scholarly temper that qualifies him for introspective research into recondite problems and the sober discussion of fundamental issues. He evidently breathes mountain air, and holds fellowship with the celestial orbs apparently within the touch of his hand. He is transcendental in spirit, and invests all his inquiries with a halo of fictitious sentiment and the beauty of a mystical fervor. He appears in this volume as the interpreter of the divine presence in the universe, so disengaging his thought from the common theological form as to arrest attention, and by a rare expression, as well as by choice conception, compels the reader to listen while he speaks, and partly, at the least, to believe what he teaches. In some aspects he is a puzzle. He may not be a pantheist, but Spinoza certainly aided him in representing the contact of God with the world. He may not be a disciple of the naturalistic school, but he sympathizes with some of its conclusions. He may not assume allegiance to the mystics, pietists, and emotionalists, but Jacobi and Schleiermacher seem to have suggested to him certain forms of thought, and a specific rehabilitation of doctrine. This, however, is speculative, and should not be read to the disadvantage of the ably written book. As to its merits, it must be confessed that while it restates with clearness the mysterious problems of life, religion, incarnation, and divine fellowship, it does not approximate a satisfactory

solution. It illuminates without explaining the mysteries. It rejects some superannuated conceptions and theories, without, however, replacing them with substantial developments of the doctrines of faith. It heightens the interest in the great themes it handles, but it leaves the reader much as it finds him—confirmed, but not enlightened. Some of its statements are open to criticism, and indicate an uncertain state of mind. To say that "the Christ of the Gospel is wholly natural" is misleading, as is the still stronger statement that "there was something in our Lord's nature, then, which was to be overcome, to be reconciled to the very kingdom he came to establish." He almost bruises our faith when he writes that "there is no supernatural revelation," and he shakes theology when he boldly says "there is no need of an atonement to reconcile God unto man." The spirit of the book is not indicated by these exceptional statements, which, though they are symptoms of an independent mind, harmonize with an exalted view of supernaturalism. It is sufficient commendation to say, that, while there is a natural underground of thought which, emphasized too much, may engender the very skepticism the author would rebuke, there is also the exhibition of the necessity of the radical principles of religion, and of faith in the resurrection of our Lord as the stupendous fact in human history. The adornment of gospel facts and teachings, joined to a reverent faith in the divinely revealed outcome of human possibilities, and the advocacy of intimate fellowship with God, as the natural and necessary consequence of man's existence, combine to enlist the reader in the investigation of truths he has left too long in the hands of a particular class for examination and development. The book, therefore, fulfills a purpose even broader than that of the author.

The Struggle for Immortality. By ELIZABETH STUART PHELPS. 12mo, pp. 245. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1 25.

There is always room for those books which discuss the responsibilities of existence, the divine revelation, the mysteries of the future, and kindred subjects. Whatever the author's treatment, the very dignity of such themes puts to shame the great mass of meretricious literature falling from the prolific press, and, at the outset, wins our favorable audience. Miss Phelps has thus the advantage of an exalted subject in her present volume. She writes of those things concerning which men most *need*, though they may not always most *wish*, to hear. Her very subject claims our hearing. It will not be possible to scrutinize in detail the miscellaneous essays which make up the present book, and which are in part reprinted from the *North American Review* and *The Forum*. By her own representation Miss Phelps is not a theologian, and does not write as such to theologians. In a sensible, vigorous, and every-day style she, however, puts her pen to the discussion of some of the great questions of theology. Her argument that God is good, notwithstanding the miseries of existence, in the provision of everlasting life, seems both logically and theologically correct. We must dissent from her positions, taken at different places in these essays, that inspiration is a growth, that Matthew

and Luke were not skilled as genealogists, and that a disbelief in an eternal hell is so wide-spread as her claim. The author's plea for conditional immortality is a fallacious argument for a doctrine in disharmony with Scripture, and against which the consensus of Christian scholarship has thrown its weight. A call for the exemplification of some of the virtues which shone in the life of the Master is vigorously made in the chapter on "The Christianity of Christ." It is a practical essay on Christian ethics. As a whole, the book is cast in a large mold. Miss Phelps never writes flippantly. If sometimes she is dogmatic and seemingly irreverent it is but the protest of a sturdy soul against the old formulas, and its conscientious search for the truth.

The Servant of the Lord, in Isaiah xl–lxvi. Reclaimed to Isaiah as the Author from Argument, Structure, and Date. By JOHN FORBES, D.D., LL.D., Emeritus Professor of Oriental Languages, Aberdeen. 8vo., pp. 256. New York: Scribner & Welford. Price, cloth, $2.

Dr. Forbes, at the age of eighty-seven years, after most careful study of the prophecy of Isaiah, and in refutation of the position of negative critics, undertakes to establish the Isaiahan authorship of the second part of the great prophecy. He is not deterred from the undertaking by the fact that a majority of the biblical scholars of Europe are against him, because, as he fully and ably shows in this work, they are wrong, and the historical belief of the Church is right. He is no sciolist in the exposition of biblical problems, nor is this his first attempt at an interpretation of the Isaiahan prophecies. He brings to the present task a well-informed mind, a Hebraistic culture, a reverent regard for church teaching, and special preparation, from long experience as a professor, for the study of the critical question raised by the rationalistic school of thinkers. In the defense of the orthodox position he resorts to no special pleading, employs none of the arts of sophistry, invokes none of the aids of sentiment; but he advances arguments as scholarly in texture and as biblical in strength as any of his opponents may care to antagonize. He is their equal, and cannot be pushed aside by contemptuous ridicule.

In the second part, he finds five arguments that conclusively point to its Isaiahan authorship; arguments that, if not new to critics, have not been answered by them. The argument the author founds on the decree of Cyrus (Ezra i, 1, 2, Isa. xliv, 27, 28, Isa. xlv, 1–3) is as impregnable as the later argument he constructs on the fact that Israel would not have accepted the prophecy had there been a well-grounded suspicion that it was not Isaiah's. Critics profess to believe that the effect of the prophecy on Israel would have been the same though Isaiah had not written it; but Dr. Forbes shows, with great force, that inasmuch as false prophets were numerous, the great prophecies influenced Israel because they were known to be written by the prophets whom they knew and in whom they believed. A second Isaiah would have been at a discount. Dr. Forbes also shows, what seems to have escaped the discovery of the critics, that the writer of the second part identifies himself with the writer of the first

part, proving either a fraudulent attempt on the part of a second Isaiah to pose as the original Isaiah, or that the two writers were the one Isaiah. In other words, if there was a pseudo-Isaiah he was a fraud, and his prophecy is a fraud. To this conclusion the facts irresistibly point. So in every particular the argument for Isaiah is absolutely unwavering and impossible to break. Evangelical believers may content themselves with the results of Christian scholarship in the sphere of criticism. The rationalistic school is not gaining; Moses, Isaiah, and Daniel are winning; and Christian faith may challenge the doubters to do their worst.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

Illustrated History of Ancient Literature, Oriental and Classical. By JOHN D. QUACKENBOS, A.M., M.D., Adjunct Professor of the English Language and Literature, Columbia College. Accompanied with Engravings and Colored Maps. New Edition Revised and Corrected. 12mo, pp. 432. New York: Harper & Brothers. Price, cloth, $1 50.

Lord Bacon observed, that "the history of the world without the history of letters would be as incomplete as a statue of Polyphemus deprived of his single eye." The history of literature is a greater desideratum than the history of philosophy, poetry, science, langugage, or any single department of human thought. The student must not only understand the literature of his times, but of all times; not only of his country, but of all countries, if he would be in command of resources. He must trace the law of literary development among peoples of different climes, environments, and temperaments, if he would discover the unity of human culture and the fundamental principles of psychology. Professor Quackenbos understands the literary problem, and has wrought it into a most acceptable solution. He sees more in the literary life of the world than a Roman poem or a Grecian fable; more in its growth than the sporadic forms of Egyptian philosophy or the mystical incoherencies of Brahminical doctrine. He has studied literature, not only for its contents, but for its underlying and impulsive principles, alike governing the Assyrian in his ratiocinations, the Hebrew in his inspired cogitations, the Grecian in his academic interrogatives, and the Roman in his ethical aspirations. It is the discovery of this undercurrent of the world's literature, and the interpretation of its force, direction, and influence that constitutes this a volume of rare worth and of exceptional usefulness. Too many of our writers in their expositions of literary questions confine their investigations to Greece and Rome; Professor Quackenbos discerns in the ancient Semitic writer, whether Chaldean, Persian, Hebrew, or Chinese, the symbols of the best literary expression and the proofs of ripest thought. The literary machinery of humanity is the same, whether in use in Egypt, or the palaces of Rome, or the academies of Greece, or the *salons* of Paris, or the universities of Germany, or the offices of English-speaking thinkers. The author has discussed the writing of the ancient peoples and

made extensive use of researches in the field of comparative philology, so that the book embodies the latest acquisitions, and is as instructive as it is comprehensive. If intended as a text-book for schools, it is admirably adapted to the purpose; but we beg leave to say that it is so broad in its generalizations and yet so succinct in the manner of presentation as also admirably to adapt it to the necessities of the inquiring scholar and the aspiring student. It certainly deserves more than a cursory reading, and we trust it may have more than a limited circulation.

An Aid to Greek at Sight: Consisting of Classified Lists of the Chief Classic Greek Words, with their Most Important Meanings, with Discriminations of Similar Words. By E. C. FERGUSON, Ph.D., Professor of Greek in McKendree College, Lebanon, Ill. Author of *Questions on Cæsar and Zenophon.* 8vo, pp. 360. Chicago: John C. Buckbee & Co.

The opponents of the classics, especially Greek, make the points that the average student cannot read a page of Herodotus and Plato or Cicero and Horace without the aid of a lexicon; that, aside from the discipline he secures by close attention to the grammar, he has little knowledge of the languages and none of their literature; and that, even though he acquire a familiarity with their etymology and syntax, they are unavailable in practical life. With these objections the author has no sympathy, though the main purpose of his book is to aid the student in reading Greek at sight, and thus answer only the first objection. It is confessed that the student's ordinary acquisition of Greek is mechanical and innutritious; but it is as unnecessary as that his study of history or chemistry should be artificial and unavailable. Greek is studied as a *dead* language, and the spirit of death seems to invade the class-room of the Greek professor. He is dead; the texts-books are the parchments of the dead; and there is neither life nor health in the ghosts of antiquity that occupy the shelves, the chairs, and the niches in the walls of the recitation-room. To overcome this feature is in part the design of this book. It is to rehabilitate the language, or make it a living force in thought by making its acquisition possible. The plan of the author is admirable, though it is open to criticism. It is not to supplant the lexicon, but it is to incite the memory to the possession of the words most frequently used by Greek writers, and to such a familiarity with phrases and forms as that the reader will not stumble or hesitate in translating when he meets them. As an illustration of his plan he furnishes an alphabetical list of words occurring in the first three books of Zenophon's *Anabasis*, some of them being repeated over fifty times, others over twenty-five times, etc. Such words, the author claims, should be committed to memory. It is also in the plan to "show at a glance the number, meaning, and use of the compounds of each verb with a single preposition." In many ways he suggests the possibility of fixing the principal words of leading authors in the memory, so that the reader will not be at a loss for the right English word when he has a Greek book in his hand. While there is need of reform in the study of Greek in order to silence the anti-

classicists, the method proposed by Professor Ferguson is not the only method that should be adopted. In fact, his method is full of danger, and should be used with caution, as he himself suggests. He does not offer it as a new mnemonical system, but as a practical help in the ready absorption of the language into one's culture. He does not dispose of the aids in use, or attack existing systems of instruction. His method is supplemental, and, properly used, will accomplish its purpose, enriching the student with a language about which he seems to know nothing when out of the professor's sight. Give Greek a chance and it will thrive on the sepulchers of its fathers and in the reading-rooms of students who still believe, not only in the sculpture of Phidias, but in the language of Demosthenes, Plato, and Aristotle.

Pastels in Prose. From the French. Translated by STUART MERRILL. With Illustrations by HENRY W. MCVICKAR, and an Introduction by WILLIAM DEAN HOWELLS. 12mo., pp. 269. New York: Harper & Brothers.

The best example of the prose poem—a paradox apparently—is the Book of Job in the Old Testament. As Mr. Howells truly says in his admirable introduction, the Bible abounds in this rare style of composition, the prophets and apostles employing it in revealing the mind of God. In profane literature Tourguénief has the credit of installing it into prominence, and calling attention to its merits. Prosaic poetry is one thing; poetic prose is quite another. The former is inferior to the latter, inasmuch as the poetic expression loses by contact with, or translation into, prose forms; while prose, even gilded with eloquent touches, gains when embodied in a masterly poetic form. Either style of composition is irrregular, and should not be offered as a substitute for the other. If we were to express an opinion of the relative position of prose and poetry at the present time, we should say that prose is in the ascendant. Poetry, with all its beauty and ethereal essence, is losing in its power over the people. This little book is a collection of miscellaneous pieces, some of them as delicate as colors, others as fragile as flowers, written by various authors under the influence of the poetic impulse, but concreting their thought into prose. A few citations of subjects will illustrate the collection: Louis Bertrand writes of "Evening on the Water;" Théodore De Banville, of "Roses and Lilies;" Judith Gautier, of "The Shadow of the Orange Leaves;" Ephraim Mikhaël, of "Solitude;" Rodolphe Darzens, of "The Sad Season;" Charles Baudelaire, of "The Blessings of the Moon;" Emile Hennequin, of "A Dream;" Maurice De Guérin, of "The Centaur;" Catulle Mendès, of "The Swans;" and Henri De Régnier of "The Stairway." The prose writer would not indulge in these subjects; but the imaginative mind, with not enough of power to turn its thoughts into the rapturous forms of the poet, reduces them to the most delightful prose, and finds a grateful hearing. These prose poems are so expressive of feeling, and the finer fancies of cultivated thought, as to minister both to the strong intellects of the most prosaic of thinkers and to the delicate natures of those who love only the beautiful and the true.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

The Life of Bishop Matthew Simpson, of the Methodist Episcopal Church. By GEORGE R. CROOKS, D.D. Illustrated. 8vo, pp. 512. New York: Harper & Brothers. Price, cloth, $3 75.

Biography is that department of literature that reveals not only the exterior achievements of the subject, but also the hidden sources of character and the motives and principles that govern in its development. In the description of a famous career the biographer has usually an easy task; but in the analysis of the interior life, with its occult susceptibilities and invisible influences, he has a difficult as well as delicate duty to perform. Some lives almost write themselves, they are so open, so transparent in motive and actual results. But other lives are more subjective than objective, and are not so readily traced. Such a figure as Gambetta is less perplexing than that of Napoleon; such a scholar as Voltaire is less obscure than Sir William Hamilton. Some men are known by their deeds, others by their thoughts, and still others are a rare combination of quiet culture and mighty deed.

Bishop Simpson made his own biography, which is equivalent to saying that Dr. Crooks did not, like a novelist, manufacture the chief features, or construct a character that did not exist. He lived a life worthy of record, and afforded abundant materials for his biographer. He was the man of thought and action, impressing the Church with a life of devotion to the highest ends of the ministry, and achieving distinction for eminent worth and enduring services. He was transparent and occult, standing as the representative of the best purposes of Methodism, and at the same time possessing traits, powers, adaptations, and resources that, as they are contemplated in their accumulated form in this book, startle even those who supposed themselves acquainted with the great divine and leader. One point of great significance in this biography is, its bringing to light the ample scholarship and large preparation of the bishop for the high position he filled before the world. Few would suspect from his addresses and sermons that he was a man of versatility, broad culture, an adept in many languages, a wide reader of higher literature, and competent for any service, either in the nation or the Church. He is usually spoken of or remembered as the orator, in the lambent flame of whose imagination the truth shone with a divine brilliancy, and influenced the lives of millions. He was more than an orator; he was scholar, student, thinker, statesman, parliamentarian, and the spiritual disciple of the Lord Jesus Christ. Dr. Crooks, with the aid of the bishop's autobiographical papers, and such other documents as were in existence and accessible, undertakes to exhibit him in his many-sidedness, with enough of detail and the private development of his character to fasten the thought of his greatness and the magnificence of his life upon the attention of the reader. Without the characterization of the internal life of the episcopal leader, we should but half understand him. It is true that as the author unfolds his rapid ascent from obscurity into fame, from

his birth in Cadiz, O., through its vicissitudes of studentship, professorship, pastorate, college presidency, editorship, and episcopacy to the completion of his rounded life, with the great and permanent reputation that he secured, the reader is almost overawed with the graduated steps of progress he made, and wonders at the evolution in his history. Back of all this exterior achievement and renown, however, the author keeps before his readers the silent forces of education and religion ever at work in the development of his possibilities, and in the final consummation of his great manhood. It is the fault of too many biographies to magnify the external aspects of their heroes; it is the merit of this work that it exalts the forces behind the facts, and does not glorify results at the expense of the causes that produced them. No great life is an accident. It does not arise like a root out of dry ground; but it comes forth in obedience to natural laws, and expands according to the principles of growth taught in psychology and exemplified in the distinguished leaders and heroes of all ages. Bishop Simpson was not an accidental figure in Methodism. He was not a genius, or a better endowed son of Providence than many others; but he early caught the idea of life, and, hearing the whispers of the Spirit, gladly obeyed and walked in the ways of God.

Dr. Crooks has written a standard biography of the eminent bishop. He took his time in gathering materials, and fashioned them into a permanent volume. He betrays little of the partisan in the delineation of the wonderful career of his friend, though he by no means resists the inevitable reactionary influence of the long and intimate friendship that existed between them. He has written gracefully and vigorously, and arranged his facts in an historical, and therefore logical, order, making the book trustworthy in detail and comprehensive of the principal events and results of his life. The many questions that one would naturally ask respecting Bishop Simpson, such as his power of extemporaneous speaking, his oratory, his plan in sermon-making, his personal qualities as a teacher, his executive ability as an officer of the Church, and the supreme magnetism of his character and influence, are here answered, sometimes in the bishop's own words, and sometimes according to the mature judgment of the author. Every phase of his life is brought out in clear statement, illuminated by appropriate illustration, or exhibited as the result of a definite purpose or the natural consequence of antecedent conditions and preparations. The participation of the bishop in the slavery controversies of the Church; his relation to the lay delegation movement; his travels in foreign lands; his incessant activity in the years of war and in times of peace, and, lastly, his illness and holy departure from this world, are narrated with a generous fullness, and in a style that adds to the reputation of the author as a scholar, writer, thinker, and *littérateur*.

It is perhaps true, that, whatever the materials of a biography, it depends for success largely upon the skill and biographical tact and instinct of the writer. In this particular the task of constructing a life of the deceased bishop fell into competent hands, and the work has been per-

formed with a taste and judiciousness that must commend it without reserve to the readers thereof. The author may have felt the difficulty, when organizing his materials into this volume, of so presenting his subject as not to exalt him too highly, or, on the other hand, of depriving him of his proper place and rights. He must avoid extremes, unless the event to be described, or the trait to be characterized, was an extreme in itself; and then he must be true to fact. He knew, too, that it is a delicate thing to put a friend under the magnifying glass, or to take his photograph, as Cromwell said to the painter, with warts and all in the picture. A cold description of a diamond robs it of beauty, and a chemical analysis of one positively renders it valueless. The biographer must not destroy his subject in the act of dissection, or extinguish either its beauties or defects by the use of his *camera obscura*. Dr. Crooks has preserved the life of Bishop Simpson in the delicate and intricate task of taking him to pieces, and gives us the complete man in the complete analysis of the educational and religious forces that dominated his providential history.

Horatio Nelson and the Naval Supremacy of England. By W. CLARK RUSSELL, Author of *The Wreck of the Grosvenor*, *The Life of William Dampier*, etc. With the Collaboration of William H. Jacques, Late United States Navy. 12mo, pp. 357. New York and London: G. P. Putnam's Sons. Price, cloth, $1 50.

At last England's greatest admiral is properly represented in a biography. Others have attempted, but in a feeble and imperfect manner, to characterize his great services to his country and to bring into prominence those traits that constituted his worth and insured success in the hour of conflict. The present volume will supersede the sketchy, one-sided books that have appeared on the subject. Mr. Russell bent his labors to the production of a life of the hero such as will satisfy patriots and give his readers a true idea of the grandeur of human nature. We would not have him do otherwise than to pursue the orderly and familiar plan of a biographer, recounting the details of ancestry, parentage, boyhood, struggles, experiences in the world, and preparations for a naval life. With adaptations and qualifications for high position, the story of Nelson's inactivity and efforts to find something to do is really pathetic; and, having succeeded in gaining a foothold in the navy, it is equally sorrowful to learn of the accidents that befell him—an injured eye, the loss of an arm, and the infirmities of a sickly frame. We do not dwell long, however, upon these preliminary incidents or pathetic phases of his life, for the author hurries us to the contemplation of the splendid achievements of the officer and of the growing power and influence of the English navy. Minute enough in his references to battles, war-ships, French maneuvers, and various episodes in the Mediterranean conflicts, the author discusses, or at the least exhibits, the *policy* of Nelson in the conduct of the navy. Here he rises to the height of a true biographer. The reader wishes to know the facts, the historic aspects of decisive movements; but he also wishes to understand the principles that lie back of the facts and the spirit that governs the issue of battles. In the study of

the naval events of England to which Nelson was related we see his great mind at work and certain plans and ends ever in view. We have, therefore, an analysis of the motives and purposes of the admiral as well as a narrative of the events that made him famous. Nor is it of inferior consideration that, while Nelson is the principal figure in the great naval movements of England, the fact of the strength and supremacy of the navy is brought to the attention of the reader. In studying Nelson we study England, and in following him we are impressed with the magnificent equipment of Great Britain for conflict. Thus the book serves many purposes, while it has but one in view; and, while narrating its facts, it points to human greatness as possible under adverse circumstances, and to national development as the chief end and glory of empire.

Constitutional History of the United States. From their Declaration of Independence to the close of their Civil War. By GEORGE TICKNOR CURTIS. In two volumes. Vol. I, 8vo, pp. 774. New York: Harper & Brothers. Price, cloth, $3.

The Constitution of the United States is an immortal document. All intelligent students of American affairs must recognize the super-eminent wisdom with which the framers of this instrument wrought their allotted work. They were seers, foreseeing the many needs and perils of the coming Republic. For the greater future, even more than for their important present, they thus made provision. And like those who lay the foundations and raise the pinnacles of enduring cathedrals, they built for the long centuries. To have framed this Constitution was among the greatest honors granted the continental fathers; to write the story of its formation, to collate "those events and that public action" which have shaped its text, and to append the various amendments which necessity has added to the original document through one hundred years of national existence, is a work only less important than the first. Such a labor has been successfully undertaken by that erudite member of the legal profession, George Ticknor Curtis. So far as the employment of historic details is essential in a work on constitutional history, the present volume will stand the test. Through all the exciting history of the revolutionary government, which proved inadequate through the fact that it was a purely federative union; of the Articles of Confederation, with their defects and failure; and of the framing and adoption of the Constitution, covering the year of delay from 1787 to 1788, Mr. Curtis leads the student in intelligent guidance. Incidentally the virtues of such framers of the Constitution as Washington, Hamilton, Madison, Franklin, Gouverneur Morris, King, Pinckney, Wilson, and Randolph, enliven the treatise. But the yet more important qualities of judicial estimate upon the value of gathered historic facts and of their logical collation to show the successive stages in the development of the Constitution distinguish the author. Compilation and incident are but a part of his work. He illustrates, besides, that broad and philosophic synthesis without which no book of the sort is enduring. We can understand the reliance put upon the work, in its previous edition, by those who have had occasion to

construe the Constitution. With its companion volume, which traces the history of the Constitution through its amendments to the close of the Civil War, it may well be placed among the reference books of our higher institutions. Like all other volumes of its class, it must foster a more intelligent patriotism, as well as magnify that Constitution which shall continue to be the admiration of the world's jurists and statesmen.

Russia: Its People and Its Literature. By EMILIA PARDO BAZAN. Translated from the Spanish by Fanny Hale Gardiner. 12mo, pp. 293. Chicago: A. C. McClurg & Co. Price, cloth, $1 25.

The famous author is a lady of culture who, having studied social conditions in Russia, not however as an observer, but as a reader, and being familiar with the romantic and realistic schools of novel writers of Europe, undertakes in this volume to combine her tastes, reflections, and results of inquiry into Russian history. She has written a not unimportant book. In style it has all the attractions of Spanish imagery, and in breadth of thought it is comprehensive enough for her purpose. If she does not excel in description, it is because the lessons she would teach require a loftier form than that of mere narration. However, the reader will obtain in these pages a true characterization of the Russian race, with its various subdivisions, and the wide gaps between autocracy and serfdom. In her study of Russian literature, though chiefly limited to the great novelists, she employs her best faculties, and writes with the vigor and quality of a commanding mind. The Nihilist novel is defined, and its origin is clearly stated. The lyric poets, in particular Lermontof and Puchkine, are portrayed with sympathy, and their place in literature accurately declared. Russian realism, with Gogol, its founder; Turguenïef, its poet and artist; Dostoiëwsky, its psychologist and seer, and Tolstoï, its mystic and Nihilist, is ably discussed, the virtues of its exponents and leaders being minutely and charmingly represented and defended. In the light of its purpose, the book achieves a success. It may be read with delight because it is transparent, and with profit because it abounds in rare information.

Palestine Under the Moslems. A Description of Syria and the Holy Land from A. D. 650 to 1500. Translated from the Works of the Mediæval Arab Geographers. By GUY LE STRANGE. With Maps and Illustrations. 12mo, pp. 604. Boston: Houghton, Mifflin & Co.

The plan of this book is its greatest commendation. It is not a consecutive history of Moslem rule in Palestine, nor the narrative of a traveler in the East; but it is a translation of Arabic texts written by Moslem geographers and travelers during the long period of the reign of Islamism in Arabia and Syria. The author is a translator and a commentator, but scarcely an historian. In his selection of Moslem writers he has shown strong judgment and acute discrimination, and made a wise use of the material he found in libraries and in the hands of private antiquarians. To appreciate the contents of these old documents, one must

remember that for centuries the Moslems were in the ascendency in the East, both politically and religiously, and that they boasted of men of great scholarship and vast erudition. The parchments and books of the Arabic geographers were the product of learned men—of men who traveled with open eyes, and wrote after mature consideration of what they had seen. Hence, their descriptions are exact and minute. They were not poetic writers; hence, there is clear statement of fact, without coloring and without any intention to deceive. It is such documents that the translator has used in making up his account of Moslem supremacy in Palestine. In respect to the value of the work, it may be said that while it confirms many of the facts of history, it also corrects some impressions which have found their way into civilized countries from irresponsible or hasty travelers in that country. For example, Fergusson's theory as to the Dome of the Rock in the temple area in Jerusalem is utterly disproved. The long-disputed question of the identification of the various gates of the Haram area also seems to be settled in this book. Thus some established views are overthrown, while many new and important discoveries are made that will be of advantage in the future study of Palestine. To one who has visited the Holy Land the book is luminous, and with its details is instructive and helpful. It can not be less so to those who contemplate such a visit, or to those who prefer to remain at home.

MISCELLANEOUS.

Rupert Wise. A Poetic Romance in Eight Cantos. By H. M. DUBORE. 12mo, pp. 151. Nashville, Tenn.: J. D. Barbee. Price, cloth, $1.

The author attempts in poetry to sketch the career of a victim of the intoxicating cup, and his redemption by the Lord Jesus Christ, with many lessons on heredity, personal deterioration, and the helplessness of humanity. The inspiration of Parnassus is here employed in singing the praises of redeeming grace over the brutal power of the particular evil that has slain its ten thousands. The argument, the lesson, the poetic frame-work, and the Christian spirit that influences the mind of the author are the features that commend this venture to the consideration of lovers of reform and haters of iniquity.

The Seven Churches of Asia; or, the Seven Golden Candlesticks. By the Author of *The Spanish Brothers.* 16mo, pp. 147. New York: Scribner & Welford. Price, 40 cents.

The author's expositions of the general characteristics of the seven churches, with his studies on the details of their social and religious life, are combined in this very important contribution to ecclesiastical literature.

Delicate Feasting. By THEODORE CHILD, Author of *Summer Holidays*, etc. 12mo, pp. 214. New York: Harper & Brothers. Price, cloth, $1 25.

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A Primer of Jesus the Christ and His Ministries. By CHARLES ADAMS, D.D. 16mo, pp. 71. Price, 50 cents.

The small book contains short poems on the incidents of the gospels, especially those involving the personal deeds of the Saviour.

The Probationer's Manual. By REV. E. C. BASS, of the New Hampshire Conference. Pp. 70. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton.

A valuable little manual, containing brief expositions of the Rituals, the Articles of Religion, and the conditions of church membership.

God in the Constitution: A Review of Colonel R. G. Ingersoll's article on this subject in the *Arena*, January, 1890, by Rev. THOMAS H. PEARNE, D.D. Small 8vo, pp. 24. On sale by Hunt & Eaton, 150 Fifth Avenue.

"Answer a fool according to his folly" has been exemplified in this case by Dr. Pearne. He has examined the points made by the Colonel, and has replied to them sharply and conclusively.

The Red Mustang. A Story of the Mexican Border. By WILLIAM O. STODDARD, Author of *Two Arrows*, *The Talking Leaves*, etc. Illustrated. 16mo, pp. 284. New York: Harper & Brothers. Price, cloth, $1.

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The Idle Thoughts of an Idle Fellow. A Book for an Idle Holiday. By JEROME K. JEROME, Author of *Three Men in a Boat*, etc. 12mo, pp. 209. New York: Harper & Brothers. Price, cloth, $1.

The title lacks in dignity, but the contents, covering a wide range of tittle-tattle, may be interesting to one who is empty-handed or has leisure for any thing. As the author, in his preface, says he can not recommend his book for any useful purpose, he will excuse us from encouraging our readers to look into it.

Gold, Tinsel, and Trash. Stories of Country and City. By REV. ERASMUS W. JONES. 12mo, pp. 319. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

Gems Without Polish. A Story of the Country Week. By ALICE MAY DOUGLAS. 12mo, pp. 423. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 25.

The Seamstress of Stettin. Adapted from the German. By CORNELIA MCFADDEN. 12mo, pp. 327. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

Rest or Unrest. A Story of the Parisian Sabbath in America. By SARAH W. JONES. 12mo, pp. 260. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 90 cents.

The above are excellent books for the Sunday-school library. The first cautions against the tendency to love of amusements; the second represents the beauty and value of charity; the third illustrates the doctrine of Providence in human affairs; the fourth enforces the duty of keeping the fourth commandment. They are well written, and are healthful in teaching and refining in moral tone.

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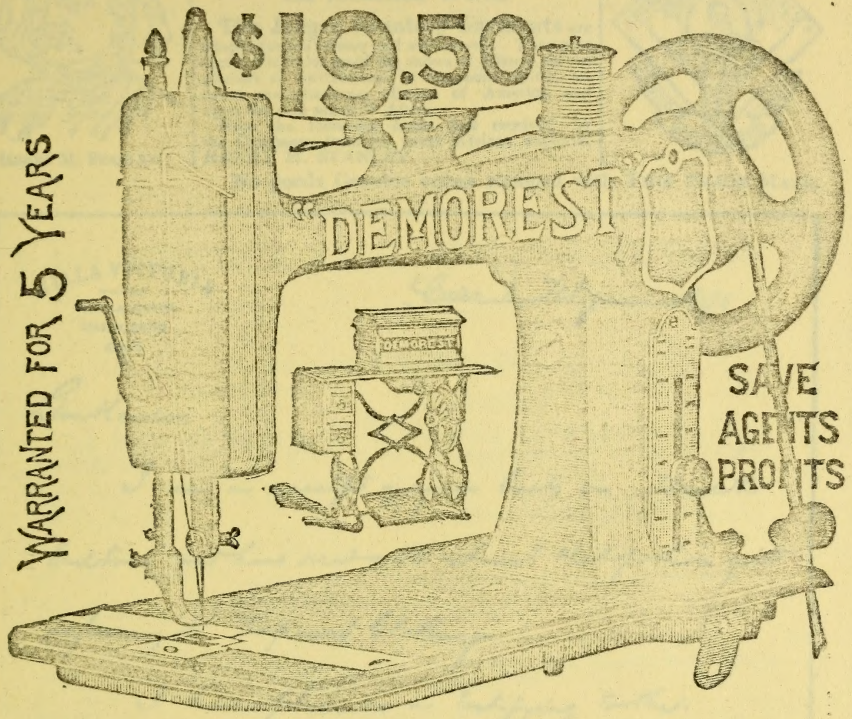

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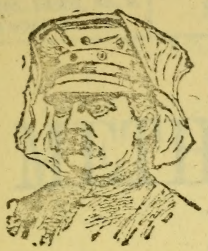

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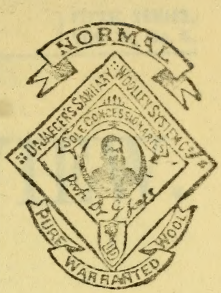

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METHODIST REVIEW.

(BIMONTHLY.)

J. W. MENDENHALL, D.D., LL.D., Editor.

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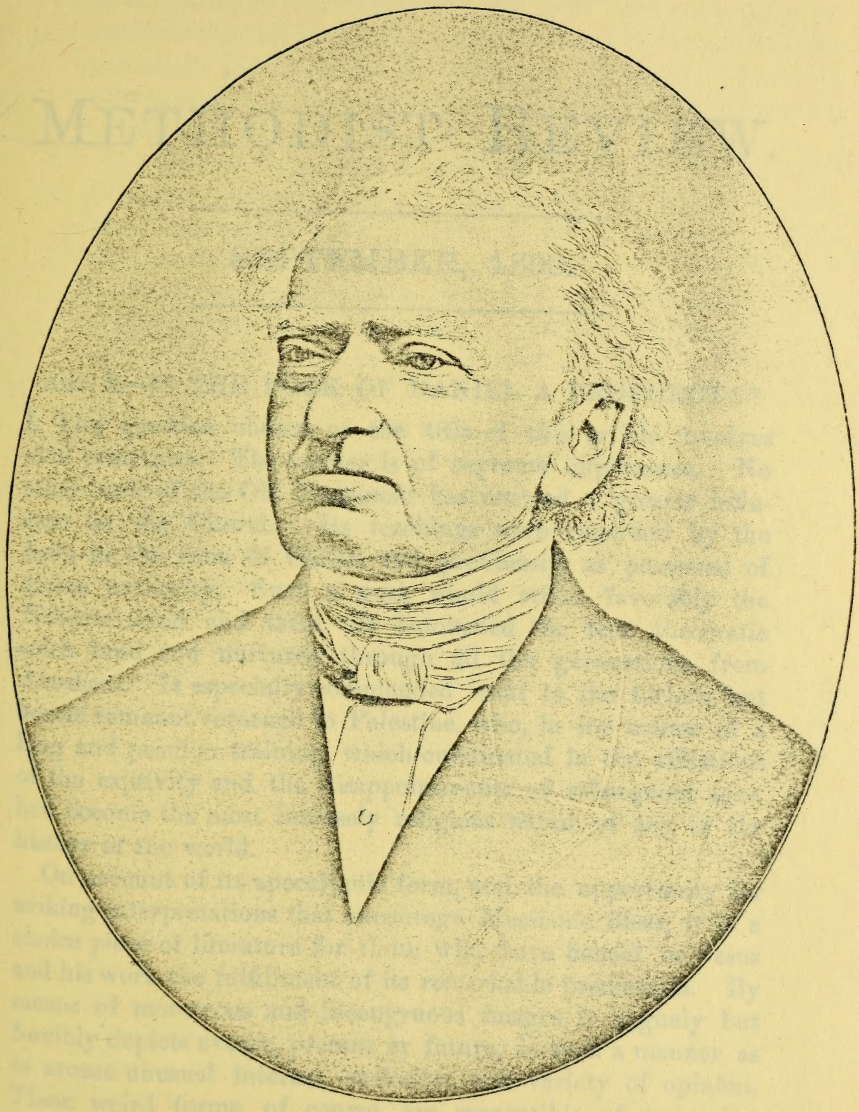

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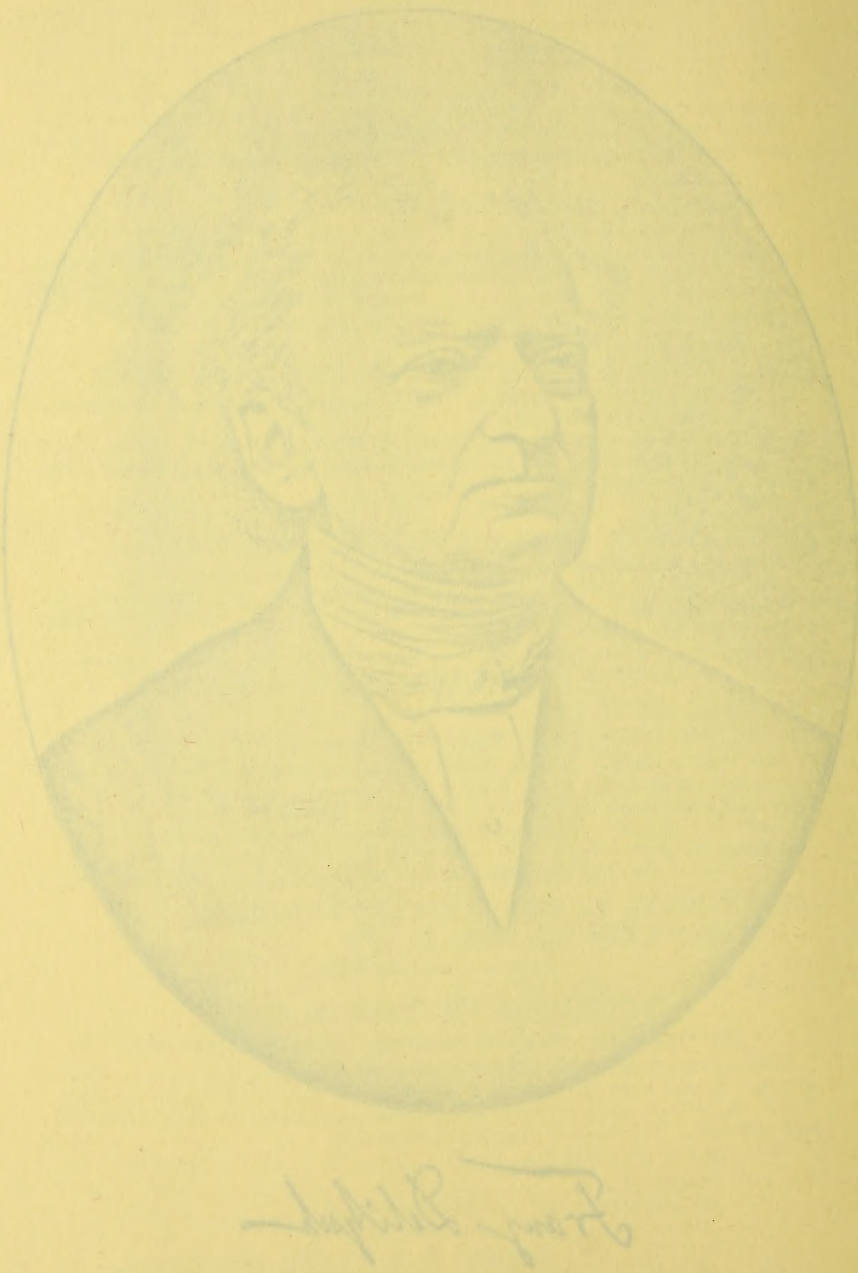

METHODIST REVIEW.

SEPTEMBER, 1890.

ART. I.—IS THE BOOK OF DANIEL A PROPHECY?*

I. THE question chosen as the title of this article involves vital principles. The answer is of supreme importance. No other book of the Old Testament has exerted a greater influence on the Church. Its teachings were regarded by the Jews in the time of Christ, and previously, as possessed of divine authority. Such a work would strike favorably the Hebrew mind and taste. It betokened the true theocratic spirit bred and nurtured through all the generations from Abraham. It especially commended itself to the forlorn but heroic remnant returned to Palestine, who, in the course of a long and peculiar training, which culminated in the afflictions of the captivity and the disappointments of subsequent ages, had become the most intensely religious nation of any in the history of the world.

On account of its apocalyptic form, and the opportunity for making interpretations that encourage Messianic ideas, it is a choice piece of literature for those who have beheld in Jesus and his work the fulfillment of its remarkable predictions. By means of monstrous and incongruous images it vaguely but forcibly depicts events, present or future, in such a manner as to arouse unusual interest, curiosity, and variety of opinion. These weird forms, of course, are susceptible of somewhat various interpretations and applications; but no one will be so rash as to deny that for ages Christians, learned as well as

* This is the fifth article of our series on Old Testament books. We commend it to the especial attention of our readers.—EDITOR.

unlearned, have believed that the book has reference to the development of the kingdom of our Lord Jesus Christ in its conflict with the kingdoms of this world. Christian orthodoxy uniformly has regarded the volume as Messianic, only to be clearly and fully comprehended in the light of New Testament revelation.

In view of its relative importance to the doctrine of holy Scripture, certain students of Old Testament history seem to have encountered great difficulty in the determination of its relation to contemporaneous events. The date of its authorship has been questioned so as to affect its authenticity in reference to Jewish affairs, and ultimately, perhaps, to the comfort and counsel which Christians receive from the book. The latest date suggested is about 165 B. C., during or near the struggle of the Maccabees with the foes of their nation. It does not follow, that if the work was written later than the time commonly accepted, it fails to give proof of inspiration, or of an intelligent perception of matters far beyond that which can be detected in other Jewish literature of that date. Conceding all that the opponents of the "traditional" view demand, we are not forced to grant that the prophecy consists merely in a shrewd interpretation of events in the near future.

There is no projecting statement of Scripture that has not been subjected to the severest scrutiny; therefore it is not surprisng that the Book of Daniel should be made the occasion of much critical doubt and investigation. Skepticism of this kind is not without benefit. Truth is better appreciated by being more accurately examined. It were a pity if the ocean of thought should become an undisturbed marsh. The antagonists of the received faith are not to be charged with perfidy, insincerity, or willful prejudice; yet it is possible that judgment may be perverted by those who confine their labors to a narrow range. We may be appalled at the array of lingual scholarship which has stolidly plodded in lines that have led some to question the common views of evangelical truth. Let not courage fail. Many most egregious blunders in reasoning have been committed by eminent scholars. It is proper to treat with respect those who add facts to the treasure of knowledge; but we are not bound to follow them in the mazes of erroneous inference because much of their actual learning is valuable.

II. A school of critics has arisen who insist that Bible literature was produced under such conditions as can be explained in the light of unaided human reason. Whatever cannot be so interpreted must be rejected as unworthy of credit. Christian scholars have, for a long period, regarded prophecy, as ordinarily explained, as a proof of divine inspiration and of the credibility of the gospel system. Peter* and others in the New Testament explicitly declare that the prophets wrote of matters pertaining to the Christian dispensation in centuries before the events transpired. While some of the prophetic utterances had immediate reference to contemporaneous history, there is a principle of interpretation, initiated by rabbinical usage and recognized by many cautious students of gospel faith, allowing also a remote and spiritual application as the only satisfactory solution of the inspired oracles. Even in earlier times the speedy accomplishment of a prediction in the matter directly mentioned was to be accepted as a proof of the divine afflatus in corresponding affairs of more striking import.† Whatever reference a part of the prophecy has to characters then on the stage of action, there are other parts that undoubtedly foretell history long before it happened. Daniel furnishes numerous illustrations. The latter part of Isaiah also describes conditions of society for which there was no adequate information in the mind of the writer.

Some critics deny the reasonableness of such revelation. With them it is a criterion that a forecast of the far-distant future is impracticable. A shrewd observer may be able to guess, with some approach to accuracy, on conditions in the immediate succession; but it is inconceivable for any one to describe specifically and intelligently the affairs of the world powers for a great while to come. This is but another application of Hume's argument against miracles; they are to be rejected because "contrary to human experience." A second refutation of that position is not necessary.

How can the orthodox faith in reference to prophecy be undermined? Certainly not by denying the existence and apparent purport of the writings, but by charging that, instead

* Acts ii, 16–21; viii, 34, 35; 1 Pet. i, 10–12.

† Isa. vii, 10–16; a prediction having an historic application, but also regarded by many of the most creditable scholars as Messianic.

of being produced long before the incidents to which they are supposed to refer, they were composed afterward, *vaticinia post eventu*, or so near in point of time to the occurrences recorded that any keen-sighted observer might interpret the shadows which coming events cast before. Such an effort has been made in attempting to prove a late date for the composition of the book of Daniel. In view of what chapter xi, for example, contains, it is insisted that the work was written in the time of Antiochus Epiphanes, because the statements therein uttered can be made to literally apply to many conditions existing during the reign of that fierce tyrant and persecutor. Dr. Pusey* shows various glosses and alterations in the Septuagint translation as an indirect evidence of an earlier date, but the same, another† asserts, seem to have been made by the Greek translators as if Antiochus was in view. If the book was written at this time, the author assumed the guise of a sagacious and devoted statesman during the Babylonish captivity, or of one of Ezekiel's illustrious contemporaries,‡ for a purpose similar to that which moved Demosthenes to deliver the Philippics, to arouse patriotism and inspire hope among the unfortunate Jews. The common view concerning the date of Daniel necessitates the postulate that this is a remarkable prediction of conditions which, under no human circumstances, could be surmised. The rationalist must surrender his position or capture that which has long been maintained. The treasures of Semitic lore have been diligently searched for ammunition with which to storm the fort. Should this advance be gained, and the authenticity of the book denied, its integrity still remains, and the equally apt allusions to the approaching Roman supremacy, which at that time could not have been suspected, must be explained, and some plausible reason given to account for a promulgation of eschatological doctrine so far ahead of any other literary work of that period.

Porphyry (A. D. 233–302), whose writings have been lost, was the first to deny the authenticity of the book. His purpose was to break the force of the reasoning of the early fathers that Christianity had been foretold by the Old Testament writers,

* *Daniel the Prophet*, Funk & Wagnalls, 1886; note E, p. 498, *sq.*

† *Speaker's Commentary*, John Murray, London, 1881; Introduction to Daniel, p. 220.

‡ *Ibid.*, p. 223.

and described with remarkable minuteness in Daniel. The answer given by Eusebius of Cæsarea was regarded by Jerome and others as entirely sufficient. A strong array of testimony to the credibility of this prophecy was furnished by the early Church.* Spinoza renewed the discussion, in which Sir Isaac Newton also joined. The first really critical attack was made by Bertholdt (A. D. 1803), who has been followed by a large and formidable company of scholars who are entitled to great respect. Even the devout Franz Delitzsch has conceded that in his opinion the book was written in the winter of 168 B. C. On the other hand, the "traditional" view has been stoutly maintained by Hengstenberg, Hävernick, Pusey, Moses Stuart, Davidson, and many others whose reputation for fairness and scholarship is of the highest order. The book was accredited by the Jewish rabbis to him whose name it bears, or at least to an author of his time (B. C. 600). The received date of original composition is B. C. 570–536. It perhaps ought to be admitted that the work may have been subjected to some editorial interpolation, as appears in the change of person in various passages.† Zöckler thinks it barely possible that chap. xi, 5–39 was added by a later hand. If so much is granted, yet it must be remembered that the Jews were exceedingly tenacious for the integrity of the sacred writings, and would allow no claim that did not bear the stamp of inspired authority.

III. It has been objected that the Book of Daniel cannot be regarded as an authentic prophecy for the following important considerations:

1. On its position in the Hebrew canon, Dean Stanley, who concedes all that the rationalist demands on the time of writing,‡ and regards Balaam as a prophet but doubts whether the author of Daniel was more than a sage,§ argues that the place of this book in the volume of the Hebrew Bible is a decided point in favor of a late date. True, it does not appear with the Prophets (נְבִיאִים, *N'bhî'îm*) but among the Writings (כְּתוּבִים, *K'thûbîm*) with Ezra, Job, Chronicles, and Psalms. It is asserted therefore that the post-exilic Jews did not regard it of equal authority with Isaiah, Hosea, or Ezekiel. It is yet to be proved that the Psalms were not held in as high esteem as

* *Speaker's Commentary*, vol. vi, p. 222.
† *Ibid.*, p. 229.
‡ "Lectures on the Jewish Church," vol. iii.
§ Pusey: p. 232, Note.

Joshua or Jonah. Some of these poetic effusions were of later origin than others; but there is no apparent grading of the reverence with which they were to be regarded on this account. Time does not alone determine the relative authority of a work; but if age may determine canonicity, how does it happen that Daniel was admitted while the Wisdom of Jesus the Son of Sirach, written about the period claimed for Daniel, was excluded entirely? Would the rationalist explain the acceptance of Daniel on the principle that men may contemplate a fiction or a forgery so long that by and by they come to regard it as a fact? The position of this book in the Hagiographa is presumptive evidence that the compilers of the canon thought they saw some marked difference between this and the prophecy of Isaiah. A Jewish tradition* says that "the men of the Great Synagogue wrote (edited or transcribed) Ezekiel, the twelve prophets, Daniel, and Esther." The last chief of this assembly was Simon II. the Just (B. C. 198), and it is inferred that the division of the *N'bhî'im* was completed about 400 B. C.

An important reason for distinguishing this work from that of Hosea or Amos is found in the peculiar form of the revelation. The mission of the Hebrew prophet was unique, resembling, in some respects, that of a Greek orator or Roman tribune. It was his business to arouse his fellow-countrymen to a maintenance of the theocratic spirit, to an observance of the principles of righteousness, mercy, and true worship.† He was frequently a man from the people, like Amos,‡ and so imbued with the spirit of the age. The prediction of far-distant events was not the only, and hardly a prominent, feature of his office. He established rules of conduct that would commend themselves to a thoughtful and believing son of Abraham. By these he was to prove his authority.§ He would graphically depict a condition of affairs as certain of fulfillment if the people were obedient, and he aimed to cultivate Messianic hope, which constantly developed as the national life was depressed. Further, with one or two exceptions, the prophets spoke of their own land or in regard to its interests. If the "burden" or message was directed to a neighboring

* *Speaker's Commentary*, vol. vi, p. 215, where it is also shown that eminent authorities hold that the entire canon was closed about B. C. 300.

† Mic. vi, 8. ‡ Chap. vii, 14. § Deut. xiii, 1–3.

nation, its ultimate purpose related to progress in the development of the Israelitish kingdom.*

In many respects, therefore, the Book of Daniel differs from the writings of other Hebrew prophets. The reputed author was a prince of the royal family dwelling at a foreign court. Less than one half of the work was written in the sacred Hebrew. The scene is Babylon, though one has suggested Nineveh as the place of writing. Gentiles receive news concerning the kingdom of God. The prominent characters see visions and dream dreams in regard to what must come to pass. Arnold and Lee† declare that there was unusual interest in oneirology, or the matter of dreams, from the eighth century to the sixth before Christ. Daniel utters truth in apocalyptic forms that are more difficult of exact and exhaustive interpretation, and are yet susceptible of more particular application, than the productions of the average prophet. The spirit of the Babylonian seer is contemplative, and his work is subjective rather than objective. Like the Psalms it is spiritual, devotional. There are enough differences between this and the other prophecies, exclusive of the possibility of a late date, to account for its appearing in the third rather than the second part of the Hebrew Scriptures.

From the Christian stand-point the book is undoubtedly prophetic. The range of vision for a Palestinian Jew subject to repeated oppressions and persecutions was much narrower than that of an enlightened believer in Jesus as the Christ. The risen Lord, in his discourse on the way to Emmaus,‡ shows that Moses, as well as Micah and *all* the prophets, is a herald of the Messiah, and further on in the discourse§ he interprets that part, beginning with the Psalms and including Daniel, as explicitly prophetic of the gospel in Jesus.

2. It has been argued that the use of words apparently of Greek origin indicates that the author is not Daniel. The conquests of Alexander, or the growth of Hellenic influence, had not yet reached Babylon. The critics at one time claimed that there were at least ten of these words, but the number is now reduced to three or four, all names of musical instruments:‖ קִיתָרוֹס, *κίθαρις*, "harp;" סַבְּכָא, *σαμβύκη*, "sackbut;" פְּסַנְתֵּרִין,

* Nah. i, 1; Ezek. xxvii, 2.
† *Speaker's Com.*
‡ Luke xxiv, 27.
§ Ver. 44.
‖ Chap. iii, 5.

ψαλτήριον, "psaltery;" סוּמְפֹּנְיָה, συμφωνία, "dulcimer" or bag-pipe. The frequent coincidence in the sound of terms applied to the same object in different languages does not invariably prove that one borrowed from another; but if such were the case, it is possible that there was an early communication between so prominent a commercial and diplomatic center as Babylon and the enterprising West. There is testimony that a brother of the Greek Alcæus (B. C. 600–500) "gained distinction at the farthest end of the world, aiding the Babylonians."*

We do not disdain to purchase articles of manufacture and natural products from China, Java, Turkey, and other countries, and in many instances to retain the original name slightly modified to suit our organs of speech. "The name travels with the thing." Frequently a royal court will lay under tribute the inventive genius of foreign lands and take especial pride in so doing for amusement and display. If the Book of Daniel was written after the Jews fell under Greek influences, it is remarkable that the Septuagint translation should show so many variations from the original text, evidently intended to reconcile the difficulties appearing in the latter; and that the apocryphal additions, namely, the Song of the Three Children, the History of Susanna, and Bel and the Dragon, are kept strictly separate from the original work. There is no such declaration of Messianic doctrine in the Greek writings of the period assigned to Daniel or in the apocryphal books of Wisdom and Baruch, though the latter is composed on the model of the prophets.

3. On account of the fact that a part of the book was written in Aramaic and the remaining portions in the Hebrew language, and for other reasons, it has been asserted that there is a manifest lack of unity, betraying more than one hand in authorship. There is a disagreement among the objectors to the received view of the date of writing on the twofold use of language. Cheyne† surmises that an Aramaic document was inserted by the Hebrew composer. Hitzig claims that the writer started out in Hebrew, but found it burdensome, and then took up the Aramaic, which was more natural and easy. It is also charged by Bertholdt that the Hebrew is not pure, and shows evidences of the insertion of words of very late

* McClintock & Strong's *Encyclopædia*, article, "Book of Daniel."

† *Encyclopædia Britannica*, article, "Book of Daniel."

origin, such as אַפַּדְנוֹ, *ăppădhno*, "his palace," * from the Syriac, a word, however, which appears in the name of the city Apadnas on the Tigris, built long before the time of Daniel, also showing in the familiar word Padan-Aram; אַשָּׁף, *'ăshshāph*, A. V. "astrologer," which appears both in the Hebrew† and Aramaic‡ parts; רָשַׁם, *rāshăm*, Aramaic רְשַׁם, *r'shăm*, *to write down*, A. V. "note" (chap. x, 21), "sign" (chap. vi, 9, 10, 11, 13, 14), "record" (chap. v, 24, 25). It is also claimed that the word פַּלְמוֹנִי, *pălmônî*, "a certain one" (chap. viii, 13), is Syriac; yet it appears in Ruth iv, 1, and elsewhere. Pusey,§ however, insists that the Hebrew of Daniel is quite similar to that of Jeremiah. So while Bertholdt holds that the Hebrew is of a degenerate age, Bleek declares that there are not sufficient literary remains of the late period to absolutely determine the matter. In this confusion the former is even so bold as to assert that there must have been at least nine authors for this wonderful book. The portion written in Aramaic covers chiefly that division of the subject which refers to Babylon and the surrounding nations. The greater part is historical, and relates to court transactions in which Daniel and his friends figured prominently, as for example, the dreams of Nebuchadnezzar, the Hebrew children and the fiery furnace, the desecratory feast of Belshazzar, and the thrilling incident of Daniel and the lions' den. The seventh chapter virtually repeats in another form the substance of the revelation contained in the dream of Nebuchadnezzar, and might very appropriately appear in the vernacular of the place where the scene is laid. The opening account is in Hebrew, inasmuch as it shows the relation of true Judaism to idolatry, as when Daniel and his companions refused to eat of the king's dainties for fear of ceremonial uncleanness. This Hebrew introduction discloses the design of the author to strengthen the faith and develop the heroism of persistent observers of the Mosaic law. In like manner, in the last five chapters the relation of the sacred people to the outside and secular world is portrayed in Hebrew characters, which have been invested with a peculiar sanctity not belonging to any other language. Daniel, it can be reasonably imagined, would rouse the ancient

* Chap. xi, 45.
‡ Chap. ii, 10, 27; iv, 4; v, 7, 11, 15.
† Chap. i, 20; ii, 2.
§ Page 459, *sq.*

Hebrew patriotism by using the consecrated tongue in those parts that unfolded the spiritual destiny of his people, as did Joseph when he adjured the children of Israel to carry up his bones from Egypt. He himself might be content to remain in Babylon while the conditions were not wholly favorable for the return of his race to the promised land. If he could not return to Jerusalem, he could open his windows toward the holy city, and with unswerving devotion profess his faith in Jehovah and his love for the chosen people. Possibly the great favor in which Cyrus, king of Persia, afterward regarded the cause of the Jews may be attributed to the king's admiration of the offices and ability of Daniel.

In the sixth chapter we learn that Daniel prayed three times a day as heretofore. Why this persistent habit of prayer? Certainly not as a challenge of defiance, but rather because he trusted in his God, the self-existent, covenant-keeping Jehovah. For what did he pray? Doubtless the substance of his daily prayer is that which is recorded in the ninth chapter, where, however, there is no hint, except from the internal character of the petition, that such was the burden of his requests when the conspirators succeeded in their malicious attempt to cast him into the lions' den. Had the latter part of the work been a forgery, or had it been written by another hand, it would be reasonable to infer that some effort would have been made to identify the impressive prayer of the ninth chapter with the circumstances recorded in the sixth. It is stated in the first verse that he offered the memorable petition in the reign of Darius, and in the third verse that he "set" his "face unto the Lord God, to seek by prayer and supplications," etc.

There is in chapter viii a specific and independent, yet natural, development of the vision recorded in chapter vii, with so many differences as to show that there is not a palpable attempt at imitation of authorship; yet the claim is set up for Daniel in both cases during the reign of Belshazzar. It would be a severe task on any one's credulity to require him to accept these passages in different dialects as by the same author if there had not been strong evidence in favor of the fact. In chapter xi, 1, Daniel plays a life-like part as the beloved counselor of Darius, who, doubtless from this and other circumstances, would set his heart on the faithful servant to deliver

him.* It is not difficult to satisfactorily reconcile the apparent discrepancy between chapter i, 21 and chapter x, 1. It does not follow, that because it is said in the first passage "Daniel continued unto the first year of King Cyrus," he died before the third year, in which he is reputed as favored with a revelation. To such straits are driven the opponents of the unity of this remarkable prophecy. Other passages, as where Daniel speaks of himself, now historically, then personally, are not without parallel in other parts of the Scriptures, as 1 Cor. xv, 10, 2 Cor. xii, 2. Even if there are marks of an editorial hand to collate the two main and all subordinate divisions of the book, they would be *primâ facie* evidence of the previous existence of the records.†

4. It has been suggested that many apparent historical discrepancies and inaccuracies in the work go to show that it was written by one not well acquainted with Babylonish affairs. Cheyne and others therefore aver that it was written in Palestine more than four hundred years after the purported author flourished. The writer is guilty of errors which one of Daniel's reputation for wisdom would not have committed. For example: (*a*) Profane history does not accord to Nebuchadnezzar that relative distinction and supremacy which are claimed for him in the prophecy; neither is there any secular account of his lycanthropy, or degradation to beast life. Berosus, however, confirms the report of his strange disease.‡ The argument from silence is worth little. Men estimate differently the relative importance of the factors in history. If there were a denial of the king's singular ailment, the objection would have greater force. (*b*) King Belshazzar, it is asserted, is not mentioned in secular annals. But Sir H. Rawlinson, in 1854, discovered at Mugheir tablets that record one Belshar-uzur, son of Nabonidiæs,§ as associated with him on the throne, so that the younger, in deference to his superior, might safely promise that he who would read and translate the alarming inscription on the wall should be third ruler in the kingdom. It may be difficult, in the dearth of genealogical material, to prove Belshazzar to be the immediate son of Nebuchadnezzar, but it is not contrary to Scripture usage for a remote descendant to be named as if he

* Chap. vi, 14.
† *Speaker's Commentary*, p. 230.
‡ McClintock & Strong.
§ Schaff-Herzog, *Real-Encyc.*

were the immediate offspring.* (*c*) According to non-biblical authority, Cyrus the Persian, and not Darius the Mede, took the kingdom on the fall of the Babylonish dynasty; yet the latter may have been appointed as viceroy, and there is at least a distinct recognition of a joint possession of the fallen empire. (*d*) The fact that Daniel is in one passage mentioned as well known, and in another as comparatively obscure or unknown, finds its parallel in the case of David before Saul.† Apparent discrepancies often occur in an author well acquainted with facts when one who writes from a distant stand-point will be specially careful to avoid glaring inconsistencies. (*e*) It was once objected that women were not allowed to be present at feasts in Babylon,‡ but it is now admitted, even by those who decline to accept the authenticity of Daniel, that the writer has not deviated from historical accuracy in the statement. It is also granted that the doctrine of angelic ministry corresponds with some Persian theories§ for which it would be impossible to account on rationalistic grounds, if the book were written by an unskilled Palestinian long after the Persian influences in the court at Babylon had ceased to affect Jewish ideas and interests. Thus also the revelation‖ regarding the resurrection has been attributed to the teachings of Zoroastrianism. If inspired writers receive their information from purely human sources, how natural is the inference that this work was composed on the banks of the Euphrates, where Persia gained such marked supremacy both in arms and letters.

As another illustration of the many disagreements of the iconoclastic critics, Cheyne declares that the Daniel mentioned in Ezekiel is not the same personage as the one to whom this book is attributed, while the orthodox Delitzsch, who concedes the late date, insists that the two are identical. He would make the original application of the record, especially in chapter xi, to the pillage of Antiochus Epiphanes, but he also acknowledges the legitimacy of Christ's interpretation of the prophecy, as fulfilled in the destruction of Jerusalem by the Romans, and he believes that the writing is of such a character that it may be again applicable in the coming of the final antichrists.¶ There has been much confusion in making the

* Gen. xxviii, 13. † 1 Sam. xvi, 23; xvii, 55, 56. ‡ Chap. v, 3.
§ See McClintock & Strong. ‖ Chap. xii. ¶ Schaff-Herzog.

prophecy allude historically to the Syrian tyrant, especially in the matter of the ten kings, concerning which there are so many diverse opinions. Pusey well shows that, while there has been much ingenious guessing, some of the lists fail entirely to meet the requirements.

5. It is charged that the book contains a record of miracles that were unnecessary, absurd, and inconceivable. In this attack not only the authenticity but also the genuineness and credibility of the matter are denied. With such a position the orthodox believer is not very much troubled. If the book is to be rejected on this account, why not abandon the whole Bible? For if God interposes in any miracle, he certainly can perform such as are mentioned in Daniel. If it be suggested that these do not display an adequate purpose, may we not ask who is to be the judge of such a matter? The history of the chosen people all through Bible times, even down to the present moment, is a continuous miracle, so that it was perfectly natural for them to expect signs* and to be deeply affected by portentous manifestations. If ever there was a time when supernatural interposition was needed, it would be when the temple was in ruins, when the captive people would weep as they remembered Zion, and when the enemy would taunt them for their obstinate adherence ~~to~~ a religious system that exposed them to misfortune and ridicule.

6. Some of the predictions recorded in this book are so minute and specific that many regard them as history rather than prophecy. Those in chapter xi fit so nicely to the times of Antiochus Epiphanes that they could not have been written before the event. Yet the term, "abomination of desolation" † is used in 1 Macc. i, 54, a passage describing the sufferings of the Jews under the vindictive tyrant in such a way as to presuppose prophecy. Undoubtedly there is much that finds literal historical fulfillment in those troublous times. If the picture of Antiochus is so distinct as to be recognized by the ordinary observer, does it follow that the author falsely assumed the garb of a prophet to arouse his fellow-countrymen to protest unto death against the tyrant's debasement of temple-worship, and that he reflected only the spirit of the age in contemptuously depicting the history of him who in Greek was

* 1 Cor. i, 22. † Chap. ix, 27.

nicknamed Epimanes, "madman," and termed in Dan. xi, 21, נִבְזֶה *nibhzéh*, "despised?" The works of Josephus show that there was an equally literal fulfillment of Christ's predictions concerning the destruction of Jerusalem, but no one, therefore, is so rash as to assert that they were uttered after, rather than before, the catastrophe. Similar objection has been made to the authenticity of the second part of Isaiah, because of the mention of Cyrus by name.* If, however, God can inspire with knowledge of the future, he may make the information specific. A distinct statement, that may apply literally to a circumstance actually occurring, is not necessarily to be taken as a reflection rather than a forecast. To question a professed prediction because it is minute is to undermine the real basis of prophecy, which in fact Porphyry acknowledged was his ulterior purpose in attacking the authenticity of the Book of Daniel. Particular prophecies are not confined to this wonderful book, and we are indebted to Dr. Pusey† for an elaborate list of predictions that had direct fulfillment in single occurrences.

There has been much disagreement on details in the interpretation of the prophecies in Daniel, even among those who are ready to accept the work for what it purports to be. The literal feature has been either exaggerated or unduly pressed. Harmful results have followed so many attempts to explain an apocalypse which presents great attractions, especially to the unlettered. This variety of interpretation of the visions of the four great world-powers furnishes an evidence that the author was possessed of superhuman aid, for, if the fourth power was Rome, as many recent scholars of eminence still insist, it must be admitted that this empire had not yet assumed such an importance in the Jewish mind as to be regarded as the coming mistress of the world. Is it not the purpose of divine revelation to portray conditions rather than events? The latter may illustrate the former, but are to be regarded as of inferior importance. Hence we are not bound down to either the preterist or futurist theory of interpretation. This is admitted by so cautious an exegete as Delitzsch, who, while he questions the traditional view in regard to the time of writing, and makes a part allude to the actual history of the Syrian tyrant, yet believes that the prophecy may be fulfilled many more times in the history of

* Chaps. xliv, 28; xlv, 1. † Lecture v.

religious development. Many apparent historical discrepancies that have awakened the sense of untrustworthiness are being obliterated by recent archæological discoveries. Of course, there are always defects in an earthly medium for the conveyance of truth. The best prism is not perfect. Modern invention is at work reducing the defects of our intellectual apparatus. Though we see some things double, or inverted, or with colors confused, we are not to doubt that God is the author of light and the giver of sight. This principle is admirably stated by a learned author* in a recent article in the *Review* entitled, "Does Supernatural Inspiration Imply Infallibility?" Minor matters are not to be exalted to the obscuration of the general purpose. A slavish literalism is liable to gross error in the investigation of a work confessedly composed at least twenty-one hundred years ago, at a period when the rules of literary criticism were not formed on a strict code, when the subject-matter, rather than its author, was deemed of the greater importance, and when the itching for literary distinction could not possibly be as keen as in these later times, when the printing press may multiply a written product so rapidly and extensively.

We insist, therefore, that the Old Testament literature does not find its adequate occasion merely in the historical surroundings of the writers. Much, doubtless, were they affected by the spirit of the times, but it yet remains that "the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost"† (R. V., "No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost"). Daniel, as in chapter ix, 2, may have echoed the voice of Jeremiah and the later prophets, but all alike were inspired. In the Bible there is unity of authorship where there is a distinct individuality of authors. Joshua fulfills Genesis and Exodus, but it does not, therefore, follow that the Pentateuch is a Hexateuch. Because John‡ and Paul§ use almost identical language in reference to Christ, it is not to be allowed for a moment that both the communications had the same author, or that the two had ever been in collusion. It is a canon of interpretation that Scripture explains Scripture, and this principle is based on the statement

*S. L. Bowman, S.T.D. †2 Pet. i, 21. ‡Rev. v, 13. §Phil ii, 10.

that in divers manners "God having of old time spoken unto the fathers in the prophets hath . . . spoken unto us in his Son." *

IV. Perhaps it may be thought the writer sounds an unnecessary alarm in regard to the views of a certain class of critics on the credibility of Old Testament prophecy. Some of these, however, positively deny the fulfillment of these predictions as ordinarily understood. Dr. W. H. Green,† in his review of Kuenen, clearly convicts the noted Dutch scholar of denying that Isaiah personally uttered a prophecy against Babylon, or that the predictions of Ezekiel concerning Tyre and Egypt were literally accomplished. Kuenen even charges Jeremiah and Ezekiel with modifying their prophecies to suit the event. In regard to Daniel, he admits that some are accurate to a certain point in the history, after which the rest are wide of the truth. He asserts a lack of correspondence with the records of secular history, even in points which recent investigations and discoveries have reconciled. Much of his argument rests on negations, on the absence of a statement rather than in a contradiction. He denies that the Messiah, as such, is depicted in the Old Testament, and especially that the "Son of man"‡ refers to Christ. The real Messiah is the high-priest Onias. When Christ gives testimony to the reliability of Daniel he simply refuses to accept the authority by saying that "New Testament judgment is diametrically opposed to ours." He says Old Testament prophecy has not been fulfilled because the result is larger and somewhat different from that which the ancient prophets and Israelites expected. The basis of the objection lies in the assumption that there can be no revelation of facts until after they have occurred; but by evangelical thinkers it is claimed for revelation that "God hath made known what shall come to pass hereafter."§

There is a form of rationalistic philosophy that denies the existence of types or emblems that prepare the human mind to receive the real truths which these so strikingly prefigure. There can be no intelligent purpose continuously maintained in the history of Israel. The nation was deluded in supposing that God had chosen it to develop the great problem of religious thought and life for the world. There was nothing more

* R. V. Heb. i, 1.

† Green, *Moses and the Prophets*, Carter, 1882, on the "Prophets and Prophecy in Israel."

‡ Chap. viii, 13. § Chap. ii, 45.

in the fact that "God sent forth his Son in the fullness of the time" * than that there was a certain fortuitous happening which made the advent of Jesus conspicuously important in ecclesiastical history. The Old Testament ordinances and prophecies were the result of existent conditions, and had no special or exclusive significance in regard to the gospel plan of salvation. The doctrine of the Epistle to the Hebrews rests on a false basis. By those who entertain such views the Book of Daniel, which promulgates so much of evangelistic application, must be stripped of its reputation for prophetic teaching.

A large portion of this article has been devoted to a consideration of the criticisms of those who have attacked the integrity and authenticity of the book. Those who are deeply imbued with the spirit of the Gospel have never been disposed to question its canonicity or Messianic import. The experience of Lenormant, one of the most distinguished scholars, that the more he reads this book the more he is assured of its genuineness, may be corroborated by any reverent student of the Bible earnestly striving to be made wise unto salvation. The author must have been possessed of a mind and character not inferior to that of the great statesman who rose to the chief place in a realm of boasted magnificence, and excelled in an age of literary and scientific achievement. The tone of the writing is not that of a cringing, unprincipled forger, or narrow-minded bigot. A fraud could not have maintained itself against so many odds for so long a time. A mere racial document could not have gained so strong a hold on the faith of a Church which ever protested against the Jewish spirit. An historical tract, designed merely to meet a political exigency, could not have imposed itself on a people who made the canon of Scripture the very rule of their whole being. It was held in such high respect, according to a tradition recorded by Josephus,† that Alexander the Great, on approaching Jerusalem and being shown its *prophetic* teaching concerning his career, made several advantageous concessions to the peculiar people.

The book evinces the true spirit of our holy religion. Daniel and his companions would not defile themselves with the

* Gal. iv, 4.

† He also testifies that Daniel is one of the greatest of prophets. *Antiq. Jud.*, chapter xi, § 7.

king's dainties, on the same principle as that which actuated Paul to write to the Corinthians.* The evident purpose of the miracles corresponds with that appearing when Christianity came face to face with the later Babylon.† The conviction of Nebuchadnezzar and of Darius resembles the conversion of Constantine, A. D. 323. There is a counterpart to the story of the three Hebrew children in the tradition of the miraculous preservation of John when cast into the caldron of boiling oil. The import of the stone cut out without hands is fully explained in the New Testament exegesis, that the rejected stone has become the head of the corner. Perhaps the wise men of the East obtained their first glimpses of the Star to arise out of Jacob from their intercourse with this prince of magicians called Belteshazzar. The vision of the Ancient of days and the Son of man coming with the clouds of heaven is a picture that is more perfectly developed in the gospel Revelation of the last things.

We can well afford to patiently and critically examine the ground of our faith in the authenticity of this remarkable production; for if its teachings as generally understood are true there is rational basis for the Gospel, for belief in a personal God who communicates his will to men, for a blessed spiritual life that does not cease in the flight of years, for a steadfast defense and pursuit of the right in the prospect that the kingdoms of this world shall become the kingdoms of our Lord Jesus Christ. The head of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet of iron and clay (potter's ware) cannot stand against the Stone cut out without hands becoming a great mountain, and filling the whole earth. All this shall not be accomplished without choler and bitter struggle, the disturbance of land and sea, the conflict of the mighty beasts, and the fierce onslaught of the little horn that "shall speak great words against the Most High . . . and think to change times and laws," but Christ "must reign until he hath put all enemies under his feet," "and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

* 1 Cor. viii., *passim*, especially verse 13. † Rev. xvii, 5, and possibly 1 Pet. v, 13.

John Poucher

Art. II.—PERSISTENCE OF "OLD SCHOOL DOGMA."

The feeling is quite intense in some quarters that the times are ripe for a restatement of the creeds of Christendom.

There is as yet no general agreement as to just how sweeping the changes should be. The opinion of some is, that while such doctrines as are held in common by all evangelical denominations should not be disturbed, yet that those concerning which there is conflict of opinion among the different evangelical bodies should be modified without hesitation, in order that among the followers of Christ greater harmony and unity may be secured. A restatement and re-adjustment of creeds to such extent, and for such a purpose, thoughtful persons are beginning to feel would be an advance in the right direction. Why Calvinism should longer contend against Arminianism, or why Christians should divide on apostolic succession and modes of baptism, are questions now more frequently asked than ever before.

But there are others who in their views are far more revolutionary. They would attack the so-called essentials as well as the non-essentials of the Christian faith. Some there are who think that the doctrines of an inspired Bible, of the resurrection of the dead, and of the vicarious atonement should be radically modified. The opinion of others is, that the doctrine of endless punishment should no longer be urged as a motive to lead men to Christ, and perhaps, as an article of Christian belief, should be altogether abandoned.

Others are more than hinting that Christian dogma should grant, at the moment of death, an easy, and if need be a prolonged, probation to those who do not *seem* to have had a fair chance in this life, and possibly a future probation for all.

What makes these various demands especially attractive and plausible is the fact that they are urged by professed Christians and professors of theology, and under the plea of "higher criticism," profounder scholarship, more thorough methods of investigation, and broader generalizations.

How extensive a revolution is upon us we do not know; what will or will not come of it, in some respects at least, we cannot tell. This we know: that many among our young peo-

ple and some among the young men in the Methodist ministry have already lost their moorings. Some are venturing on a voyage without chart or compass and on a ship that as yet no one is able to pronounce seaworthy. Questions like the following, asked at first by the few, soon it is to be feared will be repeated by the many:

May it not be enough to say that evangelical Christianity will last for a time, and then, like all other things, pass away? May it not be as well to admit that Christ was a very good man, without claiming for him supreme divinity? Are we sure we are right while maintaining the old views of a resurrection, of inspiration, of a final judgment, of endless punishment, and of no probation after death? Will not our mortification be less, in case of final defeat, provided we accede at once to the demands of a "higher criticism," or occupy at least a middle position, and avoid thereby all controversy?

That the men who are starting and urging these modifications of what have been regarded as the fundamental doctrines of Christianity are honest, that they are intelligent, and that whatever else there may be of excellence in Christian character belongs to them as well as to others, we are not now disposed to question. That their course, however, is fraught with peril can be easily shown.

One of the principal grounds of our complaint, if allowed to express it, is this: that some of these "destructive critics" appear to be revolutionary merely for the sake of being revolutionary. They tear down for the sole purpose, seemingly, of hearing the crash. They not only surrender what a sound criticism in matters that are non-essential may properly enough demand, but they are willing to do far more than this—even to quit the citadel, and at a time when the enemy is expecting at most only some outpost. Indeed, it looks as though there would not be much left, except mere fragments, broken ramparts of a gospel, if the different claimants for change and modification are allowed to expurgate from Christianity what they think proper.

In view, however, of all the interests which seem to be at stake we cannot be blamed for reminding these "higher criticism" people at the outset that in the present conflict of opinions the old should have at least as fair a chance as the new, and that we should not seem to be too desirous of giving over to

the hangman the mother who kindly has nourished us, unless there is indisputable evidence that she is depraved, or unless by an authorized tribunal she is proved to be worthy of death.

Perhaps here, as well as elsewhere in this article, we may say that while we have doubt as to the magnitude of the impending controversy and anxiety as to much that may result, yet we have no misgivings as to the final outcome. The truth will remain, and the stars will shine on though the smoke of the bonfire for a time may obscure them. The iron fist concealed in the velvet glove of "higher criticism" may smite to its heart's content; the Alps can stand it, and after a little time one would not know that they had been struck.

Individual Christians meanwhile will be harmed. Before their return to orthodox standards laxity in morality will increase, and that just in proportion to the prevalence of liberalistic belief. These are the matters that lead us to deprecate the new movements. For it is not difficult to show that departures from primitive orthodoxy have a tendency to blunt the moral perceptions, leading one to do what one would not think of doing were the mind toned up by something besides "progressive" views. When one follows one's "inner light," there is no knowing where it will lead. If primitive orthodoxy is right, nothing but good can come by having faith in it, and nothing but ill from losing faith in it. This blinding of the moral perceptions, which usually is attended with laxity in moral behavior, it may be well to note, is not confined to the lowly, but is also found with the most highly educated people, especially if they have once held the evangelical faith and then have departed from it. "Modern culture" is no protection against moral and religious bewilderment. Men may talk to the contrary, but one's belief and one's behavior seriously affect each other. So general is this rule that the world expects that an improvement in belief (an improvement, we mean, in the direction of strict orthodox standards) will be followed by an improvement in moral life. And, too, when church members begin to call in question evangelical doctrines that they once held, thoughtful people are not much surprised if soon these same church members are guilty of misdemeanors deserving discipline. There are many apparent exceptions to this rule, and doubtless some real ones. There are orthodox

hypocrites and there are moral skeptics. There are Christianized heathen who are not much better than they were in the days of their heathenism.

But the rule before us, notwithstanding its real and apparent exceptions, is sufficiently well established to furnish a strong moral argument in support of the maintenance of the fundamental doctrines of the Church as a protection against the wreck for the moral and religious character of men.

The space allowed this article will not permit a discussion of all the different phases of our subject; hence we limit the field, and in the interest of truth, and as free as possible from any thing like a controversial spirit, with the kindest feelings toward all and "with malice toward none," we ask attention to a few historical facts that are very suggestive, and that cannot well be overlooked in solving the problems which are confronting us.

And, in the first place, it is well to note that a plea for the modification of Christian doctrines is no new thing among men. Indeed, this plea had a very early beginning. In the first century the members of the Corinthian church clamored for an easier state of doctrinal affairs, and it required all the earnestness and energy of the apostle Paul to control the tendency among those Christians to drift from the moorings that already had been established. Perhaps one need not look beyond that church at Corinth to find proportionately a larger number of nominal Christians who held to liberal constructions than now can be found in any evangelical Church in the United States.

Passing from apostolic times, we discover that, during what is designated as the second period in church history, extending from 90 A. D. to 320 A. D., there were several attempts made to restate Christianity. Especially noteworthy were the efforts of Clement of Alexandria. This man had no small measure of influence. In outward life he seemed to be a model man, and was the ablest Christian philosopher of that period. He was a theological professor in the Alexandrian Catechetical Theological Seminary. His gentlemanly bearing and his thorough scholarship won the hearts of many and the respect of all. His "progressive" views led him to make the teaching and example of Christ of more importance in the work of redemption

than his death and suffering. It looked for a time as if there would be a reconstruction of Christianity in harmony with the teachings of this admirable Church father. But Clement had not long been dead before his followers abandoned the views of their teacher, and scarcely any one was to be found who opposed the more primitive and apostolic view—namely, that in human redemption the blood and death of Christ, rather than his incarnation and life, are of pre-eminent significance and importance. The teachings of the Bible were too full and explicit on this subject, and the convictions of Christians were too strong, to allow any considerable departure from the earlier views held by the humble and devout followers of the Lord and Master. And it should not be forgotten by our "progressive" friends that revelations of divine truths are granted to babes as well as to the wisest of churchmen.

It was during this same period that other distinguished men attempted various modifications. Origen, for instance, held on several points radically "progressive" views. This distinguished man, in some respects the greatest theologian and the profoundest scholar among the fathers, appears confidently to have expected to be able, for instance, to establish the doctrine, not only of a future probation, but of one that should be endless. His pen was active, and his voice was heard far and near in support of this view. Yet his learning, his eloquence, and his popularity were unsuccessful. He failed utterly to reconstruct the primitive faith of the Church. His failure can be accounted for, perhaps, on this ground: that the mass of Christian people saw plainly that Christ's words and the words of the apostles allow of no such interpretation as Origen had given them, and, therefore, his opinions of an endless probation died with him. At least, after his death they had no influence with the great body of Christian people.

Likewise, during the next period, extending from 320 A. D. to 726 A. D., there were occasional waverings in belief. Gregory may be taken as representative of one phase of the "progressive" orthodoxy of those times. Like Origen and Clement, Gregory was a distinguished churchman, noted for his generous scholarship. He was a student of law before entering on the study of theology. It is unnecessary to say, what is well known, that he had a thoroughly disciplined mind and was held in uni-

versal esteem. He appears to have felt that he was raised up for the purpose of establishing the doctrine that good ultimately is to succeed all evil. His voice and his pen most earnestly were employed in the defense of that opinion. But his efforts, like those of his "progressive" predecessors, were unavailing. They failed, in part at least, because Christian people felt that upon the words of Christ and upon those of the apostles no such doctrine as the final dismissal of evil from the universe and the ultimate happiness of all could be established.

The era following Leo I., also the times just preceding the Reformation under Luther, and the century after the Reformation, and again the era of Hobbes, "the age of the trifling head and corrupted heart," were especially marked periods of so-called *progress* in theology. During those different periods the fundamental doctrines of Christianity were sneered at, and there seemed to be none who cared to do them reverence. But in each instance men after a time became sick of their non-belief. They craved something on which their troubled souls might rest; and, as if in response to those longings, the Spirit of God came and fanned the pallid face of the Church into the glow of original health, and the Gospel, with none of its primitive doctrines left out, clad anew in the splendid form and power of truth, emerged from those seas of darkness, and graced again the world with its cheerful and marvelous light. They were the primitive and fundamental Church doctrines, since recognized as the basis of evangelical belief, that the hearts of men longed for; and when those doctrines were announced, and embraced, men were satisfied.

The same, essentially, may be said of the period extending through a half-century beginning with the year 1700. There were, during that period, seasons of general lapsing from primitive Christian doctrine and life into unbelief and immorality. At that time the deadness existing in the Established Church is commented on by all ecclesiastical historians. The fundamental doctrines of Christianity were hardly thought of. The Church became a scene of heartless ceremonies, and its religion had nothing in it to help the people in their sorrow or to inspire them to lead lives of purity or holiness. In a word, drinking, gambling, cock-fighting, indeed, every species of popular vice, received the hearty patronage of the Church and

the clergy. Future probation and universal salvation were a delusive and perilous cheer for the people of those times. And why should not men live in this world as they please, and without the fear of God before their eyes, if the future world is to afford abundant opportunity to correct all mistakes here made?

Do the foregoing statements as to the condition of religious affairs in the Established Church seem extravagant? Allow a few quotations from men well qualified to speak on these matters.

"Such are the dissoluteness and contempt of principle in the higher part of the world," writes Archbishop Secker, "and the profligacy, intemperance, and fearlessness of committing crimes in the lower, as must, if this torrent of impiety stop not, become fatal."

Archbishop Leighton speaks of the Church at that time "as a fair carcass deserted of its spirit."

"The Church at that time," writes Isaac Taylor, "was an ecclesiastical system under which the people of England had lapsed into heathenism, or a state hardly to be distinguished from it."

Thackeray, Massey, and Macaulay describe the irreligion and immorality of that century as resembling what was witnessed in Rome during the days of her deepest corruption.

Nor were religious affairs in much better condition at that time in the United States than they were in Great Britain. As early as 1710 church discipline seems to have been at an end; none were excluded from the Lord's table; unconverted men were ordained for the ministry, and, in general, the difference between the Church and the world had well-nigh vanished.

Says Mr. Tracy, speaking of that period: "Such had been the downward progress in New England that the difference between the Church and the world was vanishing away. Church discipline was neglected, and the growing laxness of morals was invading all the Churches. And yet never, perhaps, had the expectation of reaching heaven at last been more general or more confident. The young were abandoning themselves to frivolity and to amusements of dangerous tendency."

"Religion at this time," says Samuel Blair, one of the most

revered names in the history of American Presbyterianism, "lay, as it were, dying and ready to expire its last breath of life."

After a time the ancient doctrines of the Church were almost unmentioned. The foundations of gospel faith were loosened, skeptics were triumphant, the *progress* was such that Christianity seemed doomed. But the people were not satisfied to remain long in that condition. They became tired of a drifting, creedless, and corrupted Church, and hungered for something that would satisfy.

The two Wesleys, Whitefield, Fletcher, and others were moved upon and began to preach the primitive doctrines of Christianity. Men's hearts quickly responded to the preaching. Penitents smote their breasts and asked what they should do to be saved. The mining and manufacturing districts of Great Britain never before had experienced any such religious movement. John Newton relates that in one week George Whitefield received not fewer than a thousand letters from persons distressed in their consciences in view of their sins. "Then it was, too, that dukes and duchesses bowed before the cross, and such men as Chesterfield and Bolingbroke, Mr. Pitt and Lord North, the Duke of Grafton and Mr. Fox, and Garrick and the flower of English aristocracy withered under the burning rays of the tabernacle," and the English Church was born again. This renovation, we should bear in mind, was not in consequence of liberal views of any kind. It was not an "advanced orthodoxy" or a "progressive orthodoxy," but was primitive and historic orthodoxy that then stirred into religious life every community in Great Britain. "The Bible is the word of God and is inspired;" "man is a sinner;" "there is a judgment," and "after the judgment is perdition;" "Christ through his death and suffering is the only Saviour from endless death," were the doctrines preached on the threshold of that great and grand revival.

The movements and results were much the same in America as in England. Certain preachers felt that they must announce anew the neglected doctrines of the Gospel. Prominent among them was Jonathan Edwards, who, though ridiculed and opposed by persons in the Church as well as out of it, preached a series of sermons on "justification by faith alone." These

sermons were followed by others on "endless punishment," "God's sovereignty," and "man's helplessness." These sermons were hardly finished before there were signal displays of divine power which surprised others no more than they did Edwards himself.

"The Spirit of God," he says, "began extraordinarily to set in, and wonderfully to work among us; and there were very suddenly, one after another, those who were wrought upon in a very remarkable manner. At length all other talk but about spiritual and eternal things was thrown by. . . . There was scarcely a person in all the town, old or young, left unconcerned about the things of the eternal world." And again there was a decided and pronounced return to the fundamental doctrines of the Gospel of Christ. And men may say what they please to the contrary, there never yet has been in Christian lands a revival of religion, or an improvement in morals, except in connection with the preaching of evangelical Christianity as defended by the Church of Christ through the ages. Judging historically, we should no more expect a sweeping revival of religion through a modification of what is known as primitive orthodoxy than we should expect that men can satisfy their hunger by eating, or by trying to eat, stones instead of bread. It is bread, and not stones, that men are to-day asking for. Hence men throng as nowhere else those places for religious worship where the Gospel in its fullness is preached, and where the words "blood of Christ," "judgment," "hell," and "punishment" are restored to the vocabulary of the pulpit. It is the Gospel in its fullness that stands the test of time. God has honored his word whenever fully and faithfully preached. He does not appear to honor any modification of it. It can be shown historically that a hypocrite preaching a sound theology is as sure of a revival in religion and morals as is a really good man who preaches an unsound theology. The reason is, that God has respect for truth and correct methods, as well as for the medium through which truth comes to us. It is as in medical practice; a godless physician who is skillful and who employs proper remedies is safer professionally than is a religious man who is a bungler and whose medicines are not what they should be.

But let us continue the historic thread a moment longer.

Dr. Ballou, and certain other clergymen who sympathized with him, contended in 1795 that Christianity in America needed restatement. Universalism was the result, and its advocates confidently predicted the speedy and final overthrow of the worn-out creeds of Christendom. And is it not a matter of surprise, or at least should it not be such to our "progressive" brethren, that those easy-going doctrines of Universalism failed, instead of meeting with speedy success? Is there any fitter explanation of that failure than this: that Christian consciousness, being unable to establish upon the teachings of Christ those anti-evangelical views, resolutely rejected them?

Dr. Channing and a few fellow-laborers, twenty years later, thought that another restatement was needed. Those men caused a split in Congregationalism, confiscated a large amount of church and school property, and clearly saw, as they thought, the speedy and final burial of the "moss-grown doctrines" of the Gospel. But somehow those doctrines have survived. And we speak what is well known, and we speak it in all kindness, that the "progressive views" of Dr. Channing, like those of Dr. Ballou, have failed utterly in accomplishing what was expected and intended.

And the question already asked may here in substance be repeated: Is it not a matter of surprise that those plausible views respecting Christ, advanced by Dr. Channing, have failed in reaching the hearts of the mass of men? What explanation can be given other than this: Those views do not harmonize with the teachings of the Bible, or with the religious intuitions of men, therefore by the mass of people they are rejected. God has so builded man that he cannot clear himself from the most vigorous and objectionable teachings of the Bible; God has so builded him that there is a place in the heart which nothing but the cross of Christ and an infinite Saviour can fill. Therefore, if the cross of Christ and the kindred doctrines [all evangelical doctrines are united in one arch] are faithfully presented, men will listen, in heathen as well as in Christian lands. The author of Bible Christianity is the author of the human heart. They are made for and must fit each other. If, therefore, in either the home or the foreign missionary field there is a yielding to the temptation to feed men upon any thing except the primitive Gospel of Christ, that is, the Gospel as interpreted through the

ages by the general Christian consciousness, a failure to inspire and save the people is inevitable. It follows, too, that any form of criticism which in dealing with the text of the Scriptures and the doctrines of the Church overlooks the demands and decisions of Christian consciousness, whatever else it may be, is not the highest type of criticism. Indeed it fails of recognizing one of the most important factors that should enter into biblical criticism.

Did time allow, or the purposes we have in view require it, we might gather important lessons from the history of "progressive" orthodoxy in Germany. Its beginning was apparently harmless. One step after another was taken until, as Professor Tholuck informs us, "though there were hundreds of students preparing to enter the ministry, he could find but one who ever read the Bible for devotional purposes." "The sure growth of great evils from little ones," as Dr. Gage has well remarked, "the certainty that where wrong is there ultimately is death, is nowhere more clearly pictured than in the history of the rise and development of the infidel spirit in Germany during the last century." And, to-day, what Germany needs more than any thing else, and the same may be said of France, is not a more "progressive" orthodoxy or a "higher criticism"—there have been enough of these—but a wide-spread and thorough revival of primitive orthodoxy. Give this boon to Germany and France, and the restless and unhappy peoples of those countries would think that a millennium had come.

The foregoing are only a part of the data at command from which inductions as to the permanency of "old school dogma," and the instability and perils of "progressive orthodoxy" can be established.

From these historic points of view we confidently may say, therefore, that if old school Christian dogma were to die it would have died long ago. It has had many good chances to die, better chances, apparently, than it ever will have again. Were its death among the possibilities of things it would have been bound to the stake with the early martyrs, have expired in their ashes, and have been "entombed in the graves of its first and last apostles." But "all true work," as Carlyle has said, "hang the author of it on what gibbet you like, must and will accomplish itself." It would be easy to show, too, that

all that any of the so-called reformers and "progressive" theologians have accomplished since the second century has not shaken one single truth of Christianity as originally set forth by our Lord and his disciples. The results of the efforts of these critics have been strikingly uniform. The new views glare for a time, lead men's hearts astray, then glimmer, and at length disappear in the surrounding darkness. As factors in the world's redemption they have had the most insignificant influence, while the primitive faith of the Church, notwithstanding the oppositions met with and its occasional lapses, has continued to gather men to its bosom, inspiring and comforting them with consolations that the world cannot give.

And yet we may presume that in the future, as in the past, there will be efforts, in spite of these lessons and warnings of history, to modify primitive Christianity. Men will forget the "progressive" movements of Clement, of Origen, of Gregory, of Dr. Ballou, of Dr. Channing, of Mr. Parker, of the Germans—Semler, Bahrdt, Zollikofer, and others—and thinking themselves possessed of new light and superior wisdom will propose other restatements more or less pronounced. The minds of many for a time may be unsettled by such makeshifts, and the primitive evangelical faith may pause a little during its sublime advance, not, however, because the end of its journey is reached. This ancient faith, as interpreted by Christian consciousness, stands not in the breath of a given generation. It moves on in its conquests, independent of accidents, of incidents, and of any thing historic or transitory. Judged historically, it will be one of the last witnesses of the consummation of human history.

In making these statements we are not unmindful of the existing and somewhat popular feeling that because a thing has been a long time among us it is outgrown, and on that account should be given up. The reasoning in regard to old school dogma is, that it was well enough five hundred or a thousand years ago, but surely by this time, in this latter part of the nineteenth century, it is superannuated. The times demand, it is said, change and progress. The overthrow of the old, the ushering in of the new are, therefore, the brave announcements and watchwords of "stalwart theologians."

But is it true that all things that are aged are, in the nine-

teenth century, superannuated? God is not superannuated, though a few men would vote him on to that list; and there are earthly and human things beyond which an advance is not easy. Homer wrote poetry two or three thousand years ago; but in some respects there is no man of to-day who outranks him. Chaucer wrote verses five hundred years ago, and Shakespeare his masterpieces three hundred years ago, yet Chaucer is not despised by the most robust intellects among us, and we look in vain for another Shakespeare. Are the productions of Michael Angelo, Raphael, Mozart, and Beethoven superannuated? Is the beauty of a mild sunset, the sublimity of a midnight heaven, the dazzle of lightning playing across the sky, the repose and beauty of a lily clad in raiment surpassing that of any present or future Solomon in all his glory, superannuated? or will they be, though society should exist in a state of constant progress for ten thousand years?

It is the same with old school Christian dogma; there are in it certain immutable elements, as there are in art and nature, which never have changed, and never can change, and which will never outgrow the passions and loves of the human soul. Evangelical or essential Christianity, in other words, old school dogma, we must repeat, is the interpretation which the general Christian consciousness for eighteen hundred years, under the illumination of the Holy Spirit, has put upon the words of the prophets, and upon the words of our Lord and of his apostles. Is such interpretation to be easily substituted by another that has lived but an hour, especially in matters where the heart has as much to say as the head? The agreement among the mass of regenerated people as to the essentials of Christianity, it should be observed, has been as perfect as could be expected. Bold, therefore, must be the man who stands forth to contradict such reiterated interpretation!

Why, therefore, need we fear any attacks from any quarter that may be made on old school dogma? It has stood as a kind of spiritual highland and headland for the human race, and as such will continue to stand. It constitutes a system of faith and works which the more it is studied and experienced is the more highly prized. Its path is that of peace, of knowledge, of elevation, of emancipation, and of salvation. It is a system which is "various in its manner, flexible in its circumstantials, while

most flexible in its essence. It is full of strength for the weak, of consolation for the sorrowful, of hope for the discouraged, of stimulus for the sluggish, of defense for the defenseless, of authority for the many, of terror for the bad, of reward for the good, and of pardon for the penitent." It is a system which can satisfy all the desires that human want awakens. It can enter all dark places and leave them full of light. By conquering despair, and instituting its wonderful miracles of renovation, and without any modification, it still can convert dens of thieves into bethels of the Holy Ghost, and can cast out its legions of devils, and say to wretches whose "brains have been in a perpetual craze," and whose hearts have been "filled with all sorts of villanies," "Peace, be still!" It is a system which can stand by the bedside of the dying, quell every misgiving, wipe away the death-sweat, and leave the brow calm and serene as heaven. It can perfect the individual, bless the family, correct and purify society, and civilize the world. In fine, it can do every thing it promises to do, and it promises to do every thing essential to human happiness, here and hereafter; and therefore Christianity, as interpreted through the ages by the mass of believers in their most devout moods, has the unincumbered guarantee of all future times. Its foundations are impregnable. Its fortified home is in the wants and depths of human souls. And human nature, in her better moments and conditions, will endow it with her last dollar, and will defend it with her last strength. Let it work out its triumphs unhindered! seems to be the stern voice of the ages to the Church of the nineteenth century. What the primitive doctrines of the Church need to-day is not a restatement: what they need are men and churches who will live up to them just as they are, without the slightest restatement. When the day of such men and churches dawns we shall not be far from seeing on earth a state of society that will need no improvement, and men far and near will say, "Behold, the kingdom of God is established on the earth."

Luther T. Townsend.

Art. III.—WAS THE RESURRECTION OF OUR LORD JESUS CHRIST LITERAL, ABSOLUTE, AND COMPLETE?

The Evangelical, and hence the Methodist, answer to this question is an emphatic *credo*. Our Articles of Religion affirm that "Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day." Certainly this language is sufficiently explicit, so that we may be sure that if any one accepts the statement of this third of our Articles he believes in the resurrection of the real body of Christ.

But it cannot be denied that there are some who seem to be appalled at the difficulties involved in such a resurrection, and especially is this the case if they are pressed to the conclusion that "now is Christ risen from the dead, and become the first-fruits of them that slept," and that, "as in Adam all die, even so in Christ shall all be made alive." "But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." If men believe the Creed, and with it the passages just quoted, they accept the doctrine that as Christ was raised, so at the last day will all the dead be raised. But there are some who think it is an impossible thing for God to raise the dead in any proper and literal sense, and hence they seek to find some explanation of the resurrection of Christ that will relieve them of the difficulties which trouble their faith, disturb their reason, and puzzle their scientific deductions.

First of all we are told that the resurrection body of Jesus was not really the body that was laid in the tomb of Joseph, but that it was a "spiritual body," or, in other words, that the body that Christ is believed to have had between the resurrection and ascension was not really and truly the body which he possessed before his death and burial. The implication from this assumption which comes the nearest to the orthodox faith of Christendom is that Christ, after the resurrection, had a body like that the saints of God are to have after their resurrection, or like the transformed bodies of those living on the earth at

the coming of Christ, which bodies are to be changed and glorified without the death process.

To prove that Christ possessed a spiritual body between the time of his resurrection and ascension we are referred to 1 Cor. xv, 40, 44. But evidently the passage does not sustain the assumption, for the simple reason that it shows what the resurrection bodies of the saints are to be. The question is begged; for the very thing to be proved is, that Christ had this kind of a body at the time mentioned. The body of the glorified saint is like the body of the glorified Christ; so that it must be proved that the glorification of the body of Christ synchronizes with his resurrection, which the passage quoted cannot by any means be made to do.

The assumption is still further made, that the resurrection body of Christ prior to the ascension was "uncontrolled by physical law," and this without the shadow of proof. The statements made in Luke xxiv, 36 and John xx, 19 do not cover the case. In the former instance the disciples were assembled, probably in their usual place of meeting, and were listening to an account of the interview that two of their number had had with Jesus on their journey to Emmaus, "and as they thus spake, Jesus himself stood in the midst of them." Manifestly there is nothing in this account which prevents us from supposing that he walked into the room, and in the same way as they had seen him in the years past when they had been associated with him. Besides, two senses testified to the fact that he had a body controlled by physical law, for they saw him with their eyes and heard his voice with their ears. The passage in John says, that "when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst." The statement does not in the slightest degree militate against the supposition that the doors may have been opened long enough to admit Jesus, and there is nothing said about their being locked. And here, as in Luke, the disciples saw his form and heard his voice.

Again, it is claimed that he withheld himself from recognition or permitted it as he chose. The passages quoted to support this view are found in Luke and John. Those in Luke are xxiv, 15, 16, and 30, 31; both passages included in the account which Luke gives of the Emmaus interview which

Jesus had with two of the disciples. The groundlessness of the claim, and the explicit statement of Luke as to why the disciples did not recognize Jesus, are seen in the brief and simple statement that at the first "their eyes were holden that they should not know him." Their inability to see Jesus was not that he had an invisible, spiritual body; but having a visible and tangible body "their eyes were holden." The miracle was not in the invisibility of the body of Jesus, but in the holding the eyes of the disciples. In the thirty-first verse it says, as the interview was about to close, "Their eyes were opened, and they knew him." Hence we are compelled to accept the conclusion that they would have known Jesus at their first sight of him if "their eyes had not been holden." Of course we observe in the last clause of the verse that it says "he vanished out of their sight." Whether by a miraculous disappearance or by a rapid natural movement we are not able to determine. In either case it might be said that "he vanished out of their sight."

The other passages are found in John xx, 14, 16 and xxi, 4, 7. The first refers to the meeting of Jesus and Mary in the garden, when she at first failed to recognize him. But we must remember that Mary had expected that Jesus was in the tomb, for she came to the tomb "bringing spices" for the additional embalmment of the dead body of her Master, and also it must be remembered that she came to the sepulcher "early, when it was yet dark." The sepulcher was in a garden, and perchance was shadowed by the trees and by Olivet, above whose brow the sun had not as yet risen. Mary's tear-filled eyes did not discern the features of Jesus, but when he spoke, and she heard him pronounce her name, she recognized him. That the body she saw was tangible is clear from the fact that Jesus said to her, "Touch me not." He would not have said this of an intangible, spiritual body.

The other passage from John relates the appearance of Jesus to the apostles who had spent the night upon the sea of Galilee in fishing. In the morning, after a night of fruitless toil, Jesus appeared to them while they were yet in their boat and he on the shore. In the morning light, dim perhaps with fog, they did not see him clearly enough to recognize him. But after a little conversation the beloved disciple did recognize him, and instantly communicated his discovery to Peter, who without

delay threw himself into the sea that he might hasten to meet Jesus on the shore. The collateral events and incidents connected with this transaction go to show that the body was a real physical body, and not a spiritual body at all.

By the same process, that the passages quoted would sustain the idea that the resurrection body of Jesus was spiritual because he vanished out of the sight of the disciples at Emmaus, and because he entered a room the doors of which were not left open, and other similar incidents, it can as well be proved that he had a spiritual body all through the three years of his ministry, and by implication that he had never had any thing else but a spiritual body. In the wonderful address or sermon reported in Luke iv, 16, etc., which Jesus delivered in the synagogue at Nazareth, at the very commencement of his ministry, he so applied the truth to the consciences of his hearers that "they were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way." Who can doubt in regard to the supernatural method of his escape provided the same methods of interpretation or explanation be applied to this passage as are applied to those which speak of his vanishing out of the sight of the disciples and of his entering rooms where the doors were closed? If he had a spiritual body in these last mentioned cases, then by the same reasoning he must have had one when he eluded his would-be murderers at Nazareth.

There are two other passages similar to the one found in Luke, both showing how, at two different times, Jesus escaped from his enemies when they sought to do him bodily harm. The first is found in John viii, 59 and the second in John x, 39; and either of these passages, especially the first, just as really proves that Jesus had a spiritual body at the time the incidents narrated occurred, as do those referring to his vanishing from sight and entering rooms with closed doors prove that he possessed a spiritual body during the time that he spent on earth after his resurrection.

That the body of Jesus between the resurrection and the ascension was not a spiritual body uncontrolled by physical law is abundantly manifest from the several passages quoted, and

from those that might be quoted; or, in other words, the resurrection of Jesus was real, complete, absolute. It was not the development of an immortal, spiritual germ, of which neither science nor the Bible gives us any information; it was not the evolution of a purely spiritual body, for the spiritual body does not come by evolution; nor was it a spiritual body in any sense whatever.

Any one of the five senses may deceive us. Touch, taste, smell, sight, hearing, when they act separately, may convey erroneous impressions. When two of the five senses conjoin their testimony concerning any point to which they are competent witnesses we are not often deceived; but when any three of the senses conjoin in their testimony we are absolutely certain. If sight, hearing, and touch conjoin their testimony in regard to the reality, the materiality of any object we contemplate, we are absolutely obliged to receive their testimony, and we not only believe in the reality and materiality of such an object, but we are positively sure we know that the object possesses these qualities or characteristics. Now the simple truth is that the Lord Jesus Christ subjected himself, subjected his body, to this threefold test. Paul tells us in 1 Cor. xv, 6, 8, of hundreds of people who saw the Lord Jesus after his resurrection and previous to his ascension. Again, each of the evangelists tells us of conversations that Jesus had with the disciples during the forty days that intervened between his resurrection and ascension. Luke tells us (xxiv, 36, 43) that Jesus appeared to his disciples subsequent to his resurrection and "they were terrified and affrighted, and supposed that they had seen a spirit," and certainly it is usually supposed that a "spirit" is more attenuated than a spiritual body. In what followed, Jesus pursued a course completely calculated to prevent, for all the future, the inexplicable illusion, the unreasonable blunder, that he was at the time possessed of a spiritual body. It was evidently his purpose to satisfy, beyond all possibility of intelligent and honest doubt, the minds of the disciples that his resurrection had been literal, real, complete, absolute; and that they saw the very and identical body they had seen for three years of intimate association, the very same body they had seen upon the cross, the very same body they had laid away in Joseph's tomb. What else could he have intended when, knowing

that the frightened disciples thought he was a "spirit," he said to them, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet [the prints of the nails still there], that it is I myself." They saw him with their eyes, they heard his voice with their ears, and so had the testimony of two senses. But not satisfied with this he said, "*Handle* me, and see" [or perceive, or know]; for a spirit hath *not flesh* and *bones*, as ye see me have." Surely a spiritual body does not have "flesh and bones;" but the resurrection body of Jesus did have "flesh and bones;" therefore it was not a spiritual body. But Jesus was not quite satisfied, and so "when he had thus spoken, he showed them [particularly exhibited] his hands and his feet." Thus giving the terrified disciples the privilege of sight, hearing, and touch, or the conjoint testimony of three senses to a fact that came within the range of their special capacity and adaptation. The forty-first verse tells us that the effect of this demonstration was a mingling of unbelief and wonderment and joy. The Greek active participles give us the idea that wondering succeeded unbelieving, and that joy succeeded the wondering, and all these experiences seemed mingled together, so rapid was the transition from despairing unbelief to triumphant joy. But Jesus was not altogether satisfied with exultant joyous faith, so he takes another method to prove that his body was not spiritual, for immediately "he said unto them, Have ye here any meat?" They had; and then the evangelist tells us that "they gave him a piece of a broiled fish, and of a honey-comb. And he took it and did eat before them." It was not a pretense of eating—the Lord Jesus was not a fraud—he was not a pretender, nor a deceiver, and the emphatic expression, "did eat it *before them*," shows most conclusively that it was the thought of Jesus to demonstrate that his resurrection body was not a spiritual body.

Thomas, one of the twelve apostles, did not at first believe in the resurrection of Jesus, probably not in the appearance of even a spiritual body; and he affirmed, when the other disciples assured him, "We have seen the Lord," "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Thank God for a doubting Thomas!

Eight days after he had uttered his unbelief, and stated what proofs were essential to the removal of that unbelief, Jesus again appeared to his disciples, when Thomas was with them. Just like the sympathizing Jesus—blessed be his name forever!—who would never break the bruised reed, nor quench the smoking flax, nor repel a sincere and honest doubter, and mindful of what Thomas had already said on the former occasion, he called him by name and said, "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." It would seem that Jesus intended to satisfy Thomas, and compel his belief, for he uses the precise energetic Greek word that Thomas had used, in both cases translated "thrust." Thomas did exactly as Jesus directed him to do, who thus complied with Thomas's own conditions; or in other words, he gave Thomas the conjoint testimony of sight, hearing, and touch, testimony that must satisfy every sane mind, and Thomas, freed forever from the last shadow of doubt, no longer the doubting but now the believing Thomas, exclaimed, "My Lord and my God." Well may we say in the words of Jesus, of those who accept the idea of the real, absolute, complete, and literal resurrection of the body of Jesus, "Blessed are they that have not seen, and yet have believed."

Matthew tells us (xxviii, 5, 6, 7) that the lingering angel, waiting at the empty sepulcher, the first to witness to the resurrection of Jesus, said to the trembling women who, before the morning light had shone upon the garden, had brought spices for new and added ministries of affection for the dead, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here." Jesus left nothing of himself or of his belongings in Joseph's sepulcher but his grave clothes. The resurrection of Jesus was not a spirit exhalation or emanation, not an illusion, not a pretense, not an outgoing of a spiritual body; it was a real, absolute, complete, literal resurrection of the body that was hung upon the cross and entombed in Joseph's sepulcher.

But some one may say, If these things are so, what became of the body of Jesus? As well ask what became of Enoch's body? What became of Elijah's body? What will become of the bodies of those who are alive at the coming of Christ? These

last are not to die; their bodies are not to molder back to dust; for "we shall not all sleep [or die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." The *dead* raised and changed instantly, the *living* changed as instantly, *all* changed, the mortal and corruptible changed to the immortal and the incorruptible; and, "then," and not till then, shall be brought to pass the saying that is written, "Death is swallowed up in victory." What became of the body of Jesus? Mark tells us (Mark xvi, 19) that "he was received up into heaven, and sat at the right hand of God." Luke tells us (Luke xxiv, 50, 51) that "he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke also tells us (Acts i, 9–11) that "while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

What became of the body of Jesus? Paul tells us (1 Cor. xv, 8) that he had seen him, and this after his ascension; and we have in the Acts of the Apostles a threefold account of the vision of Jesus by Paul, Acts ix, 4; xxii, 6; xxvi, 12. The dying Stephen saw him, Acts vii, 55, 56, "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." With such vision, no wonder that his last words were, "Lord Jesus, receive my spirit." What became of the material, physical body of Jesus, the body raised from the dead? The beloved disciple saw him one Sabbath morning, when an exiled prisoner on Patmos's rocky isle. He tells us, Rev. i, 10, "I was in the Spirit on the Lord's day," the day commemorative of the resurrection of Jesus, "and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last." Further on (ver. 18) the Alpha and Omega says, "I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and

have the keys of death and of hell," thus identifying himself as the Lord Jesus Christ. Paul and Stephen have not attempted to describe Jesus as they saw him, but John has made the attempt. It is a most wonderful description, and yet no one has ever read it with thoughtful mind without feeling that human language, even when written by the pen of inspiration, completely breaks down in the attempt to describe the glorified Christ. How Paul and Stephen and John saw Christ we may not be able to say with certainty, but manifestly it was rather by giving them a spiritual vision than by giving Christ a material form tangible to human senses. What became of the body of Jesus? Surely somewhere between the eastern slope of Olivet and the throne of eternal glory and dominion the corruptible put on incorruption, the mortal put on the immortal, the weak became strong, dishonor changed to glory, the natural body became a spiritual body, the same transformation was wrought in the resurrection body of Christ as will be wrought in ours, when he "shall change our vile body" or the body of our humiliation, "that it may be fashioned like unto his glorious body, according to the working," or transforming power, "whereby he is able to subdue all things," visible as well as invisible, "unto himself." And now, possessed of all power in heaven and in earth, raised from the dead to die no more, death having no more dominion over him, humanity's representative, the blessed Lord Jesus Christ, already sways the scepter of universal dominion, and will do so until he shall have "put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." And in that hour of the Redeemer's glorious and eternal triumph, in the realization of the complete consummation of the plan of redemption and salvation, the innumerable company of the blood-washed saints of God, trampling on death as they come forth from their graves at the call of the Son of God, shall fill the universe with their exultant shout as they exclaim, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

W. F. Mallalieu.

Art. IV.—THE RACE PROBLEM—THE SITUATION.

Unusual excitement has prevailed throughout the country during the past year over the race problem. More or less this has been true of the southern section ever since the war. Of late the discussion has been deflected somewhat from the usual line of accounts of Negro lawlessness by the introduction of new topics related to the general subject.

Propositions looking to the repeal of the Fifteenth Amendment of the United States Constitution, and also to the deportation of the colored people to some other country, as Africa, or South America, have been introduced into the Mississippi Legislature and into the Congress of the United States.

The Fifteenth Amendment, Section 1, declares:

> The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude.
>
> Sec. 2. Congress shall have power to enforce this article by appropriate legislation.

It is now generally admitted by the South that the right of the Negroes to vote, which the Fifteenth Amendment confers, has been thwarted; and yet the provision of the Fourteenth Amendment, that where such right has been denied, or *in any way abridged*, the Negroes shall not be reckoned in the basis of representation, has been unheeded.

The Fourteenth Amendment provides:

> Sec. 2. Representatives shall be apportioned among the several States according to their respective numbers, counting the whole number of persons in each State, excluding Indians not taxed. But when the right to vote at any election for the choice of electors for President and Vice-President of the United States, Representatives in Congress, the executive and judicial officers of a State, or the members of the Legislature thereof, is denied to any of the male inhabitants of such State being twenty-one years of age and citizens of the United States, *or in any way abridged* except for participation in the rebellion or other crime, the basis of representation therein shall be reduced in the proportion which the number of such male citizens shall bear to the whole number of male citizens twenty-one years of age in such State.

The press of the country, secular and religious, partisan and non-partisan, political and non-political, has vigorously, and

sometimes with passionate vehemence, discussed the Race question. Those from one section have treated it from their point of view, and those from the other section from another aspect. That the record may be complete, and that readers may know the extreme sectional ideas held by one class of the people of the country, the respective views of leading journals in both sections of the country are given. They contain important admissions as to the suppression of the colored vote, sometimes by force, but more often latterly by fraud. As to the fact of such suppression they are conclusive.

I.—The Southern Press.

1. The Southern journals deprecate the continued agitation of the Race problem as being kept up by partisans and for partisan purposes. They allege that those who discuss it unfavorably to the Southern view do so for partisan and political purposes.

The *Nashville American:*

We do not really give to this Ingalls theory any serious thought. Not but that Mr. Ingalls, in order to solidify himself with a certain element in Kansas, is willing and eager to arm himself with torch and dagger, but that we do not look to see his advice and solution accepted.

The *Savannah News:*

The Senator (Ingalls) bases his answer on the assumption that the blacks are refused a free ballot. He admits that they have justice in every other respect. He assumes that they are all Republicans, and that if they were not intimidated they would vote the Republican ticket, and would be in control of Municipal, County, and State affairs where they are in the majority.

The *Macon Telegraph*, Georgia:

Southern Negroes should be independent enough to estimate the welfare of their race as of more importance than the success of the Republican party, and act accordingly.

The *New Orleans Times-Democrat:*

He, Ingalls, is treating this question from a narrow, partisan stand-point, considering the interests of the Republican party and not that of the country. If all he proposes were done, we would not be one whit nearer the solution.

The *Mobile Register:*

The South is twenty years older now than then. All the threats and thunders of the Republican party cannot force us to go back to the days of rapine and bloodshed.

2. The spirit now displayed on this subject by the people in the South is quite similar to that evinced by the same people in the *ante-bellum* times. In the Senate and House of Congress, on the stump and in their journals, they said: "Let us alone;" "It is our affair." While they were thus demanding, they were at that very time taking measures to secede from the Union. The Secretaries of War and of the Navy had so distributed and directed the naval and military forces of the nation that when secession should occur it would be more easy and assured, and the national ability to cope with and subdue secession would be more difficult and doubtful. Such is the tone of the Southern journals to-day. Take examples:

The *New Orleans* says:

The southern people may not, like Senator Ingalls, philosophize at a safe distance. They must, at every hour of the day, deal practically with the Negro question, living, as we do, face to face with it in the concrete.

The *Louisville Courier-Journal:*

The people of the South have local self-government, and they will keep it. . . . The Negro question, to be sure, is not solved; but the conviction is growing in the North and in the South, among the Negroes themselves, that the Southern States themselves must find the solution, and that the interference of such men as Senator Ingalls only postpones the accomplishment of the result which all good men desire.

The *Atlanta Constitution*, Georgia:

The relations between the blacks and the whites will have to be adjusted by those affected by them.

The *St. Louis Anzeiger des Westens:*

If the South be left in peace—if men like Ingalls were not continually impressing it on the Negro that every good emanates from the Republican party and every evil from the Democratic party, the Southern people, who, on the whole, wish well to the Negro, will discover a mode of settling the controversy on principles of justice with the Negro who is living in their midst.

3. The spirit of the extreme Southern papers is that of defiance of the Constitution and of the public sentiment which demands that the Constitution shall be observed. There is an unconcealed air of disdain at any trammels which laws or constitution may place upon them. Between the lines can be plainly read, "What are you going to do about it?"

The *Birmingham Age-Herald*, Alabama:

If there should be civil war for this cause it will be civil war in the strict sense of that term, and not a sectional contest, as was that of 1861–65.

If war is begun to enforce Negro supremacy in the South it will be begun by the Republican party. The Republicans will be the aggressors, and the Democrats of the entire Union—not those of the South alone—will defend the issue.

The *Washington Capital:*

The "justice" for which Mr. Ingalls pleaded in impassioned words would only result in the precipitation of a conflict which would light incendiary fires in every part of the South, only to end in deluging that section with blood. The "bottom rail has been on top" once in the South. It will not be again until that region meets the fate of Hayti.

The *Mobile Register:*

The indecent spectacle of Afric-American government constitutes one of the foulest pages of history. The whites of the South swept the nasty thing out of existence. We do not propose to repeat the history of 1868–1874.

II.—The Northern View.

1. The Northern journals generally claim that the question must be solved as Senator Ingalls demands—that is, by practicing in good faith justice toward the black man. By fairness and kindness, and not by violence and fraud.

The *Boston Journal:*

The one rallying-cry of those Southern citizens who are determined to cause a reaction against the revolution brought on by the civil war, is the assertion that the Negro must be kept under or he will be guilty of gross tyrannies over the class which formerly enslaved him, and lived off the fruits of his unpaid, or, to put it more directly, his stolen, labor.

The *St. Louis Globe-Democrat:*

"I appeal to the South," Senator Ingalls exclaims, "to try the experiment of justice." But that is exactly what the South is most determined not to do. The story of her treatment of the ex-slaves ever since they were made citizens is one of deliberate and persevering violation of their rights. By processes of fraud and violence as notorious as they are indefensible she has practically deprived them of the suffrage, and of all power or opportunity to influence the course of public events, and she asks that the situation thus brought about shall be indorsed and confirmed for all time.

The *Minneapolis Tribune:*

It is the Southern men themselves who have introduced the subject into the Senate, and Mr. Ingalls is fairly entitled to express his views. The speech is rhetorical and brilliant, and it is full of stinging criticism. It is, of course, a one-sided, partisan speech, yet from its own point of view it is strictly true. The colored race has suffered the most fearful wrongs and indignities since the war, and the Negro's disfranchisement by violence, intimidation, and fraud cheats the whole country as well as the emancipated Race.

The *New York Press:*

Is the North content to consent to this? Is the civil compact of majority rule to be ignored in most of the Southern States? Is the Negro to be politically abandoned, and yet left with his rapidly-increasing offspring to count one each in the census return, when the distribution of representatives in Congress comes up for discussion next winter? These are questions which the people of this country are now facing.

2. The calm, resolute spirit of the North encounters the wild, reckless expressions of the South with cool, convincing logic and the philosophy of right and fairness.

The *Brooklyn Times:*

The Negroes will stay here, and they will be protected in the exercise of their rights. It is a difficult problem, but American statesmanship has confronted and overcome problems even more difficult.

The Independent:

The Senator's solution of the problem lies in the single word justice, which means to treat the colored man as a citizen, possessing the same inalienable rights that belong to the white race. The sooner southern whites come to this conclusion the better for themselves and the whole country.

The *Pittsburg Dispatch:*

This is the beginning of the final contest, unless the utterances of the administration are meaningless and the accord between them and Senator Ingalls's speech accidental. The conflict is likely to be the most important since the crop from like seeds was harvested upon bloody fields twenty-five years ago.

The *Toledo Blade:*

It is a grave truth that the whites of the South are dwelling above a volcano. With any other race than the African the country would have been deluged with blood long ago; and it is not expected that even the blacks in the Southern States will submit indefinitely to the denial of rights accorded them every-where

else in the Union. Nor is it to be supposed that the people of all the other States will continue to allow a white partisan minority to give to one political party a strength to which it is not entitled in the House of Representatives and in the Electoral College through the systematic silencing of a Race vote.

The *Rochester Democrat and Chronicle:*

Senator Ingalls believes that the only plan which will assure the enduring peace and prosperity of the South, and reconcile it with the genius of American institutions, is that it should do full and impartial justice to the Negro. And this is, and it must be, the only true solution of the Race problem. There is no use of temporary expediencies while the great wrong endures.

III.—Summing up What may be Fairly Deduced from these Press Statements.

1. It may be safely assumed that the press voices the popular ideas upon this subject. It is not usual for secular journals to run ahead of the people who sustain such journals. The press, as a rule, follows in the wake of popular movements. It does not lead in the van of great social and political changes.

2. Necessity is pleaded for "asserting and maintaining white supremacy against any majority, however great, of Negroes." This is a most specious and yet a most dangerous plea. If this plea be admitted as just, then in all cases when the necessity may be alleged as existing, or even as suspected or feared to exist, our Republican form of "government of the people, for the people, and by the people" is a dead failure. It is then a government of the white minority against the black majority. It is revolution. Persistence in it means anarchy, despotism, and destruction of the public peace and safety.

3. The purpose is declared of controlling the Negro votes or suppressing them altogether. Having so distinctly avowed this in the quotations cited, further proof is needless.

4. It is admitted that each of these modes of disposing of the Negroes' votes is alike adopted in the South.

5. In the attempted disruption of the nation by secession it was the hope and the boast of the leaders of that movement that the South would be a solid unit, while the North would be divided. That hope was proved vain.

If the hope is indulged that in this new form of lawless

usurpation and violence the North will either acquiesce or will be divided, that hope will be equally vain. To fire the Southern heart against Northern fanaticism and abolitionism, doleful jeremiads about the perils of the whites from the insurrection of the slaves were freely used before secession. The New Republic, it will be observed, was to rest on slavery as its corner-stone. Those fears were shown to be groundless, as the fears now conjured against Negro supremacy will be. All this agitation throughout the nation is the least aggressive and disturbing and mischievous part of the expression of what lies deeper—two civilizations, diverse and antagonistic, existing in this nation, and which express themselves in their own respective forms. The more pronounced and characteristic manifestation of this fact is seen in the South in midnight Kuklux riders, in the free use of the deadly rifle, shooting down colored voters and others to scare away the blacks from the polls, in some cases shooting them down in cold blood unless they will promise not to vote; in registration laws and poll-taxes, and in voting precincts so arranged that the blacks would be unable, for want of time, to vote; in tissue ballots, in destroyed ballot-boxes, with their tickets, in defrauding the blacks of their wages by the device of orders on stores for goods, and by mortgaging the crops before they were raised, thus keeping them in vassalage; in systematically parading the crimes of colored persons and withholding those of white felons. One would think from reading the Southern papers that a rising of blacks was always imminent, and yet when these reports are analyzed the killed are always the blacks. The whites are uninjured.

The rapes, arson, and murders, to judge from the Southern press, are always by the blacks, and dearly are they expiated. Danville, Copiah, Washington County, Tex.; New Orleans, South Carolina, and the congressional committees, as to these and other like violent measures, are in proof of the truth of these general statements of the condition of things in the South. The "Testimony on the Alleged Election Outrages in Texas, reported from the Committee on Privileges and Elections of the Senate of the United States," fills a stout octavo book of eight hundred pages. It shows that citizens were terrorized, defrauded, and driven from the State by the unendurable proscription and barbarity inflicted upon them.

IV.—Irreconcilable Elements of National Life.

All this reveals the presence in our national life of two adverse, irreconcilable civilizations. It discloses a conflict which must necessarily proceed until one or the other of these forms of social and civil life is displaced and superseded by its opposite. Mr. Lincoln, in his great debate with Mr. Douglas, said the nation could not exist half free and half slave; and so as to these adverse forms of civilizations, one of them must go down. Combine a fluid alkali and a fluid acid, and effervescence is inevitable. Effect the combination in an insensible vessel and the suddenly expanding bubbles will overflow; but no other nor more serious result will happen. The vessel will not be hurt nor incommoded. If the combination be made within the body of a living human being much internal suffering and strangulation, and perhaps peril, of life may ensue. This illustrates what has been going forward in our country for the last twenty-seven years; indeed, what has existed here from the beginning of our national life. Two civilizations, totally unlike and almost as adverse as the two chemical substances named, have been commingled.

Long prior to the civil war the conflict was going on—in less pronounced form—as Nullification, which Andrew Jackson, then president, met and squelched with his characteristic firmness. And again in religious bodies having a national extension, as the Methodist, Presbyterian, and Baptist Churches, these growing demands and the intolerance of slavery caused at first violent commotion and then sectional disruption.

During the *ante-bellum* period men who dared to be outspoken for freedom received the blows and the bullets of the brutal spirit of slavery, as Sumner in the United States Senate, and Lovejoy in Alton. Then came the rent National Democratic Convention, the nominations of Breckenridge and Lane as the slavery candidates for president and vice-president and of Douglas and Stephens as the alternate democratic candidates, and the election of Abraham Lincoln and Hannibal Hamlin as the more pronounced representatives of freedom; then secession, then civil war, gigantic, protracted through five dreadful years, and costing billions of treasure and many scores of thousands of precious lives.

The civilization of the South, founded upon slavery, or

molded by it, could not at once let go. It continued after the war. It still lingers in the land of its birth. It has many features quite dissimilar from those in the North.

1. Education was restricted to the few in the South. Planters' children and the children of wealthy families were educated in the best schools the South afforded, as far as those schools could carry them, and then finished in the higher institutions of the North or in those of Europe. The basis was laid and the bias given in the schools of that section, so that the after-touches could not remove, if at all modify, the earlier inclinations. As for the slaves, the law made it criminal to teach them to read. The "poor white trash" received, as a rule, a very small modicum of "school larnin," and many of them none at all.

2. The local education furnished by the surroundings was never lost. It tinged the thought and tinctured the prejudices so contracted. It never was accustomed to what is so usual in the North, to hear the officiating minister pray for the nation and for its president.

On the contrary, the Monroe resolutions, in Virginia and Kentucky advocating State sovereignty, were inculcated in every speech they heard on the hustings from year to year and from one canvass to another. The sectional prejudices remained long after the war; and, so far as many of the women of the South are concerned, for a generation they have taught their children to hate the North and revile it. The school-books, too, have been mutilated to eliminate true statements as to the causes of the caste upheaval.

This condition affects nearly one fourth the area of the Republic, 804,000 square miles, and 18,500,000 of the people. Six and a half millions of these are Negroes, who have either themselves been slaves or who are descended from ex-slaves. In this section is three fourths of the illiteracy of the nation. There are two million voters in the United States who can neither read nor write. One and a half millions of these are in the South, and seven hundred and fifty thousand of them are whites. Taking the statistics as to illiteracy among all classes in the South, the figures are startling indeed:

Total illiterates in sixteen Southern States, of ten years and over:		
White	1,672,946	
Colored	3,042,435	4,715,381

V.—Condemnatory Opinions.

Let us note what is said on these facts by distinguished citizens, both as divines and publicists.

Joseph Cook says:

The supreme crime at the South to-day is the nullification of National and State laws intended to protect the colored voter, while the crime of the North is political indifference to this state of affairs. The party in power fails to fulfill its pledges in respect to the Fourteenth and Fifteenth Amendments. It is the fate of hot climes to have always on their hands a Race and an industrial problem. The cancer of caste ever clings to the tropic of Cancer. Climate, color, indolence, caste, greed, poverty, illiteracy, barbarism, isolation, and impurity cause this state of affairs.

Speaker Reed, of the House of Representatives, in an address in Pittsburg, April 26, says:

It is known to every body that the South denies that cheating is part and parcel of their elections. It is equally known to every body that that denial is not true. The South has passed through many stages. The Kuklux first deployed its midnight terrors to intimidate voters. Then came the midnight shootings and harryings; then the bull-dozing and the driving of the Negro politicians into the woods in the darkness of the night. At present the murders have mostly passed away, and the terrorizing and the midnight marauders. Ballot-box stuffing and cheating in the count have taken their places. Throughout all this variety of wickedness I call upon you to note one singular fact—that while it existed every one of these crimes against the government was most solemnly denied by Southern press and Southern people. No man denies them to-day.

President Harrison, April 24, addressed an Executive order to the Attorney-General which includes these statements:

I have had frequent occasions during the last six months to confer with you in reference to the obstructions offered in the counties of Leon, Gadsden, Madison, and Jefferson, in the State of Florida, to the execution of the process of the courts of the United States. It is not necessary to say more of the situation than that the officers of the United States are not suffered freely to exercise their lawful functions. This condition of things cannot be longer tolerated. . . . You will assure the officers of the law, and those who have foolishly and wickedly thought to set the law at defiance, that every resource lodged with the Executive by the Constitution and the laws will, as the necessity arises, be employed to make it safe and feasible to hold a federal commission and to execute the duties it imposes.

VI.—The Past a Disappointing Record.

The retrospect for the most part is saddening; it is a record of disappointed expectations. For twenty-five years reconstruction has been progressing, though very slowly. Ex-rebel States have been rehabilitated. They are represented in the United States Congress, and still the elements there are repellent and belligerent. Harmony, so long hoped for, comes not. The people of the South do not acquiesce pleasantly in the results of the war. By violence and terror and fraud the ballot of the blacks is prevented from being cast; or, if cast, it is not truthfully counted and recorded. This is true in large areas.

The Freedman is oppressed in his wages. In many instances his condition is even more unsatisfactory and his support more precarious than they were when he was in slavery. Almost impatiently has the coming of a brighter dawn been awaited. Doubtless it will come. But the chariot-wheels which are to bring it are turning very slowly.

The causes which led the Southern people into secession and rebellion are still alive and active: they are the different political theories held in the two sections of the country, and which are still potent. The Southern leaders regarded personal labor as a degradation, and the black man's normal position as one of subjection and toil.

The peculiar political notions prevalent in the South, as to State rights being paramount to those of the nation, had much influence in preparing the people there for secession, and in making them willing to be organized into military forces against the United States.

The education of the Southern whites, except those of the wealthier class, was sadly lacking, while that of the blacks, as we have seen, was forbidden and altogether prevented.

These conditions made the wealthy and the slave-holders the natural leaders of the people and the formers and wielders of public opinion. Hence the Southern masses were drawn into secession without difficulty by those who were thus naturally and inevitably their leaders. The same class lead in the present system of terrorism and fraud. These and kindred facts are in explanation of the slowness of reconstruction.

Color caste is another hinderance to the pacification of the Southern people and to the orderliness of the communities

resident in that section. It will delay pacification, but it cannot prevent its ultimate sway. Tradition says, that at whatever time in the day the snake is killed his tail does not die until sunset. The tradition is probably not strictly nor always true. Yet it is a fact that the snake's tail wiggles longer after death than the head end of the snake, and that it is longer in dying than the rest of the reptile. Color caste may be compared to the tail of slavery, and which, true to the tradition, makes its contortions long after slavery itself is dead. Color caste survives the death of slavery longer in this country than in some others. It is now twenty-seven years since slavery expired in this Republic. Yet this tail-end relic is still a very lively corpse.

In the British West Indies, thirty-five years after slavery was abolished, there was almost no color caste at all. The great bulk of the population were blacks and mulattoes. In an enumeration in Jamaica, in 1871, the total population was given at 506,154, of whom 13,101 were whites, 100,346 colored or mulattoes, and 393,000 blacks. The census of 1881 showed a decrease of whites of 6½ per cent. and a large increase of colored and blacks. The total population was 585,000, of whom 12,315 were whites, 128,468 mulattoes—an increase of 28 per cent.; 444,214 were blacks—an increase of 16 per cent.

Colored men and black men for the more part filled the offices. They were justices and judges, sheriffs, constables, policemen, lawyers, preachers, doctors, editors, merchants, farmers, and manufacturers. Side by side they walked and rode. In business and in civil life, in social and in church life, they mingled freely. They intermarried. They sat in the same pews, belonged to the same church, read and sung from the same book. The West India slaves, when emancipated, were far lower in the scale of civilization than the slaves in our country were when freed.

The blacks in Jamaica were far more averse to the mulattoes than they were to the whites. There were more marriages of whites and full-blood Negroes than of whites and colored and than of blacks and colored.

Quite as generally as the whites and the mulattoes, the blacks, both men and women, held office and occupied positions of influence and places of honor. Very many of them were liberally educated and accomplished, filling with eminent success high

social and professional positions, as doctors, lawyers, ministers, manufacturers, and *littérateurs.*

For three years I sat under the ministry of Rev. Samuel Smythe, a Wesleyan preacher and a member of the British Wesleyan Conference. His complexion and features were quite African. He was one of the preachers on the Kingston circuit. I never heard him preach a sermon below the average of sermons in this or in any country. He was original, logical, imaginative, eloquent.

Rev. Edward Fraser, a native Wesleyan preacher, and quite dark, was a man of superior pulpit and platform power. Forty years ago he charmed thousands in Exeter Hall by his matchless eloquence. Mr. Nathan and Mr. Burke were fine criminal lawyers of wide and lucrative practice. Mr. Hill, colored, was an eminent naturalist and writer.

In 1716 Francis Williams, a free Negro, graduated from Cambridge University. He excelled as a scholar and a teacher, and he was also a poet of recognized ability.

Different conditions existing in our country will make color caste more tenacious of life among us than it was in the British colonies.

The freedom of our political life and movement; the existence of State laws and local governments reflecting the sentiments of those who were slave-holders—the close balancing of the two great political parties of the country—and the bid which one of these parties seems to make for the colored vote, and the other party for the Southern white vote—and especially the illiteracy of large masses of colored and white citizens, are factors which have kept alive and made irritating the Race problem.

The intensity and fierceness of this feeling against the Negro can hardly be credited. Systematic and effectual and prevalent fraud at elections is the rule. If the Negro protests and insists on his right to vote and to have his vote counted, he is shot; and for fear he will come to the polls and vote, some are shot before election, to impress them with a wholesome fear of the white elector. The colored people are punished, terrorized, and robbed of their wages. They are persecuted, hunted down, and wronged. In Barnwell County, S. C., eight Negroes were taken out of jail by lynchers and shot in cold blood. Later,

a Negro, whose offense was stealing some clothes, was taken from the hands of officers and tied to a tree. The executioner then made a long prayer. As he uttered the pious *Amen* at the close he lifted his gun and deliberately blew his victim's head off. Nor is this prejudice confined to the late slave States. It prevails in some of the Northern States. In Springfield, O., the school board refused to permit a colored lady pupil, whose qualifications except as to color were adequate, to enter the normal or high school.

In Alton, Ill., where fifty years ago Lovejoy's newspaper office was four times wrecked and Lovejoy himself was at last killed, because he was an abolitionist, a Race war is in progress in the public schools. It is stated that "at the forenoon recess the colored children were attacked by the whites and driven off the ground. They did not return through the day. Many of the whites and blacks have armed themselves with revolvers." A colored grand army post is organized in the South, and at once there is a general ferment.

Of the Alton disturbance the *St. Louis Republic* says: "It would be far better to have no public schools in upper Alton than a school where white girls are forced into association with Negro boys. Such association is against the public welfare."

The latest phases of this terrible Race prejudice are, a proposition deliberately made in the United States Senate to transport all the Negroes to Africa, and movements looking to the repeal of the Fifteenth Amendment, which was intended to secure to the colored man his civil rights.

But this tail-end relic of slavery will die in this country. It is the work of all churches and societies to educate the illiterate masses of the South—alike the white and colored—until color caste shall be relegated to the hell whence it came.

VII.—Problem to be Solved in the United States.

The difficult problem of equal rights will be solved upon our soil. As certainly as the African was cast into the degradation entailed by slavery he shall rise. He will vindicate his manhood. He will deserve and command the respect and justice of his white fellow-citizens.

Education in all lines for the illiterate, black and white alike;

a free infusion of Christian ideas; the influx of wisely directed capital and enterprise; elevated piety, and habits of thrift and labor, will effect much in producing a brighter and more promising state of things for the South.

Ignorance must be removed. Prejudice must be disarmed by free intercourse with those of other sections. Emulation must be kindled. The churches are to pour their treasures of faith and prayer and piety and loyalty and money into the Southland until her wildernesses shall blossom as the rose and shall become a fruitful field, and the fruitful field be counted for a forest. The Methodist Episcopal Church has wisely invested millions of dollars in that section in aid for the black and white people of the South. She may not slacken her hand. The influence of our Church there is, in many ways, of vital importance, patriotically as well as otherwise. Including the three lines of our service, missionary, church extension, and educational, the Methodist Episcopal Church has laid down from $6,000,000 to $8,000,000.

Senator Ingalls, in his latest utterances on the Negro question, gives the following figures of the money spent on Negro missions. Since 1862 there has been given for the education of the enfranchised slaves, through the American Missionary Society, $10,000,000; through the Methodist Society, $2,250,000; through the Baptist Society, $2,000,000; through the Presbyterian Society, $1,600,000, and not less than $1,000,000 from other sources; in all about $17,000,000 from the North. The Catholics also have interested themselves in the problem. Bishop Vaughan, of Salford, in Lancashire, England, has formed an organization especially directed toward the improvement of the colored people of the South, and at the Plenary Council of the Catholic Church, held at Baltimore five years ago, it was decided to establish a seminary, where the Bishop has now forty clergymen educating to assist in evangelizing and training them in all the functions and duties of good citizenship.

The Senator is under rather than over in his figures, unless they are strictly confined to educational movements. In Christianizing and church propagating movements to these figures should be added at least $10,000,000.

Late and reliable statistics on the subject show that "in the South there are now 16,000 colored teachers, 1,000,000 pupils, 17,000 in the male and female high schools, and 3,000,000 worshipers in the churches. There are 60 normal schools, 50 colleges and universities, 25 theological seminaries. They pay taxes on nearly $2,000,000 worth of property; this is in the Southern States,

which, if including the Northern States, would double the property valuation. This is a wonderful showing for the race."

VIII.—Reflections on the Foregoing Statements.

A few general reflections in review of the whole subject are submitted:

1. The Race problem will find its solution in God's good time. Time is a great solvent. Under God's providential hand the now discordant elements will gradually assimilate politically, commercially, and industrially. The social question will settle itself as between the Races as it now does among whites of different types of culture and refinement.

Thirty-eight years after emancipation in Jamaica Frederick Douglas was in that island making observations on this subject. At my instance he attended a service in Wesley Chapel, in Kingston, where he saw in the same pew, here and there, parents of diverse colors sitting at opposite ends, with their children between them of all shades of mahogany. All through the chapel, where two thousand people were present, blacks and whites and colored freely commingled. He afterward stated his great pleasure in seeing the absence of friction and division, and that "there was not the smell of color caste about it."

2. From the facts shown in this paper it is obvious that the Methodist Episcopal Church in the South has been an important and helpful factor in laying the basis for the ultimate redemption of the colored people, and their peaceful relations at no remote day with their white fellow-citizens. The Methodist Episcopal Church has been the good Samaritan toward those battered, stripped, and wounded specimens of humanity. The wise liberality of that Church in all its lines of helpfulness, missionary, church extension, and education, is fully vindicated by the grand results attained. The motive is still urgent to continue and increase its good-doing in these lines.

3. The motive to all this good-doing is not only that of self-preservation for our national liberties and blessings and our political safety and integrity, but also to save men's souls and elevate them in the scale of intelligence and virtue.

Thomas A. Fearne

Art. V.—THE PULPIT MIRRORED FROM THE PEW.

The attitude of "the pulpit" toward "the pew" is naturally and justly that of superiority but not of domination, and the posture of "the pew" with regard to "the pulpit" should correspondingly be that of docility without obsequiousness. On the other hand, their mutual relations require co-operation in every respect and in each effort, and in order to this result it is proper, indeed it is needful, that they should thoroughly understand each other and be fully agreed on all essential points. In the absence of this accord there would be a lack of that intelligent and cordial sympathy which is as necessary to the moral support and spiritual encouragement of the preacher as it is to the personal benefit and religious usefulness of the hearer. The speaker who is not apprised of the preferences and wants of his audience cannot, except by accident and partially, meet them; and, reciprocally, the congregation that listens with prejudice and preoccupation will not appreciate or improve upon the wisest lessons or the most earnest appeals. This much at least, however, any candid and thoughtful occupant of the pulpit will concede, as every conscientious and diligent tenant of the pew will feel, that the best hour of the best day of the week devoted to the solemn privilege of expounding and enforcing, of learning and applying, sacred truth ought to command the highest skill and the warmest zeal of him who professes to teach and exhort, in order to deserve the profoundest reverence and the closest heed of those who place themselves in the position of pupils and practicers. It is in vain for the preacher to find fault with the people for not paying attention to his message if it be frothy in itself or if it be feebly and coldly delivered. The more he scolds at them the less will they care for him, and he may blame himself at last for empty seats and an invitation to quit. A change of place will make little difference. Methodist congregations are very much alike in this matter. Nobody likes a dull or commonplace discourse, but every body enjoys a lively and fresh one. The thoughts may not always be original, but if they are striking and pertinent they will be interesting; the style may not be peculiar, but if it is earnest and vigorous it will be impressive; the language may not be

elegant or even eloquent, but if correct and simple it will be clear and expressive; the gestures may not be according to any standard or manual, but if they are varied and spontaneous they will be effective; the intonations and inflections may not be strictly elocutionary, but if they are easy and natural they will be pleasing; the spirit may not be angelic or seraphic, but if humane and divine it will be penetrating and powerful. A tender tone will melt where vehemence only hardens, and a gentle word will win where disputation but alienates.

Let us first glance at some of the antecedents to success in the pulpit as to its influence over the pew, and then we will more particularly consider its immediate requisites and more palpable components. The basis of the clerical position is the *pastoral* office. There is great pertinence in the old phrase "the cure of souls," that is, their *care*, which designates the responsibity and functions of what we Methodists used to call "the preacher in charge," and which survives in the Anglican term "the curate." It is in visiting his people from house to house that the preacher gathers his best materials and his highest inspiration for his sermons. He thus knows their circumstances and their experience personally, and is enabled to adapt his ministrations to their wants. More than this, they enlist his sympathy, and reciprocally he secures theirs. Dr. Cuyler, in his valedictory to his congregation, admirably states this point:

> Pastoral work has always been my passion. It has been my rule to know every body in this congregation if possible, and seldom have I allowed a day to pass without a visit to some of your homes. I fancied that you cared more to have a warm-hearted pastor than a cold-blooded preacher. To carry out thoroughly a system of personal oversight, to visit every family, to stand by the beds of the sick and the dying, to put one's self into sympathy with aching hearts and bereaved households, is a process that has swallowed up time, and I tell you it has strained the nerves prodigiously. Costly as the process has been it has paid. If I have given sermons to you I have got sermons from you. The closest tie that binds us together is the sacred one that has been wound around the cribs in your nurseries, the couches in your sick chambers, the chairs at your firesides, and even the coffins that have borne away your precious dead.

When the preacher ascends the pulpit stairs on Sunday it makes a great difference with his auditors whether they have met him in the sweet interchange of individual intercourse dur-

ing the week or not. To a man whom they have thus learned to love personally they will listen as they can to no other. The Great Shepherd himself said to his disciples: "The sheep follow him, for they know his voice." And the apostle to the Gentiles testified to his converts among the rude Galatians: "If it had been possible, ye would have plucked out your own eyes and have given them to me." It is impossible for any preacher endeared and identified thus tenderly to say other than acceptable and impressive words to his flock. They must come from his own heart and they will go straight and deep to their hearts. It is true the itinerancy does not afford so favorable an opportunity for cementing this bond of sympathy as a more settled pastorate, but five years, or three, or even less is long enough, if wisely, diligently, and systematically occupied, to form and rivet very closely these personal and official ties. Yet pastoral visitation, if it is to accomplish this valuable result, must be not mere social gossip, a casual "dropping in to see you," or accepting an invitation to a tea-party. It is by kind and spiritual conversation with each member of the family, by earnest interest in their personal welfare, especially their religious life, and by the benediction of saintly prayer with them that such devotion to their minister is engendered and fostered.

Let no preacher, however, imagine that mere pastoral labor, be it never so thorough and successful, will atone for deficiency in pulpit ministrations. It will powerfully supplement and enforce his sermons; but as preaching is his main business, and all the rest subsidiary, he must give his most careful attention to the preparation and delivery of these. Nevertheless, before proceeding to this consideration specifically it is well to note briefly the collateral parts of divine service as conducted from the pulpit, for a failure in them often mars the effect of the entire performance. Let us take them up in the order in which they usually occur as prescribed in the Discipline. I need say but "a word to the wise" on the preliminary matter of the preacher's entering the sanctuary punctually, deliberately, and in a devout and gentlemanly manner. In such a place the rule is imperative, "Let all things be done decently and in order."

The first regular exercise is singing, and as three hymns are generally used in the course of the service it becomes important that the minister's part in their rendering should be well

performed. I do not think it necessary to go into the details of their selection, or the tunes, etc., to accompany them, but shall speak only of the manner of reading them. This is too often done in a rapid, indistinct, slovenly way, especially with a sing-song emphasis, as if scanning each line. I have frequently thought, and not unfrequently said, that if the poet who wrote the hymn were present he would many a time feel like rapping the knuckles of the preacher who murders both its beauty and its meaning by reading it without either rhyme or reason. If Shakespeare is excusable for giving sharp directions to the stage manager or trainer of his performances on the subject of rendering his productions properly, surely the pulpit ministrator ought at least to acquire and practice the skill of a clerk in delivering with due effect the splendid sentiments and language of our noble hymnal. It is a shame to have them spoiled by a clumsy or careless reader. This is not the time or place to give or take lessons on the histrionic art; but every public speaker, let me say here once for all, is suicidal who neglects the study and culture of this most important element of æsthetics. The same remark applies to the second adjunct in divine service, namely, the Scripture lessons; which, instead of being illuminated, as they might readily be, by appropriate and impressive reading, are very often rattled over without previous study or painstaking at the moment. Not to speak of the actual miscalling or mispronunciation of words, especially proper names, very few preachers systematically emphasize the suitable syllable or the key-word in a clause; and in a great majority of cases the whole affair is done in a school-boy and perfunctory manner. I sometimes think, when listening to such an infliction, that it is enough to make the bones of Moses and David and Isaiah rattle in their graves, if they could hear the meaningless way in which their sublime passages are oftentimes read. Let our clerical brethren who are appointed to read for us in the churches bear in mind that there are generally some persons in their audiences who are competent to detect such faults, and are compelled, silently at least, to criticize them; and the mass of the congregation, without being able to give the reason, are more or less dissatisfied by the shabby rendition of magnificent language. These things are the "dead flies in the ointment," which scent the "reputation for wisdom and honor."

It is a far graver offense to laymen of good taste to be obliged to endure a pulpit reader who does not know or does not care to "mind his stops," or regulate his cadences, than to notice whether he has clean linen, smooth hair, or polished boots.

The remaining collateral branch of pulpit service is prayer; and here what shall we say commensurate to its value? Only the Holy Spirit can adequately teach the minister in this part of his vocation. I fear that many preachers are, after all, not well advised here. Do they sufficiently appreciate the advantage of preparing the way for and re-enforcing their sermons by this powerful ally? Often, as it seems to me, they come before God thoughtless, or with ill-arranged petitions; not studious of their own wants, or of those of the people whose mouth-piece they are or ought to be. I do not believe in unpremeditated prayer, at least in public. If the supplicator have not dwelt beforehand sufficiently upon the situation to impress and fill his soul with deep longings, his utterance will be feeble and uncertain, as well as incoherent, and his whole spirit languid and unbelieving. It is those who practice prayer privately that are rewarded with fervor publicly. This is indeed a gift, an endowment of God; but it is bestowed only upon those who seek it, who crave it, who cultivate it. O, how the congregation long for it! how they look to the leader to carry them out and up on the wings of his devotion to the foot-stool of the throne, to the transfiguration summit. No set form of words will do this, no elegant rhetoric, or cogent logic, or neat composition. It requires a soul baptized with divine unction, impelled by intense hungerings and thirstings, sustained by resistless faith, bathed in complete consecration. It is easy to preach, certainly it is easy to hear preaching, after such an interview with God. Let Moses come down from the mount with his face and his heart aglow with divine communion, and his teachings will have a power and a pathos not of man or of earth.

I will now pass over other secondary points, and come at once to the main topic, the preaching itself. We shall not in this place give a lecture on homiletics, or repeat what we have already premised as to the importance of gesture, articulation, or elocution in the pulpit. Permit me merely to remark, however, that from a pretty wide observation I have come to the conclusion that the *manner* of a sermon has, with an average audience and

on ordinary occasions, nearly if not quite as much to do with popular success as the *matter*, and sometimes even more. There is generally some one in a congregation capable of appreciating sound doctrine and deep thought in the preacher, however defectively delivered; but the mass will scarcely listen, and not at all comprehend, the best discussion of a theme unless pleasantly presented and simply elucidated. Faults of voice and expression will be sure to displease most hearers; and hence I might urge these details most earnestly and at length upon the attention of preachers. But I shall hasten to more essential things, and especially fulfill my task of indicating, as near as I may, what sort of preaching, as to its subjects and contents, I have found most helpful, and believe the people generally need and wish. This paper is not entitled "The preaching for the times," because, according to my observation and opinion, it is substantially the preaching demanded at all times and by all sensible persons. Human nature is very much alike always and every-where; and the vital truths of the Bible, of God, and of man, remain unchanged. Piety is always the same, and religious experience varies only on the surface in different ages, persons and circumstances. The most learned and cultured congregations are by no means the hardest to suit, nor the easiest to win to Christ. In the Church the rich and the poor meet together on a common spiritual plane; and the same nutriment is adapted to the souls of both, as is food to their bodies. We will therefore lay aside all such conventional and artificial distinctions, and speak of the preaching adapted to men as men, and to souls as such. We may thus greatly narrow the discussion, and fortunately the essential points are few and simple.

In the first place, then, I lay down the principle that true preaching must be based on *doctrine*. There is nowadays a great ado made in certain quarters against this as too abstract, too intellectual, too stringent. Something like the old sophism is frequently revived, to the effect that it matters little what a man believes, provided he feels right and does right. But no one can be correct in sentiment or conduct who is not first correct in opinion. Christian men are not to act from impulse, at least merely or of themselves, but from conviction, and that of a divine origin. Preaching is very largely teaching, and this is in pursuance of the great commission from the Master,

Matt. xxviii, 19. The apostles, especially Paul, constantly insist upon sound doctrine as the basis of genuine religion. Without this piety degenerates into pietism and then into fanaticism, and sanctity into sanctimony and so into hypocrisy. The only internal safeguard from this continual tendency of human nature to revert to its original selfishness and perversity is the purifying and elevating influence of the Holy Spirit, and the only external security is the Bible, understood in its true import. Hence the pre-eminent fitness of the exhortation in the pastoral epistles, "Preach the word." This is the sword of the Spirit, which is the most, I may say the sole, efficient weapon in the hands of the servant of God for battling with Satan and conquering man. An intimate acquaintance with Scripture truth is an inexhaustible fund for the preacher, of which the people will never tire. From this treasury the scribe well instructed for the kingdom of God may bring forth freely, and at all times, things new and old. The pulpit, I repeat, is mainly to teach, but it is to impart religious information; not science, not philosophy, not metaphysics. These are all good in their place, but a sermon cannot be made out of them. Laymen can get them better out of books and on week-days. They do not want them from the preacher nor on Sunday. They come to church in order to hear the Gospel, and they are justly disappointed if they do not get it. Nothing can or ought to compensate them for the absence of evangelical, spiritual truth—plain, simple, heart-searching, mind-enlightening, soul-saving. Jaded with worldly cares, weary of secular concerns, ill at ease oftentimes with themselves and anxious to find the path of return to their heavenly Father's blessing, they present themselves in the pew and ask only how they may refresh their spirits from the wells of salvation, how they may regain the peace that Jesus promised as the legacy of his followers, how they may recruit their moral strength for the conflicts and duties of life, how they may more securely and more amply lay up treasure in heaven, how they may more fully fit their souls for the immortal state. Has the preacher nothing fresh and pertinent to tell them upon these eternal themes; nothing encouraging and stimulating to say about these vital interests? Ah, he can never exhaust such topics, nor weary his flock in discoursing upon them. What a mistake to suppose that brill-

iant essays, fine-spun theorizing, learned discussion, can appease the moral hunger or allay the spiritual thirst of a Christian soul! These are but husks that the worldly swine may eat, compared with the viands of the gospel feast. O brother, store your own mind full with the precious thoughts of the Bible, the glorious discoveries of devout meditation and divine communing, the ravishing foretastes of heaven which the Spirit reveals to those who humbly and earnestly seek them, and then you will not lack loaves of the bread of life, which you may break to famishing mortals. Believe me, there is a vast field here for you to explore and to explain, and that your auditors, be they courtly or rustic, be they wealthy or indigent, be they scholarly or unlettered, will alike be able and glad to follow you over it, and will equally gather its beauty, its fragrance, and its fruit.

I need not say that I commend all diligence and acquirements of a literary sort, nor that I presuppose every reasonable effort on the part of the preacher to ascertain, elicit, and exhibit the fresh as well as the mature results of professional skill and attainment. Let him, moreover, be original and profound, if he may, in his materials and in their arrangement and management. Let him also be as polished as possible in his diction, his style, and elocution. He will be none too efficient or attractive with all these helps. But it is not given to many to excel in these particulars. Few can be orators; seldom has a Chrysostom, a Massillon, a Whitefield, or a Summerfield appeared. Ordinary talents are the lot of most men in any sphere. But they need not on that account be useless or inefficient. If God has called a man to preach he has endowed him at least with a clear head, a fair share of common sense, and a reasonable degree of public delivery. With these and the unction of the Holy Spirit, superadded to a sound conversion, he ought to be able to make the great lessons of divine truth plain and forcible to the minds and consciences of his fellow-men. If he finds that he cannot, he should resign his commission and retire to the private ranks. The pulpit is no place for dolts or wearisome talkers who say nothing worth hearing, or every thing in so prosy a manner that nobody is interested.

In the second place, preaching, in order to be effective, must at the same time be *emotional;* it should appeal to the sensi-

bilities no less than to the intellect. Human depravity is chiefly moral, and here is the sphere of the new creation. "With the heart man believeth unto righteousness," and Christian faith is not simply a conviction of the judgment, but a feeling of trust in the personal Saviour. This is pre-eminently a characteristic of Methodist experience, and our people justly cherish it. Our pulpits must conform to it and foster it or our pews will repudiate them. No icicle corruscations of fancy or genius, however brilliant, will attract and hold a genuine Methodist audience. The warm breath of a true religious experience alone can melt and vitalize the sinner's heart and elicit the fraternization of the saint. It is not necessary for the preacher to narrate the details of his individual outward career or interior history; but he must have a fund of personal and heart-felt particulars in the deep things of God that shall inspire and suggest and corroborate his descriptions and delineations of such facts and principles and conclusions, or he will teach with indistinctness and exhort with hesitation. Positive statements alone, whether of opinion, or duty, or privilege, will avail to give force and fervor to his utterances. Spiritual things are spiritually discerned, and the spiritually minded only can adequately expound them. He must himself walk closely and humbly with God, and then endeavor to lead his hearers in the same path by portraying and feelingly drawing, rather than urging, them by a tender sympathy and a loving interest in their real happiness and welfare. If the blessedness of inward holiness, and the substantial joys of divine communion, and the rapturous prospects of immortal glory which the true saint experiences were more fully and appreciatively dwelt upon in the pulpit by preachers deeply swayed by their power, and consumed by intense passion to impart the same bliss to others, and if this were done in however plain and simple words, albeit aglow with divine love and blazing with disinterested philanthropy, it could not but produce immediate and overwhelming effect. Human nature, even of the hardest mold, could not resist it, much less would a Christian or a Methodist audience fail to respond most enthusiastically to it. Brethren of the ministry, do not distrust the laity; they are burning with eagerness to have you lead them forward to all good achievement both within and without. You hold them in your hands to

fashion as you will, and you have yourselves to blame if they are not what you wish or what the Master demands. "Like priest, like people," is an old proverb that still holds true. The pulpit cannot evade the responsibility for the pew.

To sum up, therefore, the preaching for the present times, for all time, ought to be at once doctrinal and practical. Every sermon should have both these elements, well-balanced and aptly commingled. Above all, Christ is to be set forth in it as the grand idea and outcome of the whole. If the pulpit do not bring the pew to him, it is recreant to its highest trust and fails in its chief value. Too much emphasis cannot be laid upon this thought. It must be present every moment, and uppermost as well as deepest in the mind, heart, and words of the preacher, if he would be a faithful and successful servant of his Lord.

In conclusion, allow me to volunteer a piece of advice to my fellow laymen, on whose behalf I here venture to speak. It is our duty and privilege to stay up the hands and the heart of our pastor in the pulpit as well as elsewhere. Let us not be content with caring pecuniarily and socially for the support and comfort of himself and his family, but let us also give him the still higher joy of seeing that we appreciate and promote all his labors and efforts. Especially let us aid him in his preaching by our presence, our sympathy, our prayers, our attention, and, above all, by our abstinence from severe criticism, whether private or public. It is in our power to cripple or to strengthen him. Many a minister of moderate ability is made mighty by the co-operation of his people. If he have faults (and who has not?) do not aggravate them by censure. Think only of his excellences, overlooking deficiencies. For better or for worse, he is your preacher for the year at all events, and it is wise in you to make the most of him. That must be a poor sermon indeed in which there is not something good. Very few discourses, I am persuaded, in Methodist pulpits certainly, have not in them one glimpse of Christ, one saving truth, one pious impulse. Avail yourselves of that and you can afford to forget all the rest. If you do remember any thing else, it shows at least that he has not spoken in vain.

James Strong.

Art. VI.—NATIONAL UNIVERSITY OF THE CITY OF WASHINGTON.

Few movements in modern Christianity have in them greater significance than the idea of a National University; few are so affluent in prospective blessings to our revered Church; few are of richer promise for the Protestant faith; and none are more conducive to the integrity and perpetuity of the civil institutions of the Republic. Its far-reaching beneficence no man can measure. The idea is not new. It was a favorite purpose with Washington, who, at the beginning of the nation, recommended the establishment of such an institution to Congress. In his last message he used these significant words:

> Such an institution would secure the assimilation of the principles, opinions, and manners of our countrymen by the common education of a portion of our youth from every quarter. . . . The more homogeneous our citizens can be made in these particulars the greater will be the prospect of a permanent union. . . . Its desirableness was so constantly increased with every new view I have taken of the subject that I cannot omit the opportunity of once for all recalling your attention to it.

In his last will it was found he had made provision for such an institution, showing how near to his heart lay the great enterprise. Presidents Jefferson, Madison, Monroe, and John Quincy Adams recommended it, Madison twice pleading for its inauguration. The increasing years have only made stronger the conviction, until now, just one hundred years after the recommendation of Washington, our own honored Bishop Hurst begins the great undertaking. Nor has he begun an hour too soon; for the work so nobly done by the Church in educational fields demands the University for its completion. It will harmonize our previous action, giving coherence, form, and unity to the whole. Providing an outlet for thought, it will lead the youth from the primary school to the highest institution. Our intermediate schools are efficient but not succursal. Our colleges are doing excellent work, but they are not affiliated. Our educational system is simply chaotic. We are rich in lower forms, out of which the higher can be developed, for the university only begins where the college ends. It is only the evolution of the higher out of the lower; as the University of Paris, the

alma mater of the modern university, was but the federation of several colleges into one, and called a school of all sciences.

The confusion of our work will be resolved into order, and the suppression of abnormal developments add efficiency to the academy and seminary and college. The relation of our varied schools will adjust themselves to this new work, and the injury done to secondary education by its isolation will be remedied; the lower, containing as in a germ all that is latent in the highest, will find its completion in the University. The condition of the American college is provisional; it is above the gymnasium; it is below the university. It needs just such a foundation as the Church now proposes. The project will relieve our colleges that are now compelled to do university work; it will strengthen every existing foundation, taking its place, not as a rival, but as an inspirer of higher training, opening up the highest avenues of thought through faculties for post-graduate training and original research; thus creating in the minds of the thoughtful and studious an intellectual stimulus that will be felt all over our land. The peril of the student to rest content in a merely secondary training—to specialize too soon—to enter provinces of thought suited for a maturer training—will be removed by putting before him a curriculum that will arouse his noblest ambition and make him dissatisfied with an inferior equipment. The unity and completion of our educational work demand this new foundation, and the field is open. It is occupied by no Church, for even the Catholic university contemplates adding an academic department. Johns Hopkins, at Baltimore, is the only institution in the land that occupies the field. We have many colleges, some bearing the name of university, and partially doing its work; others bearing the name of university and yet doing only college work: but the university as such does not exist. The field is open, and the material is abundant in our Church to create it. If our educational work could be organized and concentrated in one great center we could accomplish by our peculiar polity for the youth of the land untold blessings. In the establishment of this new foundation there is the possibility of as great a blessing to the Church as has been received through our mission work, whose splendid organization is touching the ends of the earth.

We would not depreciate the work of the past; our schools

have done their best with their resources, and their influence upon the nation has been a great blessing, yielding for leadership more than any other Church. But the time has come when the college graduate must not be dismissed to higher seats inimical to our faith, but given within the Church the highest equipment: when we must crown the good work already done by the establishment of a university.

The intellectual advance of the age demands it. If the horizon of knowledge widens, our faith must soar higher; if new fields of thought be opened, the Church of Christ must enter and claim the new culture as the badge and grace of her children: for all treasures of wisdom are but treasure-trove for the King whom we serve. The materialism of science must be transfigured into spiritual life, and the selfishness of culture be transformed into the service of humanity.

The Church must educate and train the highest manhood. Gladly accepting the "collier's faith" it must not deny the scholar's service, nor allow him to go alone into the deepest fields of research. The claim of Christ upon the Church is not satisfied when sin only is removed, but when ignorance also is banished. The content of the Gospel is not exhausted when men are converted; the intellectual gift must be improved and be paid back with usury in reverent service. The highest mental and spiritual growth must co-ordinate; for the Church that keeps its children in its fold until they go forth with their best equipment will deserve their highest service. The Church, the custodian of knowledge, must ever be the guardian of its youth, yielding not only the word of healing and ruling for professional life, but going in loving companionship with them into the deepest recesses of science and philosophy.

This University will give the highest intellectual training under Christian influence. Within its affiliated colleges will be trained men and women who will attain to leadership. Here will be gathered those who will go forth girded to redeem humanity from sin and renew men in holiness, and from out of its hallowed walls those who will mold, by a broad and tolerant faith, the coming generations of our land.

The University is a necessity of the Republic. If it were a want in Washington's time, how imperative the necessity at this hour! For the very perils foreseen by him are the most

dangerous influences that menace the Republic. Our political stability is threatened by want of assimilation in citizenship.

In the nation Church and State are separate. The former is neither subordinate nor supreme, but simply separate. The State, refusing the function of a teacher of Christianity, makes it more imperative upon the Churches of the land to build the University. That which the State denies the people must give. A greater burden is laid upon the Churches of this nation than on any other; but greater privileges come through this imposition. We do not deplore this state declination, nor regard it for one moment as a denial of the need of religious training. We simply accept the fact that the higher equipment should be given by the Church. We want not Italy, in which the Church is the school, repeated on our soil; nor France, in which the State is the school. In a republic we want no school as a governmental function, for in such case the university would only be, as it is in Russia, a department of State, or another name for a political instrument.

Neither do we call the nation godless because her training is only for civic virtue; but rejoice in the separation of the functions of Church and State, and gladly take up as Christians the withheld completions of the State.

The oldest foundation of the Anglo-Saxon family, Oxford, has as its motto, *Dominus Illuminatio mea*—The Lord is my Light; and modern culture finds no higher source of knowledge. The founders of the Republic in separating civic and religious instruction did not mean to neglect the latter. Knowing by sad experience the bitter fruit of the union of the Church and State, they wisely separated them, and thus increased the efficiency of both. They believed that the duty of the State ended when men were trained for civic duty. Its prerogative may be taken away, but the Church of Christ, viewing man in his relation to all the duties of life, sees in him not only a subject of the nation but also a citizen of the commonwealth of God, to be disciplined under the cross for lower civic duties as well as in holiness and knowledge for the service of God and humanity. The Protestant Church of the Republic has ever accepted this decision as the best for the people; and at the very beginning of the nation planted her colleges, which have been the fruitful source of her higher intellectual life, and has

no reason now to change her decision or claim for her children what was denied their fathers.

Not only is the University needed, but it is fitting that Methodism should take the initiative in the great work. Methodism is thoroughly American in sympathy, in aspiration, and in spirit. Her rise was contemporary with that of the nation, and from her birth has held most intimate relations with it. From the days of Coke and Asbury, the latter the guest and counselor of Washington, until this hour, some of her clergy have been the guide of many of her leading men. The Methodist Episcopal Church was the first Church to send congratulations to the new Republic, and was unsparing of her blood and treasure to preserve the integrity of the Union. The martyred Lincoln said, "The Methodist Episcopal Church sends more soldiers to the field, more nurses to the army, and more prayers to Heaven than any." No Church has been more steadfast in devotion, more noble in sacrifice, and more worthy of esteem. Among her communicants have been some of the most eminent families of the nation—from the Livingstons, Bassetts, Henrys, Polks, McLeans, and Trimbles, until the Grants, Hayeses, and Logans. Its membership is the largest in the nation. It is not local, but widely diffused. It is not provincial, but broad and tolerant, emphasizing life more than creed.

It is not foreign in form or composition. In spirit it is Christian, but in environment American. It is pre-eminently the American Church. In its varied folds it has more children of the Anglican Church than its own offspring, the Protestant Episcopal; more children of the Puritans than has the Congregational, the Church of the pilgrims; and more of the Scotch-Irish than has the Presbyterian, the child of the Church of Scotland. The children of these churches, denied in forest and prairie the ministration of their own altars, found in the earnest gospel of the early itinerants a satisfaction for their souls, and to-day are the most devoted sons of Wesley.

There is a providence in the leadership of this Church in the Republic, and the very fact that we are at the front in numbers, in missions, in education, and in moral reforms, is not only the call of God leading us to this new work, but also a prophecy of what can be accomplished in it. A nation that has so largely accepted the spiritual teachings of the Church will not remove

its children from its intellectual training. If the altar of faith is accepted the hall of learning will not be neglected. With a constituency in the nation exceeding twelve millions of people the opening of this University can mean only success.

We utter it in no spirit of pride, but of devout thankfulness, when we say that God has blessed the pioneer Church of the new Republic as he has no other. Her spiritual conquests read like a romance. In the eighteenth century, according to Mr. Lecky and Cardinal Manning, she saved the Anglo-Saxon race from revolt against the cross, stemming, with burning words, the tide of infidelity which overthrew throne and altar on the Continent of Europe. Her spiritual ministry made the England of to-day. Wesley and Fletcher, with heart and brain, kept back the evil day, creating the evangelical movement that has produced the finest fruits of modern life. The position of Methodism as the leading Church of the English-speaking peoples demands that we begin this new ministry. Nothing in modern history is more remarkable than the rapid growth of this communion, the youngest of the Protestant Churches, and yet to-day it commands the allegiance of a larger number of the English-speaking peoples than any other Church. It is peculiarly in sympathy with modern ideas. It is the Church of the new era. Profoundly in sympathy with Calvinism in its noble revolt against monarchy and prelacy, it has a more tolerant faith, that wins a readier acceptance. As free as the Baptist, and yet without its limitation of fellowship; united in historicity to the Anglican Church, yet not controlled by its past, with a facility of adaptation unknown to its parent, it has won millions to its altars. The spirit of its leader, coveting "a league offensive and defensive with every soldier of Christ," is the working creed of the Church to-day as it clasps hands with every follower of Christ in efforts to save men.

The numbers and composition of Methodism demand this movement; and also its antecedents. We shall be false to our trust if we do not lead men as high in attainment as our leaders. For the last decade Methodism has led the Churches of Protestantism in educational movements. While not abating her evangelistic work she has been increasing her schools, until now the University should be planted. She was born in Oxford, but, as Bancroft says: "from a society of devout and studious scholars in the University of Oxford grew the society of Methodists."

Our first Church was a band of students, who blended in their training the knowledge and religion of the Greek New Testament. Their work was as much an intellectual movement as a spiritual and humane reform; and it has so spread that in number of students and colleges and endowments it leads in the nation to-day.* Rome will repeat the Pincian Hill, the religious center of the Latin faith; be ours the noble endeavor to repeat Oxford, the home of Protestantism and birthplace of our honored Church. Methodism was pioneer in great gifts for higher education, Mr. Drew's benefaction being the first of the many splendid offerings consecrated for this purpose. It has ever been abreast of the times, and created many of the forms and virtues that make up the prerogatives of modern life; and, alert to the changing conditions of society, has simply revolutionized culture. It is in full accord with the regnant ideas of the new era. The friend of woman, it founded the first college for her highest training in America.† The advocate of co-education, it contests with Oberlin College the honor of first opening the door for men and women on equal footing. To her belongs the palm of the latest movement in the educational world, called University Extension; for what is this idea on both sides of the water but a repetition of Chautauqua, the most remarkable movement of the age, and itself the product of the fertile and versatile brain of Bishop Vincent? Surely a Church that has wrought so well in forging many of the agencies that are creating the modern world has in it the power to make a university such as America needs. What Chautauqua is the National University will be.

The establishment of this new seat of learning is a duty the Church owes to the Republic. Coveting its protection, it must help its protector. It is a debt due to our Christian faith; for the university to-day, no less than in the past, is a defender of civil liberty and a bulwark of Protestantism. Our nation, no less than others, has its peril from ignorance and superstition, and we must guard against their control by keeping pure all the avenues of life. Professor Huxley has most forcibly given the ministry of this new undertaking: "But let me express my most strong conviction that the key to success is one, and one only—that it rests entirely upon the intellectual clearness and

* *Ency. Brit.*, Sup., vol. ii., p. 294. † Macon, Ga., 1836.

the moral worth of the individual citizen. Education cannot give intellectual clearness, it cannot give moral worth, but it may cherish them and bring them to the front, and in that sense the university may be, and ought to be, the fortress of the higher life of the nation." *

The battle for the supremacy of Christian institutions will be fought largely upon intellectual as well as moral lines. The Reformation was an "insurrection of intelligence" as well as a spiritual revolt, and both movements made the modern world. The means that wrought out the deliverance are the only means by which men can be kept free.

The new era upon which the world is entering, with its wider field of traditionalism—with its fields of science broadening illimitably—with its philosophy, inclusive of all thought—must have a faith that will lead and control it, and that faith will only come out of the highest seat of culture.

Christianity can maintain its high place in the Republic only by fostering the highest training of men. Intellect and heart must be united. The first note of the Reformation was the poet's music before the monk's protest. Dante was the morning lark whose song in the darkness heralded the dawn that awoke Wyclif. Light and music correlated in the Saxon monk of Erfurt. The Reformation was a release of intellect as well as of heart, and its development on mental and spiritual lines is still its divinely-ordained path to conquer the world for Christ.

Methodism can do no better work for America than to lay deep the foundations of this new institution. It will be a mighty bulwark for Protestantism and democracy. Methodism has done well for the Republic; it deserves well. The romance of the last century was the ministry of the pioneer preachers, surpassing in zeal and sacrifice the disciples of Loyola. Their antecedent work gave stability to political rule, as their brothers made stronger the Church and throne in England. They laid deep foundations; we must build thereupon. They planted the Church and Academy and College; we must plant the University. The mission of the Church is not fulfilled when it gives the Gospel to the poor and feeds the hungry with the bread of life. Giving culture to the lowest, it must educate the highest. For weakened intellect it must have a shield as well as for

* Address at Johns Hopkins.

struggling conscience; and while capturing the people for Christ it must train them with noblest gifts for leadership.

It must lead as far as the most thoughtful will press. The culture of leadership is the training most needed to-day in our nation. The sad fact of the foot ruling the head is plainly manifest. The Church must do her part, opening up the highest channels of thought and alluring youth into them. The favorite advice of Bishop Simpson to young ministers was, "Study leadership, and capture it for Christ. Secure the leaders and you gain the followers."

The mission work of our Church makes this work a necessity. Methodism is not a number of fragmentary societies, nor a "rural system," as Bunting called it, but is a world-wide movement; its teachings are accepted and its altars reared in the great nations of the world. For the higher life that is flowing back upon us this movement is essential, as well as to retain the highest minds, and conquer alien thought in our midst. The University is missionary. In the highest sense the school is Christian. It truly, as Mozley says, "belongs to the ages that are past, and is part of the chain of forts and defenses of Christianity."

Not only is the University a necessity, but there is only one location, and that is Washington city. The judgment of our earlier presidents is still the decision of the best men of our age. The intellectual life of the Christian Church can be best represented at the capital of the nation. Many are the reasons for this site. Washington is the only great center in the land not occupied by schools professing to do this work. The last and best field is still open. Providence would seem to have kept it closed for the Church of our love, that Methodism might here unfold her highest ministry. The city has every thing to commend it. It is hallowed ground, rich in noblest traditions; with an environment that ever tends to quicken the instincts of patriotism and broaden human nature; having in it the best elements for culture, "where all about us and all the associations belonging to the objects around us should be great, splendid, and elevating." *

Washington is essentially American; while drawing representatives from all parts of the world it retains the national spirit.

*Arnold's Life, p. 74.

It is a literary as well as a political center; the only place to plant the highest school of a Church with a world-wide mission. The weakness of Methodism in the East has been its neglect of strategic centers. Its acceptance of rejected educational seats has been a blunder. For post-graduate studies, professional schools, and original research, the facilities of a great city are a necessity. The college may be planted in the wilderness, but you must plant the university near a great center. A great city is in itself a world. Modern life is finding its home there. Culture is no longer ascetic but urban. The training for modern life must be at the center. What the capital is to the nation the university is to the republic of letters. They are complementary, and each yields to the nation its appropriate blessing.

Many excellent reasons are given by ex-President White, of Cornell, in his article on "The Next American University," * why Washington should be the site. He writes, "My answer is, that this and a multitude of other needs of the country can be best met by the foundation of a university in the city of Washington. . . . The number of men distinguished in science and literature who live there or gather there—the scientific collections streaming into that center from all points of our vast domain—the great national library and precious special and private libraries accumulating there—the attractiveness, accessibility, beautiful climate, and ever-increasing salubrity of the place—the facilities of every sort for bringing the best thought of the world to bear upon the political center of the nation—all these constitute an argument than which none can be more cogent for the establishment of a teaching university, in the highest sense of the word, at Washington."

Dr. Boardman, in his brilliant paper on "An American Christian University at Washington," gives these reasons: "Washington is already the capital of our country. As such it is neutral ground for our whole nation; the common property of North, South, East, West. If our National University is planted at our national capital no one can complain of sectional partiality."

If, as Carlyle writes, a "true university is a collection of books," what a magnificent endowment is available in our capital, which is rapidly becoming an intellectual center. We catalogue some of its literary treasures, and they open immense fields

* *Forum.*

for original research, such as we find nowhere else in the nation. "Recall some of these aids; for example, the Smithsonian Institution, the National Museum, the Geological Survey, the Bureau of Ethnology, the Patent Office, the Army Medical Museum, the Naval Museum of Hygiene, the Weather Bureau, the Coast Survey, the Bureau of Hydrography, the National Observatory, the Agricultural Department, the Botanical Garden, the Zoological Garden, the Department of Education, the Corcoran Gallery of Art, the Anthropological Society, the Geographical Society, the Historical Association, the Biological Society, the Botanical Society, the Chemical Society, the Mathematical Society, the Philosophical Society, etc., bringing together a national body of some six hundred eminent experts; in fact, nearly all the leading scientific bodies of our country now hold their annual meetings at Washington. Recall, also, the magnificent libraries of Washington, containing more than a million volumes on every variety of subject, open to every inquirer. All these rich educational opportunities, and many others, already exist at Washington, and could hardly be duplicated elsewhere except at cost of many years of toil and many millions of money." No place in our country is so rich in treasures that help to develop the intellectual life; and the marvel is that the Church has so long delayed its occupancy of this the strategic point of the New World, and not build its fortress of learning there. The most astute statesmen and scholars have long seen the vantage ground. Our own Church has long felt the value of the position. It was the last dream for the Church he loved that fed the soul of Bishop Simpson, and at one time he thought it was an accomplished fact. A friend had decided to plant several millions of dollars at the capital, but local pressure changed the decision, and the noble gift is one of our most honored schools to-day in another place. The writer will never forget the smile of joy that irradiated his face when he said, "I think at last we have our University at Washington." That dream is at last to be realized, for we feel assured that the Church will gladly carry forward the work begun, and co-operate with Bishop Hurst in making it a royal success; for if it were a want in the past it is a necessity now, and it is the solemn duty of the Church to do all it can for its completion.

The place selected is wisest, and the site all that can be

desired. It is not a location "cribbed, cabined, confined," but capacious, with generous provision for the future. Hear Bishop Hurst: "We have made a beginning. A tract of ninety acres has been bought on the North-western Heights, three and a quarter miles from the White House. The situation is magnificent. From the upper rooms of the buildings, when completed, I am informed, our whole city can be seen. Already, however, standing on the ground, one can see two thirds of the Washington Monument. Then on the north-west the view is from fifty to seventy miles distant. One sees not only the Catoctin Hills, but the Blue Ridge and Harper's Ferry. The whole diameter of vision must be nearly one hundred miles.

"The land lies in a direct line with Massachusetts Avenue, and will be touched by it when that avenue is extended. It lies four hundred feet above the streets of the city. Its shape is precisely that of a key-stone; and may we not hope that when the buildings shall stand upon it, the institution, in this very center of our national life, may help to hold together the whole structure of our social, political, and Protestant civilization?"

The Roman Curia, contending for the supremacy of this nation, wisely plants her highest seat of learning at Washington, Leo XIII. declaring as his reason, "that the Catholic University might be thoroughly identified with the life of the whole country." Rome not only selects the capital, but begins *de novo*, not enlarging the foundation of the Jesuit College at Georgetown, but preferring to rear a new seat, summoning in co-operation not only the Jesuits, the champions of Roman education, but enlisting the active aid of all her religious orders. In planting her University at the capital Rome but repeats her policy in other nations, of putting herself at the highest center of political rule.

Methodism will show wisdom if she learn from Rome, and place upon the site selected her affiliated colleges for the training of youth. The site is not too large nor too far removed from the city. In the near future it will be but the fringe of the most beautiful city of the New World. And let us trust that, as another Oxford, it will be the religious leader of the Anglo-Saxon race as it builds its empire of republics on these shores, for it requires no prescient eye to discern the trend of events pointing to its ascendency here.

We cannot estimate the return in blessing of such an institution unto the Protestant Church and the Republic. It will quicken every one of the colleges of our own Church, and sooner or later reach every sabbath-school, arousing in the youth committed to our care a desire for the highest equipment; alluring many, like Luther and Carlyle and thousands of others, from humble homes to the highest seat. What Chautauqua is to secondary training this movement will yield to the advanced student. Build this University and equip it, and, instead of the student being satisfied with his academic degree, he will follow higher, and we will see thousands turning to Washington. The fact of such an institution will beget an intellectual contagion that will sweep through our land, stimulating every academy, seminary, and college.

For our own Church no scheme ever devised has in it a promise of greater blessing; for this work will do for Christian education what Durbin did for missions—it will crystallize and give form and efficiency to a work that is not yielding its best fruit to the Church. The consummation of our intellectual life, centered in a University, will touch to ennoble and sanctify the lowest circles of our country; for the return to the Church will not only be in the culture of the few but in the indirect discipline and elevation of the many.

Stimulating intellect, its spiritual power will be profoundly felt. Opening up the highest vista of human life, it will ever keep open to the youth under its care the higher prospect beyond the day of life. Putting no blinds on knowledge, and inviting the deepest investigations, it will be firmly planted upon the one foundation of all the great schools of the world, the gospel mystery. It will summon for instruction men eminent in all branches of knowledge, not men

> "Sitting apart, holding no form of creed
> But contemplating all,"

but men inbreathed with the Spirit of Christ; not "narrow and sectarian, but broad and Christian; men proving all things, knowing that the Holy Spirit will lead into all truth."

Its influence will tell potently upon the dissevered branches of our own communion and upon the many divisions of Protestantism, uniting the scattered brotherhoods of Christ; for it is the study of the deeper truths and sublimer verities that

unites men. The "highest unity," says Liddon, "is of truth, and to create the sense of this—the unity and magnificence of truth—is one purpose of a university." *

This new seat will give an impulse to Christian unity that we may not appreciate. It will remove barriers that the Church cannot, and in drawing men into contact with highest truth will prepare them for lower unions. As Dean Stanley declared, "The higher we ascend in the intellectual world the more we find the atmosphere one of attraction and not repulsion." In the irenics of the University we will find the means for that spiritual union which is the prayer of all devout Christian hearts.

This institution can be built. Methodism will build it. It will be hard work, but all great work has been hard work. Our Church was built by sacrifice. Christianity rests upon the cross. Sacrifice is the price of achievement. The work will receive help from all lovers of Protestantism and republicanism. Already the Protestant Churches have manifested a practical sympathy, but the great burden will fall upon us. If we learn from Rome we can succeed. She called out for this special work one of her most brilliant bishops. Her highest prelates are making a personal canvass for funds. Men like Archbishop Ryan make the cause one of personal solicitation; we must do the same. Conference commendations are good, Episcopal indorsements helpful; but the whole Church must be enlisted. Methodism has never depended upon any class. She has had her princes in wealth who have done nobly, but her success has been in securing the aid of the people. They are ready, and if this great work is put before them in the right way we will begin this most Christly work with more than two million dollars. Let the college of Bishops make an arrangement for University Day throughout the Church; let the offering be for that special purpose; organize, and give the Church the needed information; and then the noblest foundation the Church has yet laid in America will receive the most generous response.

* *University Sermons*, Second Series, p. 9.

Charles Wesley Bury.

Art. VII.—THE INFLUENCE OF THE SPANISH ON THE FRENCH LITERATURE.

It goes without saying, that no two nations could be so long and so closely associated as France and Spain have been without shedding a reflex influence upon the civil, the social, and the literary life of each other. Adjacent in territory, neither nation has found the Pyrenees an impassable barrier: there are French foot-prints on the southern mountain slope, and Spanish on the northern. Embraced once under a common government, and more frequently under similar administrations, sharing many ethnic peculiarities of temperament and of custom, linked together in the bonds of commercial interchange and social intermarriage, and bowing for centuries at the shrine of a common religious faith, these two have been as children nurtured in one household. Naturally, then, one would expect to find the results of this influence in the literature of Spain and of France, the more especially because the languages of the two countries are co-ordinate branches of the same common stock; and though they may have been touched and modified by diverse causes which have served to give to each the stamp of its own individuality, they have still retained much in common with regard to linguistic structure, vernacular usage, popular idiom, rhetorical expression, and literary subject-matter.

As to the influence of the Spanish upon the French literature, it is not until a comparatively modern date that it becomes sufficiently evident to afford any room for satisfactory analysis or systematic record. French literature, indeed, began only with the eleventh century. In its first stages it consisted of poems relating to early French history, poems based on classical historic events, and poems of the Arthurian cycle. These *chansons de geste* amounted to some two or three millions of lines, and ran through a wide range of topic and of style; but in the constituent elements of thought and of fact which go to compose them the Spanish bears an inconsiderable part. The same may be said of the *fabliaux* of the twelfth and thirteenth centuries, and of the one hundred thousand lines of the *Roman du Renart*, extending from the close of the twelfth to the middle of the fourteenth century.

Upon the immediately succeeding periods, during which the literature of France rapidly assumed a permanent, tangible, and organic form, the limits of this discussion render it scarcely advisable to attempt any thing approaching an elaborate comment or criticism; and they are briefly noticed here rather for the purpose of remarking the absence of Spanish influence than of attempting to trace it. A satisfactory analysis of the fifteenth century, indeed, would be difficult, even if made in an extended form; much more, then, in summary. It has been variously regarded by literary authorities; some pronouncing it the final period of mediæval times, others calling it the dawn of the modern, "wherein the first gray streaks of the Italian Renaissance were peeping forth," while still others have classed it conveniently as a transition period. In our present study we are content to observe two facts: First, this century marked the zenith of what may be called the early French drama, and witnessed the origin of the prose tale; second, in neither of these departments of letters is there any noteworthy appearance of Spanish influence. The close of the century, it is true, saw the conquest of Granada and the final overthrow of the Moorish civilization; but the newly established supremacy of Spain was not yet sufficiently complete, compact, and mature either to generate or to project into other lands any great force in the empire of letters.

With the seventeenth century came a revolution in French literature. The close of the preceding century had seen erected a standard of criticism and a trend of literary performance the influence of which was destined to project itself far into the future—which was, in fact, to determine largely both the form and the substance of French literature for two centuries. The chief instrument that figured in the establishment of so marked an era was Malherbe, and the resulting form of production was the drama, outside of the range of which the seventeenth century produces nothing higher than the *fabliaux* of La Fontaine and the weak lines of Boileau; while the eighteenth century offers a scarcely better supplement in the cold artificiality of J. B. Rousseau and the somewhat remarkable productions of Voltaire.

It is, then, to the drama that we must look for the most complete embodiment and expression of French literary taste and

execution at this period. And in looking at its development out of the ruins of what has already been noticed as the early French drama—the abolition of Mysteries in 1588 and the suspension of the passion play of the Confraternity—we are at once struck with the variety and the extent of Spanish traits and incidents interwoven into the revived or newly created dramas. In order that this may be more fully appreciated it is perhaps necessary to glance for a moment at the contemporaneous state of the drama as presented by Ticknor.

The theater in Spain, as in most other European countries, was early called upon to contend with formidable difficulties, says Ticknor; and he then proceeds to mention some of these difficulties. Dramatic representations in Spain, perhaps more than elsewhere, had been for centuries in the hands of the Church; and the Church was not willing to give them up, especially for such secular and irreligious purposes as were set forth in plays like those of Naharro. The Inquisition, therefore, laid its strong hands upon the doors of the theater, and, shortly after the publication of the Seville edition of the "Propaladia" in 1520, the representation of its dramas was forbidden, and the interdict was continued till 1573. Of the few pieces written during the first part of the reign of Charles V., nearly all, except those on strictly religious subjects, were put under ban of the Church, while the very names of some plays of this period are preserved only in the *Index Expurgatorius.*

Besides this, it is necessary to consider the obstacles and embarrassments arising from rude facilities for the presentation of plays, and the incomplete and utterly irregular method of organization. Ticknor tells us that the entire apparatus of the stage was miserably defective and insufficient. Plays were presented either in the churches, in private houses, or in the open air on temporary scaffolds; and in either place, the dress, the stage fixtures, and the scenery were primitive and imperfect in the extreme. The highest character in the way of an actor was that of the strolling player, who stayed but a few days even in the largest cities. The audiences were altogether of the lowest classes of society, and so small, that among the largest receipts for a single performance the sums of eight and ten dollars are mentioned.

Such was the condition of affairs as late as 1586; but in

Spain, as in France, the opening of the seventeenth century saw the drama revived. Under the influence of a more centralized national life, the establishment of Madrid as a common capital of the various provinces, the building of theaters, and the patronage of letters, the clouds which had so long obscured the sky of dramatic authorship rolled gradually away, and as the sun of prosperity came forth it shone upon a multitude of earnest and willing workers in the new field. It will best serve our purpose here to note in detail the individual productions of several of these dramatists.

Upon the very threshold of the century stands the colossal figure of Lope de Vega, the founder of the national Spanish theater, which has since rested substantially on the basis where he left it. He began his work "without precedent and almost without predecessor;" but, as an index to what he accomplished, may be mentioned the well-attested fact that he wrote eighteen hundred plays and four hundred autos, more than five hundred of which were preserved in printed form. His topics were almost infinite in variety, running from the deepest tragedy to the broadest farce, and from the most sacred mysteries of religion down to the loosest frolics of common life. His style, with wonderful diversity, seems to have adapted itself readily to any one of the various lines on which he chose to write. Among his many productions he wrote a class of plays which were known among the pleasure-loving Spaniards as "Dramas with Cloak and Sword," a designation rendered appropriate by the fact that the *dramatis personæ* are selected from the genteel class of society, whose picturesque dress was not complete without cloak and sword. Among this class of Lope's plays is his "El Azero de Madrid" (The Madrid Steel). It takes it name from the preparation of steel for medicinal purposes, which at that time had just come into fashion; but "the main story is that of a light-hearted girl who deceives her father and an old aunt by pretending to be ill and taking steel medicaments from a pretended physician, who is really a friend of her lover, and who prescribes walking abroad and such other out-door exercises as may best afford opportunities for the attentions of her admirer."

With this outline in mind, those who have read Molière's "Médecin Malgré Lui" will be at no loss to guess where the great comedist found the materials for his play. It is, more-

over, noteworthy that in the opinion of a competent critic, although the full success of Molière's original wit is not to be questioned, still the happiest portions of his comedy can do no more than come into competition with some passages in that of Lope. The character of the heroine, for instance, Ticknor thinks, is drawn with more spirit in the Spanish than in the French play; while that of the devoted aunt, who plays the part of duenna to the love-lorn maiden, is one which "Molière might well have envied."

Among those who labored in this field, and whose works we must regard as having exerted an influence upon the French drama, is Gabriel Tellez, an ecclesiastic of rank, better known by his *nom de plume*, Tirso de Molina. Perhaps the most celebrated of his plays, "El Burlador de Seville" (The Seville Deceiver), furnishes, as Saintsbury points out, the earliest conception of that "Don Juan" who is now seen on every stage of Europe. A true child of Spanish tradition, the character of El Burlador laid claim to an ancestry no less renowned than the great Tenorio family of Seville. Lope de Vega had already drawn from the same source a character which, in the second and third acts of his "Money Makes the Man," shows a similar firmness and wit amid the most awful visitations of the unseen world. * But Tirso took up this cold and naked figure, inspired it with vital warmth, and arrayed it in the depraved but fascinating costume which perhaps the public taste of his day demanded. A character so strongly drawn, "uniting undaunted courage to an unmitigated depravity that asks only for selfish gratification, and a cold, relentless humor that continues to jest even when surrounded by the terrors of supernatural retribution," could not fail to make an impression. It was accordingly carried to Naples, and thence to Paris, where an Italian translation of the play of "El Burlador" was produced by a company of Italian actors in 1656. This representation was succeeded by two or three French translations, and in 1665 Molière brought out his "Festin de Pierre," in which, taking not only the incidents of Tirso, but often, as Ticknor shows, his very dialogue, he made the real Spanish fiction known to Europe as it had not been known before. Sung by Zamora, by Thomas Corneille and by Byron, with the melody of Mozart married to

* See Ticknor, ii, chap. xxi, p. 309.

its immortal verse, and caricatured, as one may say, by Shadwell (the MacFlecknoe of Dryden's biting satire) and by other foreign imitators, the range of the influence of this character has not been confined to France—it has become world-wide.

Another ecclesiastical dignitary who lent his pen to the cause of dramatic composition was Antonio Mira de Mescua, the merit of whose work won the praise of Cervantes and of Lope de Vega. His influence on other writers, both at home and abroad, was by no means inconsiderable. His "Palace in Confusion" forms the basis of Corneille's play "Don Sancho of Aragon."

As Tirso's "El Burlador" was destined to "walk before other eyes than those of the Spaniards," so Ruiz de Alarcon wrote his "Truth Itself Suspected" for a much larger audience than the limited crowd which gathered to hear it on the night of its first presentation in Madrid; for it was on this play that Corneille based his "Le Menteur." Alarcon gives us, in his play, the character of a young man, the son of a high-minded and honorable father, and himself amiable and respectable, who comes from the University of Salamanca to begin the world at Madrid, beset by the inveterate and unconquerable habit of lying. The humor of the play, which has been pronounced great, consists in the remarkable fluency with which the hero invents all sorts of fictions to suit his momentary purposes; the ingenuity with which he struggles against the current of facts which yet continues to run more and more strongly against him, and the final result, when, nobody believing him, he is reduced to the necessity of telling the truth, and by a mistake which he finds it utterly impossible to persuade any body that he has really committed, loses the lady he had previously won, and is overwhelmed with shame and disgrace.

An examination of Corneille's play will prove how largely he is indebted to his Spanish original for the beauty and force of his own production. A remarkable fact in connection with the sources and composition of "Le Menteur" is, that Alarcon was so entirely unknown that Corneille actually supposed himself to be basing his work on a play of Lope de Vega—a mistake, however, which he took occasion to correct several years later. The real nature of the influence exerted on him by this unknown Spanish benefactor may be better appreciated in view of the fact that Corneille, when he corrected his mistake,

declared that he would gladly give the two best plays he had ever written to be the author of the one he had so freely used.

As the next bond of connection between the literatures of Spain and France, we come upon the name of Calderon, the rival and successor of Lope de Vega. During his life he ruled as dictator in the realm of Spanish letters; but after his death his writings did not maintain their supremacy. Concerning his real merit, and the ultimate position to be assigned him, opinions have differed widely. Some have styled him the Spanish Shakespeare. Garnett names him as the most eminent representative of the Spanish national drama. Schlegel speaks of him in terms of almost unmeasured praise. Bouterwek, while acceding to him in many respects a superiority to Lope de Vega, yet says that "in several of his heroic comedies he sinks so completely beneath his own standard that it is difficult to recognize him." Sismondi tells us that the Spanish critics have called Calderon the prince of dramatists, and that some German critics have placed him above all dramatic writers of modern times; yet he gives it as his own opinion that "Calderon, although endowed by nature with a noble genius and the most brilliant imagination, appears to be the man of his own age... the wretched epoch of Philip IV." G. H. Lewes calls him an "over-praised poet," and says of him that he is not a thinker worthy of notice.

As to his special influence on French literature, it is shown most conspicuously and most directly in the works of Thomas Corneille. Thus Corneille's "Engagements du Hasard" is drawn from "Los Empesos de un Acaso;" "Le Feint Astrologue" is from "El Astrologo Fingido;" "Le Geolier de Soimeme" is from "El Alcayde de si Mismo." These titles speak for themselves, to say nothing of the plays. One of the most amusing of all Calderon's characters, that of the elder daughter in "No ai Burlas con el Amor," was borrowed and improved by Molière in his "Femmes Savantes."

Sismondi calls attention to the fact that several French writers drew largely upon Augustin Moreto, who, like his more distinguished rival, Calderon, shared the favor of Philip IV.* For instance, Scarron's "Don Japhet d'Armenie" is almost literally translated from Moreto's "Marques del Cigar-

* Sismondi, ii, 365.

ral." Another of Moreto's works, and one of more importance in its influence on the French drama, is his "No Puede Ser," to which Molière was so largely indebted. Those who have read Molière's "Ecole des Maris" will not be slow to recognize in Moreto's plot some of Molière's most striking scenes and incidents. In his "Princesse d'Elide" Molière has closely imitated another of Moreto's plays, "Desden con el Desden." It is rather a striking fact that when Molière composed his "Princesse d'Elide," in 1664, it was presented at Versailles by command of Louis XIV. with great splendor, in the presence of the king's wife and mother, both of whom were Spanish princesses.

In the dedication of his "Don Bertrand de Cigarral," Thomas Corneille confesses the obligation under which he rests to the Spanish writer Francisco de Roxas, of whose play, in fact, his own work is very little more than a translation. Rotrou obtained the matter for his "Venceslas" from the same author, and Scarron gave a close imitation of still another play by Roxas in his sparkling comedy "Jodelet."

I have reserved for a somewhat more detailed discussion the works, and especially the one work, of a Spanish writer, who, although he does not tower to the height of Lope de Vega or of Calderon as a writer of plays in his own tongue, has yet exercised a very special influence upon the literary history of France. That writer is the Valencian poet, Guillen de Castro, and the particular work referred to is his "Las Mocedades del Cid," upon which Corneille based his celebrated drama "Le Cid."

If we glance for a moment at the circumstances of Corneille's life we see just why it was that this play exerted upon him so marked an influence. Born at Rouen in 1606, Corneille was educated by the Jesuits of that city, his purpose being to devote himself to the law. The writing of his first play, "Mélite,"* however, revealed both to himself and others his marvelous dramatic power. His immediate and rapidly increasing success soon brought him to the favorable notice of that great patron of French letters, Richelieu. Corneille soon offended the Cardinal by altering a plot which Richelieu had suggested for the construction of a play, and, in consequence, withdrew to

* Longfellow, in his biographical sketch of Corneille, dates the first appearance of "Mélite" 1625, whereas Saintsbury, in his article on Corneille in the *Encyclopædia Britannica*, says that it was first acted in 1629.

Rouen. Here, by the advice of Chalon, he entered upon a study of the Spanish language, with the view of writing tragedies based on the Spanish model. The result of this plan appeared in 1636 in the "Cid."

The appearance of Corneille's "Cid" was the signal for a storm of criticism such as the world had seldom witnessed. The jealousy of Richelieu and the Academy, the violent and even scurrilous attacks of Scudéri and Mairet, and the pamphlet war which followed, have all passed into the history of that remarkable literary period. Out of the fierce struggle Corneille, with his new play, came triumphant. In vain the trimming verdict of the Academy. In vain the assertion and argument of Scudéri to the effect that the subject was utterly worthless, that all the rules of dramatic composition were violated in the play, that its versification was constantly faulty, and that its beauties were, as a rule, stolen. In vain the covert, but fierce, opposition of Richelieu. The new play appealed to the great bar of public opinion, and carried the day. It broke away from the old canons in the classic drama, and projected upon future ages a new standard and a new taste. On this account it has been pronounced the most epoch-making play in all literature.

When, about 1635, Corneille was driven back to Rouen by the displeasure of Richelieu, Longfellow asserts that he entered upon the study of the Spanish language (as already mentioned above) with the express purpose of constructing a French play upon Spanish frame-work. If so, he certainly found no lack of material ready furnished to his hand. The Spanish drama was teeming with a superabundance of suggestive plots, characters, and incidents. It was the eye of true dramatic instinct that caused Corneille to single out from among them all a theme and a personage so well calculated to produce what the playwrights call effect as the chivalrous deeds and the gallant love of Spain's favorite hero, "El Cid Campeador." The splendid daring and the semi-mythical nature of that name enshrined in the hearts of the whole Spanish people would perhaps have attracted the eye of the French dramatist under any circumstances; and they did so the more quickly because they had already been dramatized by the strong hand of Guillen de Castro.

By an unaccountable blunder, Voltaire asserted that the play "Le Cid" of Corneille was based on Diamante's "Honrador de

su Padre," while even so late a writer as Sismondi says: "Corneille borrowed his 'Cid' partly from two Spanish tragi-comedies, one by Diamante and the other by Guillen de Castro." It is indeed strange how such an idea ever obtained support from any scholar when the fact is indisputably established that Diamante's play was not produced until nearly a quarter of a century after Corneille's "Le Cid," the two dates being respectively 1658 and 1636. The two sources from which Corneille really did draw his material were (1) the early romantic poems and chronicles which celebrated the life and adventures of the "Cid," and (2) more immediately and directly the play "Las Mocedades del Cid" by Guillen de Castro.

When one touches the first of these, the legendary history of the "Cid," he touches a subject as large as the early history of Spain itself. His fame was sung in the first poems of the Spanish people, the "Poem of the Cid" being the oldest extant specimen of the Castilian literature. Song and story threw a halo of romance around his name, until the figure that was at first a rude and fierce warrior of a barbarous age became the beau ideal of chivalric nobility. "So extravagant," says Henry Edward Watts, "are the deeds ascribed to him, and so marvelous the attributes with which he has been clothed by the fond idolatry of his countrymen, that by some he has been classed among the Amadises and the Orlandos whose exploits he emulated." But there is an historic as well as an ideal traditional "Cid." The Canon in *Don Quixote* speaks advisedly when he says, "There is no doubt that there was such a man as the Cid, but much doubt whether he achieved what is attributed to him."

Thus does France owe to Spain the brilliant tragedy of "Le Cid," "a drama which did more than any other to determine for two centuries the character of the theater all over the continent of Europe." * And it is remarkable that as Corneille in 1636, by his reproduction of "Las Mocedades del Cid," laid the foundation of French tragedy, so he also laid the foundation of the standard French comedy by his modification in "Le Menteur" of Alarcon's "Truth Itself Suspected."

Nor is he by any means an isolated example of the Spanish influence. "When Corneille produced 'Le Cid,'" says Voltaire, in his *Préface Historique sur Le Cid*, "the Spaniards

* Ticknor, ii, 289.

possessed over all the theaters of Europe the same influence which they wielded in public affairs . . . their taste prevailed just as did their politics; and even in Italy their comedies or their tragi-comedies obtained the preference among a nation who had the 'Aminte' and the 'Pastor Fido,' and who, since they had been the first to cultivate the fine arts, seem fitted to give laws to literature rather than to receive them."

"However this may be," he continues after a little philosophizing upon the comic element in the drama and in human nature, "one took a pride in his knowledge of Spanish at that time, just as one now counts it an honor to know French. Spanish was the court language of Vienna, of Bavaria, of Brussels, of Naples, and of Milan; the League had introduced it into France, and the marriage of Louis XIII. with the daughter of Philip III. had so effectually brought it into fashion that it was almost a disgrace to literary folks to be ignorant of it. Most of our comedies were imitated from the Madrid theater."

But the political prestige, which Voltaire mentions in the passage already quoted from him, as contributing much to the literary power of Spain, slowly waned. The reign of Charles II., who ascended the throne at five years of age, in 1665, and who in 1700 turned over the heritage of the House of Austria to the hands of the Bourbons, is pronounced by Sismondi to be the epoch of the last decline of Spain—the period of its perfect insignificance in the political world, of its extreme moral debasement, and of its lowest literary stage. The War of the Succession kindled some, but very little, enthusiasm among the people. Philip V. did not influence the literature of Spain by any particular attachment to that of France. Finally the court magnificence of Louis XIV., which dazzled the eyes of all Europe, imposed on other nations and on foreign literatures the canons and standards of French taste, and, after a vain struggle by the old national school of thought in Spain, the scepter of the magic power which so long wove its subtle spell of romance around the thought of Europe may be said to have passed away from the hands of the Spaniards.

William Rice Sims

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

THEOLOGY, as distinguished from biblical criticism, relates to the exposition of the doctrinal aspects of Christianity. Lower criticism relates to the study, emendation, and purification of the text; higher criticism seeks the development of the historical and literary phenomena of the biblical books. With these distinctions before him, the minister should not be at a loss to understand just what is admissible into the pulpit and what exclusively belongs to private investigation. Professor Cheyne is ready to encourage the use of criticism in the pulpit; but, while the conclusions of conservative scholarship, when combined with the hermeneutical work of the minister, may lead to broader conceptions of the biblical system of truth, it is questionable if theoretic criticism should have any place in the public ministry of the word. Whatever has been fully and fairly established in the realm of investigation should have its proportionate influence upon the mind of the Christian minister; but speculative or controversial criticism should be held in abeyance, and allowed no abiding place in the categories of truth. The subject-matter of preaching is neither speculation nor criticism nor theory, but chiefly the spiritual truths of the Bible; and, as it is difficult to see how such truths can be preached without the forms or spirit of theology, it is important that the theological education of the minister be in harmony with the Church to which he belongs, and be sufficiently positive to attest his sincerity and the logical soundness of the faith he delivers to the saints. The tendency to a retirement of theology, pure and simple, to the background, and to an emphatic avowal of the results of speculative criticism, calls for the assertion of the rights of theology in the curriculum of the novitiate. The theological seminary is founded to teach, among other things, the theology of the Church; and any substitution of lower or higher criticism for fundamental principles is contrary to the purpose for which the seminary was established. In the seminarial course the student is expected to be instructed in the origin, processes, and results of destructive and conservative criticism, and to learn its value in interpretation; but he will be guarded against the conclusion that the chief end of preaching is the criticism of the Bible and the disturbance of the faith of the people of God. It may be, that now and then the order of the relative importance of theology and criticism is reversed, but up to this time the method of instruction in Methodist seminaries, as a rule, is considered conservatively safe and progressive. Whatever the order of these branches of study, we wish to emphasize the indispensableness of a concrete theological education as a preparation for efficiency in the ministry. It is as essential to

the minister as mathematics to the mathematician and Greek and Latin to the philologist. If he would succeed as an expounder of the divine counsel he must be a broad theologian, capable of unraveling the complexities of truth, of probing great mysteries to their center, and of comprehending fractions of systems in their indubitable relation to the unique system of revelation. It is not enough to appropriate one system of theology, or view truth from a single angle of observation. Confined to one conception the minister will become narrow, and invoke prejudice against Christianity in the very attempt to support and defend it. It is absolutely necessary to move out from the head-quarters of the theological leaders of the past and hold fellowship with the thinkers of to-day. Theology must be associated with scientific, historic, poetic, and philosophic phases of inquiry, and, while quietly injecting its truths into the lower departments of study, it should conform to the material results discovered and announced by them. Sabellianism, Supralapsarianism, Solifidianism, and the "quinquarticular controversy," are the terms of an antiquated and jargoned school, to be used sparingly if it all, and, when used, with a sense of moral and intellectual humiliation. Geology, chemistry, astronomy, philology, history, and philosophy are related to theology, and there must be space for them in the gray brain of the Christian minister. To ignore the scientific, literary, and philosophic aids of the present day in the study of the Scriptures is not wise, and it is equally unwise to cast them out from the realm of theology. Without them theology may drift into the inanities of scholasticism or the belligerent scoffing of tenets uncongenial to itself. To ministers in general we may properly write a word of exhortation: Be theologians; but be scientific, literary, and philosophic theologians; argus-eyed, not single-eyed; each a Briareus rather than a Goliath.

The doctrine of the witness of the Spirit is manifestly taught in the New Testament. Paul (Rom. viii., 16) writes that "the Spirit itself beareth witness with our spirit, that we are the children of God." John, in his first epistle (chap. v, 9, 10), writes: "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself." It is not to determine the force or precise meaning of these passages, or to consider them at all exegetically, that we quote them, but to ascertain to what exact spiritual condition the Spirit testifies, and also to inquire if the witnessing prerogative or function of the Spirit is limited to a particular condition or fact in human experience. Living under the dispensation of the Spirit it is natural that he should, in various ways and at all times, be ready to communicate with God's children. What his processes of communication with men are—what the points of contact with the human soul—whether he employ psychological, physiological, or other methods by which to stimulate to spiritual activity, or confine his work to supernaturalistic agencies and along supernaturalistic lines, are problems not included in the single inquiry

here proposed. It is clear that the divine Spirit, by one method or various methods, imparts to the believer the assurance that the Father has accepted him, and that his name is enrolled in God's family. To this acceptance and enrollment the testimony is convincing, and the believer henceforth regards himself as the child of God. The testimony of the Spirit is, therefore, the testimony to the fact of the believer's sonship, and carries with it the testimony of all that is implied in that great fact. It cannot be alleged that the Spirit bears witness to all the details of sonship, or to cognate spiritual facts in experience, or that he certifies to the divinity of all healthy spiritual states, for his purpose in witnessing is chiefly to establish the experience of adoption. The word "sonship" implies an aggregate of details, and if the former is assured the latter also is assured. It is held by some theologians that the Spirit does not witness to any other than the one fact, though he sustains a close relation to the believer and is ever with him. He illuminates, guides, teaches, interprets, strengthens, and constantly influences by unknown processes the thought, purpose, and trend of the Christian; but as the witnessing agent, it is said that he confines his testimony to the fact of sonship. In the passage from John it appears that God witnesses to the fact that Jesus Christ is his Son—a fact essential to a spiritual experience, but which is not to be confounded with the believer's sonship. The fact of the sonship of Jesus Christ is only apprehended as a revelation, according to Paul, who writes (1 Cor. xii, 3) "that no man can say that Jesus is the Lord, but by the Holy Ghost." The intellectual recognition of the historic Christ is not the equivalent of a spiritual recognition of him as the Son of God; hence the necessity of the testimony of the Spirit to the stupendous fact of the divinity of the Saviour. It would seem, according to these teachings, that the Spirit testifies to the fact of the believer's adoptive sonship, and also to the greater fact of the actual sonship of Jesus the Christ.

What is plagiarism? It is a species of literary theft that is as reprehensible as the actual taking by one person of another's property and converting it to forbidden personal use and advantage. The definition is clear and exact, and is not without an illustration in every department of literature. It is remarkable, however, that with the strongest temptation to this kind of wrong-doing—with opportunities abundant for indulging this propensity, and with easy methods at hand for destroying the evidence of the crime—literary workers, as a rule, are original, independent, and exempt from the suspicion of a plagiaristic tendency. In the practical application of the definition we should carefully distinguish between material obtained from a foreign source and assimilated afterward, and material borrowed or kidnapped with no intention on the part of the kidnapper to render any account of his act, or to acknowledge his obligations to any source for what he offers as the product of his own fertile brains. The plagiarist is at a discount, because he is a second-hand man and is endeavoring to pose as an original thinker. He dresses in borrowed clothes and plays a dramatic act before the world, not assuming to be somebody he

is not, but assuming to be something he is not in character and achievement. He misrepresents himself, and therefore occupies a false position among men. Virgil was not a plagiarist in constructing his *Æneid* after the *Iliad* of Homer; nor was Cicero a kidnapper in developing his philosophy according to some of the teachings of Plato. Hume was not a thief when he took up the sensationalism of Locke, nor was Robert Burns a receiver of stolen goods when he transformed the legends of Scotland into poetry. It is altogether probable that Mark wrote the second gospel according to instructions from Peter, and that Luke wrote his gospel after many conferences with Paul; but in neither case may we suppose an act of plagiarism. The field of literature is open to the thinker; he may enter, appropriate, digest, and employ whatever he finds to the accomplishment of his purpose, provided he robs not another of his possessions, nor detracts from the honor of other toilers, nor assumes to make known what others before him certainly discovered. The ethical rules of religion apply to literary kidnapping as well as to other kinds of theft. All workers are more or less indebted to the thinkers who have preceded them for hints, suggestions, inspirations, theoretic possibilities, and especially for historic facts, laws, principles, and the general canons of literature; but this indebtedness is frankly acknowledged, and so publicly that there are those who believe that an original thinker is an impossibility or an accident. In an environment of books it seems hardly to be expected that an original mind will come forth and show its patent of nobility in the work it accomplishes. It is, however, from such an environment that such a thinker emerges, and in his place declares himself not the child of environment, but the independent thinker in the realm of thought. It is to the credit of the scholar that he uses books; it would be his shame if they used him. The first, is compatible with independence and originality; the second, is the mechanical process that results in plagiarism.

An article is in our office whose chief merit is, that it is a reproduction of an exegetical interpretation by a very learned but unnamed theologian. It is possible that two great minds may conceive of the same analysis, or exegesis, or make use in exactly the same way of certain historical tests, or discover and follow the same current of thought in a particular Scripture; but such discovery or exegetical announcement should not be in such terms or in such a form as to awaken suspicion of borrowed excellence. Plagiarism is sin absolute and sin construct. As it is self-revealing, it is dangerous and fatal.

The Apostle Paul was consumed with what has been very properly called "mission-hunger," which would not allow him to enter upon a settled pastorate in the inviting cities of the Orient, but drove him into Galatia, Macedonia, and as far westward as Spain, then thought to be the bound of the habitable earth. His longest pastorates were eighteen months in Corinth, two years in Rome, and three years in Ephesus; but these cities were rather the centers of extended missionary movements than

objects of exclusive pastoral oversight and instruction. He was the itinerant missionary, the organizer of religious societies, the authorized teacher of New Testament ecclesiasticism, and the promoter of the gospel idea of evangelization. We think of him as the *typical missionary*, consecrated for life to one work, and sparing not himself for its accomplishment. It cannot be said that he is duplicated in the average modern missionary; nor, perhaps, is the adoption of Pauline methods, in every particular, to be recommended, as social and other conditions are materially different from what they were in the apostle's time. But the Pauline spirit of consecration to the Christian plan of saving the world is as much required in these times, if permanent results are to be achieved, as in the days of the great hero. Missionary life to-day does not involve the hardships and uncertainties of even fifty years ago, and in many countries the missionary is not required to be as heroic, as enduring, and as self-sacrificing as when Livingstone entered Africa, or Maclay entered China. It must be that too many enter upon missionary service with too little apprehension of its magnitude or meaning, and without the thought that it deserves the consecration of the life, for it is not an uncommon thing in these times for a missionary to return before his absence has been felt, and certainly before he has accomplished any thing noble for the Church or justified the great expenditure of his enlistment. Without judging a single case, lest we misjudge it, it strikes the observer that there are too many returned *young* missionaries in the United States; a fact that compels us to inquire as to the motives that led them into the service: whether they considered residence abroad a few years an educational opportunity which they proposed to improve at the expense of the Church, or whether they went forth as Paul, Carey, Moffatt, Duff, Thoburn, Taylor, and others, not counting their lives dear, but ready to die in the service. It is not enough to be willing to go to China, India, Japan, Africa, or South America; it is not enough to be seemingly religious in the offering of one's self to the authorities of the Church; it is not enough to plan to be absent only a few years from civilization and native land, nor enough to be intoxicated with the novelty of the enterprise, nor to affirm enthusiasm in accepting a post of honor in the midst of paganism. The service demands the life, and, except for chronic or incurable infirmity, which may disqualify for future usefulness, or to save life, no one who is titled a missionary should expect to return and permanently abide in the home-land again, except after years of faithful work in the field, and he can do no more in it. If we write plainly it is because of an observable tendency in young missionaries to return home after a few years on pretexts that conflict with the idea of complete consecration, and interfere with the advance of the Christian movement in pagan lands. If one cannot resolutely go for life let him remain at home, where he will have ample opportunity for the expenditure of all his enthusiasm and energy.

CURRENT DISCUSSIONS.

THE MECHANISM OF INSPIRATION.

THE Christian Church has ever held, and still holds, that the Scriptures are the product of divine inspiration, and, therefore, of ultimate authority in morals and religion. It cannot be said, however, that it has exactly defined the word "inspiration," further than that it has used it to signify divine influence in the composition of the biblical books, or, at the least, in the revelation of what they contain. It is agreed that they are not the exclusive result of human culture; but that in some way, and to some extent, the Holy Spirit operated upon or co-operated with human writers in their attempt to record the truths and purposes of God. The admitted fact of the divine stamp on biblical literature is suggestive of more questions than can be answered, or even noticed, in a single paper; and, merely as a fact, it is of such proportions as to startle the inquirer and tax his utmost powers in comprehending it. No subject peculiar to the biblical system, or to biblical literature, is more difficult of penetration, analysis, and solution than the doctrine of inspiration. It cannot be resolved in a moment, nor can it be ignored as of inferior importance in the sphere of criticism. It is a preliminary question, fundamental to faith, theology, the Christian life, and the future of the Christian Church.

The difficulties of the subject are not all on the surface; many of them are as deep as the mysteries of God, and cannot be overcome by human wisdom, or any thing short of those spiritual auxiliaries which appear in the books themselves. To understand inspiration it has been supposed that the investigator himself must be inspired, as to comprehend the poetic afflatus one must be endowed with the poetic spirit. If it require a poetical genius to interpret Shakespeare, or a musician to sympathize with a Beethoven, surely the outfit required to enable one to disclose the nature, power, and method of divine co-operation in literature must correspond with the high task before the investigator. Should this be considered a metaphysical difficulty of no special significance, we must then admonish the reader that the practical barriers to an understanding of the subject are as delicate as they are numerous, and as obstinate as they are transparent. It is not helpful to a solution to find disagreement among theologians respecting the cardinal doctrine, and such disagreement as affects, more or less, the supernatural character of the book. It is not helpful to read of multiplied theories of inspiration, no two of which agree in the essential point, and all enforcing a different view of the Bible. The extreme views of the theologians are in no sense a comfort or an aid in the study of the subject; and the reactionary views of negative critics are positively distracting and hurtful to faith and investigation. Because we cannot accept the theory of the verbalists, we are not under obligation to renounce divine influence in the literary form of the Bible. Because the doctrine may not account for every thing in the book,

we cannot conclude it accounts for nothing in it. Because we reject the mechanical, or Montanistic, theory of inspiration, we are not required to concede that the writer of a book was free of supernatural superintendence in his work. It may be our duty to reject both extremes, and yet we may not find in a middle view that which will satisfactorily solve the problems involved in the origin of the word of God.

In some Christian circles it is believed that the doctrine of supernaturalism has been overestimated in its influence in revelation, and that while it is indispensable to any proper conception of the origin of the books, it must hereafter occupy a subordinate place in theology and human philosophy. This, perhaps, is true; but the reason given should be considered before the statement can pass unchallenged. It is clear that revelation, or the truth given, is more important than inspiration, or the method by which spiritual truth is communicated to the race. At once the reader discovers the subordinate position of the doctrine when contrasted with the infinite value of the truth. It also is apparent, that while the fact of revelation is a proof of the necessity of inspiration, it is not so apparent that the fact of inspiration, even if proved, is evidence that a revelation has been made. The two are distinct, and the one precedes and is superior to the other, as truth is superior to the method of its communication. It is also necessary to confine supernatural influence, or to understand its application, to the books in question; that is, we are not studying inspiration except as it is manifested in respect to the Bible. In its concrete form and substance the Bible submits to us a revelation, a record of revelation, and authorship of the record. To what fact or facts does inspiration apply? To the truths of revelation? If to these only, is the record then uninspired, and were the writers uninspired? This limitation is objectionable. Does inspiration apply to the record only? If so, revelation and the writers are excluded from the operations of the divine Spirit. This, too, is objectionable. If we limit the divine influence to the writers, we cannot then affirm that the record or the revelation is inspired. If we affirm that the divine process applies to revelation, the record, and to the writers, we have indicated the circumference of possibility, but it is not certain that this is not an extreme view of the case.

If we shall attempt to construct a theory of the subject, we shall confront these perplexing questions, and have on hand a task such as no one as yet has adequately performed, though the theorists have been at work on the problem ever since the Canon was completed. Rothe says, that the New Testament writers held to the theory of *verbal* inspiration. If this statement be correct, we are bound at once to accept the verbal theory. Professor Gaussen says, that for the first eight centuries of the Christian era, with the exception of Theodore of Mopsuestia, the great scholars of the Church accepted the theory of *plenary* inspiration. If this be a correct statement, it should have a positive influence not only in historical theology but in current criticism. However, these statements alone, even if correct, are not sufficient to persuade us to accept the theories of verbal and plenary inspiration, both of which, though not obsolete by any

means, are unnecessary to an exposition of the Scriptures as the product of inspiration. Semler satisfied himself by denying inspiration altogether; Michaelis compromised with his reason by affirming that certain portions of the Bible are inspired but other portions are not; while John Wesley's followers have the habit of saying that "all Scripture is given by inspiration of God." The difficulty of constructing a theory is apparent. We cannot accept the Gaussen theory of verbal and plenary inspiration; nor can we accept the rationalistic extreme of non-inspiration; nor yet the compromising theory of a partly inspired and a partly uninspired Bible. Even if none of the foregoing intricacies perplexed us, we should be at a loss to understand the operation of the divine Spirit upon the human mind by which truth is revealed. Psychology does not explain supernaturalism. We reject the sensationalism of Locke and the idealism of Hegel; nevertheless, there are such things as perceptions, images, thoughts, and the thinker. How far the Spirit appropriates the thinker; whether he employs sensationalism, idealism, associationalism, or any philosophic method in his impressions upon the human mind we do not know. Whatever, therefore, may be one's theory, it must grapple with the difficulties, and only so far forth as it removes them may it have claim upon our attention.

The theopneustic feature of the Bible is its charm, the key to its majesty of form, and the explanation of the sublime truths therein made known to man. We accept it, whether we understand it or not, just as we accept atonement, the Trinity, and immortality, though words may not define or even illuminate them. Instead, therefore, of proposing a theory of inspiration, we shall merely undertake to study it in its mechanical phases, for we allege nothing that is not self-evident when we write that, notwithstanding the obscurity of the psychological element in the revelation, and the mystery of the divine movement itself, the inspiring process was methodical and within certain restrictions purely mechanical and therefore discoverable. Occult in its nature, it nevertheless comes to the surface in the things revealed, and it is not altogether a disguised and indistinguishable factor. Inspiration is alleged of the book by Christian scholars generally. If we cannot indicate the extent of the divine influence, we may observe its plan of operation, and infer its character from its manifestations. The objection to the theory of the inspiration of the *ipsissima verba* is, that it undertakes to denote the extent of the result, which the reflective mind considers indefinable, except in the most general terms. If we cannot credit certain alleged errors in the Bible to the supernatural process, we may be able to show that they are not incompatible with it. He who is determined upon having a theory of his own, must overcome many difficulties in order to be able to explain the biblical system; but if he will study the mechanism or the process of revelation in its result, every thing will adjust itself to the main fact. We would wean Christian thought from the theoretic aspect of the doctrine, because no theory will explain every difficulty or satisfy every mind. We need no theory respecting God, or immortality, or the doctrines of

the Scriptures, but a clear statement of what the Scriptures themselves teach. We advance no theory, therefore, of inspiration, but shall endeavor closely to observe the process whereby the books were produced.

Evidently, the Inspirer of choice used all the appliances of literature in giving form to the biblical system. We know this, because such appliances constitute the framework of the system. History, poetry, science, prophecy, philosophy, biography, and epistle were the literary instruments authorized for the expression of the truths to be communicated to men. It is immaterial whether these instruments were the first choice of men or of God, and it is equally unimportant to know whether they accomplished an exclusively divine purpose, or also served ends purely human and natural. It is sufficient if there is reason to believe that the Holy Ghost was satisfied with these various appliances or methods for the revelation of spiritual truth; and judging from the book itself it is apparent that the common literary method was employed in the high task of revelation. In like manner we may conclude that the various styles of the writers of the books were under the employment of the Holy Spirit for the same purpose. Neither style nor method of writer was changed, suspended, or abolished by the Spirit; but they were employed and ennobled and sanctified by the service to which they were called. Hence, while the style of the writers is human, it is a *sanctified, spiritualized human style.* Isaiah's natural style is majestic; but under the Spirit it has the glow of the sun. Habakkuk's ordinary style was the exponent of dignity; but the Spirit burnished it until it shone with the luster of divinity. John's common style was pellucid, elegant; but the Spirit turned his sentiments into flashes of lightning, and ended his periods with peals of thunder. Paul's Jewish style was idiomatic, oracular; but under the Spirit he speaks a Christian theology, and shakes truths from the topmost branches of the tree of life into the thought of an uplooking race. What in the products of these writers see we, if not the interplay of divine and human forces, each individualized, but each suffused with the ever-varying hues of the Spirit's power? We cannot conceive of a biblical book as the exclusive product of either force; we can appreciate all the books as the product of the interaction of both forces.

The relation of human culture in the biblical books to supernatural influence cannot be too forcibly or too frequently declared. On any other hypothesis the Bible, as a whole, cannot be explained, nor is it possible to analyze a single book of which it is composed. St. Jerome said: "Paul does not know how to develop a hyperbaton, or to conclude a sentence;" but it is not a question of how much Paul knew, or whether the biblical writers were learned men, or whether they were superior writers. The chief point is, that whatever their preparation or qualification, they were used in revealing the mind or purpose of God. They were not annihilated, or obscured, or humiliated in the process of inspiration. We cannot believe that they were the passive instruments of the Spirit, or lost consciousness—*excidit sensu, adumbratus, scilicet, virtute divina*—as the Cataphrygians taught, when they were engaged in writing the

books attributed to them. Rather, we believe that the writer was never more himself, was never so self-conscious, was never less an enigma to himself, than when under the superintending influence of the Holy Ghost. Instead of extinguishing the writer he illuminated him; instead of inclining him to self-forgetfulness he saw himself as he could not when left to his own reflections; instead of being passive he was volcanically active, and felt that he could shake planets under his feet. Peter was beside himself at the transfiguration; but he knew himself when he wrote his epistles. Inspiration is the source of self-knowledge, and the biblical writers reached the heights of divine individualism when under the influence of the revealing Spirit of God. We are compelled by the facts to acknowledge the individual characteristics of the writers, and especially their self-consciousness while under the divine superintendence in their revelatory work. We must also admit that the mind of the writer operated in the usual way, and preserved its identity intact when under the instructions of the Spirit. Memory, imagination, judgment, conscience, will, the sensibilities and affections, observed the laws that govern them in ordinary activity when the Holy Ghost summoned the writer to his service. We mistake if we suppose that spiritual law was substituted for natural law in the production of the books; for while spiritual law had its function in the process of inspiration, it applied rather to the Holy Ghost than to the human writer. The writer observed natural law; the Spirit spiritual law; but the laws were harmonized in their acting.

It is time to pass from the human development of the books to that process which, independent of natural law, was exclusively divine, and operated in a manner to correspond with its divine function. If, however, we undertake to analyze the Spirit's operations, methods, and purposes we shall have a more stubborn problem than when we confined our study to the human phenomenon in revelation. Properly speaking, inspiration applies to the operations of the Holy Spirit in revelatory work. It is not easy even for a lexicographer to define the word. It may be said to denote the sovereignty of the Spirit in the biblical product; or the controlling influence of the Spirit upon the minds of the writers of the books; but in either case it does not assure us of distinct methods, or of limitations, or of degrees or kinds of divine influence. The best conception of inspiration can scarcely be reduced to a definition; but it may be grasped or apprehended by an examination of what appears to be its product in the books of the Bible.

Inspiration implies the communication of truths, facts, and ethics, not primarily discoverable by the human mind, and unknowable except by revelation. This perhaps is the greatest, though by no means the exhaustive, result of the divine process. There are truths that human philosophy never could or would discover, originate, or formulate, and that are to-day the common property of the race because they are found in the Bible. We refer not only to the wonderful prehistoric account of creation, which cannot be explained by any natural method, but also to the

Messiahism of the Old Testament, and the Christological teachings of the New Testament, with the rare unfoldings of the doctrines of resurrection, immortality, and judgment, all of which are beyond the originating power of the human mind, but which were made known by inspiration. Unable to discover certain truths, it was in perfect harmony with the divine goodness to reveal them to the race that their light might shine upon us, and lead us back to God. In crediting such truths to revelation we are not unmindful of the powers of the human intellect; nor do we mean to charge it with imbecility in limiting its visionary susceptibilities to the natural sphere. We are simply certain that there is a class of truths that human genius could not originally find, and even as revealed it cannot fully comprehend. We must state facts, even though they humiliate the intellect. Revelation derives its significance from the impotency of the human mind; for if the truths in question were accessible without revelation, we would be unable to prove the fact of revelation. The most that could be allowed would be, that such truths have come to us from men greater than ourselves; but this conclusion would not confer upon them any divine authority.

If the function of inspiration were limited to the revelation of such truths as are beyond the original power of the human mind, we could readily assign its limitations, and determine the value of the result of the unique process. In this event sixty-six books would not be necessary in the make-up of the Bible; perhaps a score or less would be sufficient.

We find, however, that the Bible consists in part of truths, facts, and teachings, not only discoverable by the human reason, but such as cannot be regarded as the result or content of revelation. Revelation is the word that denotes the removal of the veil from the obscure, the unknown; but many things recorded in the Bible were known to the writers, and are written as known to them. They are not revelations, therefore. The Bible is something more than a book of revelations. Is it in its entirety the product of inspiration? Are the truths, facts, and teachings which were not revealed to the writers, the result of the supernatural process? We may classify the truths of the Bible into revealed and unrevealed; but may we not also classify them into inspired and uninspired? To do the latter, however, is to emasculate and disintegrate the Bible; not to do it, is to affirm that it is all inspired. Notwithstanding the seeming difficulties of the position, we unhesitatingly assume that the Scriptures are the result of divine inspiration, though they are not the exclusive result of divine revelation.

Exactly, then, how did the Spirit operate when he ceased to reveal truth to the writers of the book? What was his work in addition to revelation? We know of no word that expresses so well the additional mechanical work of the Spirit as *direction*, implying the government of the human mind in the use of the facts and truths already known. We are shut up to the alternative of either remanding such portions of the Bible as are not in strictness revelations to human wisdom, or to the governmental influence and superintendence of the Holy Spirit. To

assign the unknowable in Scripture to revelation and the knowable to human culture, is to divide the Bible into fragments and render it altogether inoperative as a supernatural book. We are not philosophizing, or putting a foundation under a preconceived theory; but we believe it is absolutely necessary to recognize the Spirit's oversight of the humanly knowable in the Scriptures. Christ assured his disciples that the Holy Spirit would bring to their remembrance the things they had heard, showing that divine influence would operate upon the memory of the writers, and that even the knowable would be recalled and re-emphasized by the same Spirit that manifested himself in the recondite task of revelation. Moses also wrote in a book the laws, histories, and incidents with which he was perfectly familiar, by *commandment of the Lord*, almost proving that without such commandment he might not have written, and the world might have been without the Mosaic history and laws. In such directions we see that the Holy Spirit had something to do with the books as they are written.

Allowing, therefore, that the knowable in Scripture was quite as much under the superintendence of the Spirit as the unknowable, we have little difficulty in accounting for the details and the commonplaces in biblical literature which have disturbed many minds, and have been used as an argument against the doctrine of inspiration. The Bible reader must admit that it is difficult to see the necessity of divine oversight in certain instances, and more difficult to understand why the commonplaces of life should have any recognition in a book alleged to be inspired of God. For instance, was the Holy Ghost's action necessary or even implied in the record of such things as Abraham offering cakes to three angels, as Jacob's sons going down to Egypt in wagons, as Moses's sanitary regulations for the camp, as David's dancing on bringing up the ark to Jerusalem, as Paul's medical prescription to Timothy, as Barnabas and Paul quarreling, as Peter warming himself by the fire on the night of Christ's arrest, as Paul saluting various disciples in his Epistle to the Romans, as John saying there was much grass in the place where the miracle of the loaves and fishes was wrought, and as Mark's account of Christ dipping his hand into the dish? Was divine providence necessary to these accounts? If wholly unnecessary, then we cannot affirm that they are the result of inspiration, and if not the result of inspiration, then the Bible is partly uninspired.

The theorists have a way of explaining every thing in the Scriptures, and of using every fact, truth, and incident in defense of the particular theory they have espoused. The old notion of different *kinds* of inspiration as a means of accounting for the differences in the Bible is no longer in vogue, though it may be adduced now and then by those who prefer to classify the divine influences in this way in order to support some other decrepit notions respecting the Bible. Quite a prevailing opinion—as old as the science of theology—is, that supernatural power varied in the degree of its influence upon the human writer, being at times feeble and inconsequential, as at other times it was powerful and irresistible. This theory

is more plausible than the other, inasmuch as it does enable us to assign the stronger statements in the Scriptures to stronger divine impulses, and the weaker statements to influences of less impressiveness. Besides, it does not imply an intermittent or an imperfect inspiration, for the biblical writer, if inspired to any degree, was authoritative and decisive. According to this theory, he felt the influence of the Spirit more or less as the record he was about to write was more or less needful or significant. At times, therefore, he wrote commonplaces; at times, he wrote stupendous narratives or epistolary suggestions. But in either case he was conscious of supernatural elevation and direction. Maimonides enumerated eight degrees of inspiration under which the writers communicated the biblical facts. Kahnis has concluded that the prophets and apostles were possessed of one degree of inspiration, the poets and didactic writers of another, and the historians of another, while other critics indulge in still other classifications. We shall not venture to propose a hardy and systematic objection to the theory of degrees, but we take the liberty of suggesting that the theory is unnecessary to the explanation of the variable contents of the Scriptures. We reject verbal inspiration, mechanical inspiration, the theories of kinds of inspiration and of degrees of inspiration, because, if not refutable by logic and a fair interpretation of the Scriptures, they are at least unnecessary to an exposition of their divine character and authority. What is the use of loading up with a theory when the facts are self-luminous and self-affirming? We object to theories when offered for their own sakes. Much of the weakness of biblical criticism is the unneccessary theorizing on facts that, plain enough of themselves, are made obscure by the theoretic net that envelops them. In the prophetic utterance of Caiaphas (John xi, 50) we see the effect of an unconscious inspiration, but unconsciousness is not a degree, nor even a sign, of inspiration. As Balaam curses Moab and blesses Israel (Num. xxii, xxiii), we trace an instance of involuntary or forced inspiration, but passivity or involuntariness is not a condition or degree of supernaturalism. We have distinguished between the results of inspiration, one being revelation, but revelation is not a "degree" of inspiration, it is a *result;* or if we say direction, suggestion, or authority to write is a concomitant of inspiration, it by no means follows that it is a "degree." Illumination, superintendence, dictation, glorification—whatever word may be used to express the operating character of the Spirit in no sense implies degrees of operation, but only phases of the self-same Spirit in the administration of the truth. We therefore see no necessity of the theory of degrees, though it is not *per se* a self-refuting theory.

It is sufficient to say that the minute and the comprehensive, the commonplace and the majestic, things temporal and things spiritual, facts human and doctrines divine, life physical and life eternal—all have embodiment in the languages of men under the superintending influence of the divine Spirit. Nor is it even convenient or accommodating to human infirmity to allow that the Spirit weakened in superintending efficiency when Matthew wrote the introduction to the Sermon on the Mount, but

strengthened his influence upon him when he proceeded to record the Sermon. It is unnecessary to allow that the Spirit was quiescent in Paul when he wrote on marriage but in command when he wrote the evidence of Christ's Messiahship and the doctrine of the resurrection. It is as easy to believe that the Spirit engineered the writer into a commonplace as into a sublime revelation. Many investigators have overlooked the value of the minutiæ of the biblical books, being willing to cast them out as unworthy any recognition in an inspired volume. They err exceedingly, not knowing the Scriptures, or the design of their smallest incidents. It is a principle in law that an incidental proof is often stronger in support of the main proposition than the most direct evidence that can be offered. The incidental is the unexpected, and often so related to the chief fact as to give certainty to its occurrence and influence. The minor facts and statements in the Scriptures are incidental and unexpected proofs of the truthfulness of the whole narrative, and of the divinity of the teachings with which they are associated. From these apparently incidental facts we acquire a knowledge of the hospitality, social customs, domestic life, and, in particular, of the national spirit of the ancient Hebrews and of contemporaneous peoples. Such historical facts are not necessarily of the import and dignity of revelations, but the Inspirer used them, with greater things, by which to excite faith in things not historical but divine and spiritual. An impostor would not have written the commonplaces, for he would not discover their relation to the scheme of revelation. He would only reveal what was unknown and discard the minutiæ of common life. Here, then, is divine wisdom in its summation of giving truth to the world, using every thing and sanctifying every thing, so that the whole partakes of the glow, dignity, and authority obtainable only from the manifest influence of the Holy Spirit.

What say the Scriptures? Shall we appeal to them in proof of their inspiration, or of that of the writers thereof? It really seems to be a case of *petitio principii* to require the Scriptures to prove the thing in question; and yet there are but two kinds or sources of proof available on this subject. The historical or external proof is merely the aggregation of the opinions of church fathers, councils, and eminent Christians in modern times as to the inspirational character of the sacred writings; but while such opinions are entitled to respectful consideration they are not proofs of the fact of inspiration. The other source is, the Scriptures themselves; but while they do not relieve us entirely of embarrassment they are conclusive as to the prevalent supernatural principle in biblical literature. If it is alleged that because a biblical writer claims inspiration for himself all skeptical questions should disappear, we reply that we are not certain that we are to believe a writer was inspired because he said he was, for he might have been mistaken, or he might have been the victim of hallucination. May we not require as much proof—yea, more—of the man who says he is inspired as of the man who professes merely to be veracious? To guard against imposition we have the right to examine the credentials of the men who say they are inspired; to inquire

into their character, standing, qualifications, and relation to religion and the Church. Happily the biblical writers meet the test, and do satisfy the inquirer of their call to give spiritual truth to the world. If for any reason we should be led to discredit their veracity, or to impeach their character, or to suspect them of hallucination or forgery, we should no longer trust their claims for individual inspiration. The question then is primarily a question of the trustworthiness of the biblical writers, and secondly, a question of the significance of their statements.

Another temporary embarrassment arises from the fact that while it is not so difficult on general hermeneutical principles to establish the inspiration of the Old Testament, it is somewhat difficult, if not impossible, to make out the inspiration of the New Testament in the same manner and to the same extent. Many negative critics reject the supernaturalism of the Old and accept the supernaturalism of the New; but they have reversed the order of the difficulty. If we may attribute inspiration to the New Testament, we may have no trouble in attributing it to the Old Testament; but it does not exactly follow, that accepting the supernatural character of the Old one is bound to accept the inspiration of the New Testament. The Jew is an example. He reveres the Old but repudiates the New Testament, while some rationalists honor the New but pour contempt upon the Old Testament. Jesus was particular in expressing his faith in the Jewish Scriptures, but as the New Testament was not written in his life-time there is no testimony from him concerning it. If, also, inspiration was the prerogative of only apostolic writers in New Testament times, Luke's and Mark's gospels must be stricken out, as these evangelists did not belong to the apostolic group. We do not mention these embarrassments as interfering with any proper view of the book, but as showing that the problem of New Testament inspiration is somewhat different from that of Old Testament inspiration, and that the proofs of the one may not serve as proofs of the other.

In respect to the Old Testament, the individual writers thereof frequently claim that they wrote either by the command of God or under the special direction of the Spirit. Moses distinctly affirms this fact for himself. David (2 Sam. xxiii, 2) says: "The Spirit of the Lord spake by me, and his word was in my tongue." In 1 Kings vi, 11 it is written that "the word of the Lord came to Solomon, saying." Ezekiel repeatedly declares that "the word of the Lord came unto me." The testimony of New Testament writers to the theopneustic character of the Old Testament is strong and explicit, and cannot be explained by any accommodation theory to signify that the Old Testament was not originally inspired. Christ, the Teacher, urges the Jews to "search the Scriptures," implying that the Old Testament is the source of truth, and that he indorsed it as a book of revelations. Paul (2 Tim. iii, 16) says: "All Scripture is given by inspiration of God," the apostle applying it, as Ellicott believes, to the Old Testament. Peter (2 Pet. i, 21) says: "For the prophecy came not in the old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." The triple testimony of Christ,

Paul, and Peter to the supernatural character of the Old Testament is convincing and reassuring to the last degree.

In respect to the New Testament, the testimony of its writers is not so clear or exact, but it is of inferential significance, and altogether satisfying to the Christian believer. Paul (2 Cor. xiii, 3) intimates that Christ spoke in him, and he also (Gal. i, 12) affirms that the Gospel he preached came to him as a revelation of Jesus Christ. Besides (1 Cor. ii, 13), he confesses that the Holy Ghost was his teacher, and that he spoke as taught by him. John, on the isle of Patmos, evidently wrote because commanded by the Spirit, and we readily allow that the synoptists wrote, not according to their own pleasure, but under supernatural superintendence and direction. Whatever may be the definition of inspiration, it cannot exclude one New Testament book from the canon, or free it from divine influence in its preparation. We affirm for the whole that it is the product of inspiration.

The design of this paper is fulfilled. We have not traversed all the difficulties of the subject, nor felt it necessary to combat unacceptable theories of inspiration, nor to offer an hypothesis which should harmonize discordant opinions and interpretations; but we have aimed to indicate the interplay of the human intellect and the divine intelligence in the process of inspiration, believing that no view of the Bible is correct that receives one and excludes the other. The Bible without man is as impossible as the Bible without God; hence a purely human Bible is as impossible as a purely divine Bible. The Bible is the unification of the divine and human in literature, as Jesus Christ is the unification of the divine and human in the race; and as such it is control to human thought and sanctify the religious life of man until the end of the world.

FRANZ DELITZSCH.

The long and distinguished career of Franz Delitzsch, the eminent professor and post-biblical scholar of Leipsic University, is ended. He was such a remarkable man in character and resources, and was so related to evangelical thought, that the ordinary aspects of his life are of more than common interest to students of biblical literature. He was born at Leipsic, February 23, 1813, and until recently was supposed to be of Jewish extraction; but this is satisfactorily denied. In stature he was under size, and in general appearance quite as unprepossessing as the apostle Paul, except that his carriage was impressive, and the dignity of his nature seemed to communicate itself to the wiry form that bore it. In personality he exhibited the peculiar traits of a cultivated German; he was earnest, aggressive, patient, studious, intuitive, and spiritual. Disciplined into self-control, he was amiable in spirit, gentle in manners, and pleasingly magnetic in his associations with students, especially those from America.

His portrait in this number is expressive of all that we write of him.

In his scholastic work he was careful, inquiring, sometimes imperious, but never antiquated or radically conservative. After receiving his degree he became *privatdocent* at Leipsic; filled professorships in three cities, and returned to Leipsic in 1867, where he remained as teacher until his death, which occurred March 4, 1890. He is known as commentator, theologian, critic, and scholar, especially in the department of biblical criticism, and has produced a number of works that have supplanted all others on the same subjects. He can best be understood if viewed as a specialist; for while he intermeddled with all knowledge, and was at home in all departments of learning, he turned his vast erudition to the accomplishment of specific ends. He familiarized himself with Talmudic and rabbinical literature generally, for the express purpose of ascertaining the true sense of the Hebrew Scriptures, to whose exposition he devoted the accumulations of his wide and rare scholarship. More than any thing else, he was a Hebraist, bent on understanding the Semitic language in which divine revelation first appeared. However wide his researches they contributed to the development of Old Testament theology, or an elaboration of the historical and prophetical spirit of the olden period. He was captivated with the language, institutions, customs, spirit, and Christological purpose of the old economy; and sought to interpret the whole, not only for students at the university, but for the Church at large. His is only another instance of eminent success attained by concentration of purpose, genius, and capabilities upon a given end. Nothing could divert him from his chosen course of life, and every thing seemed to aid him in prosecuting it after the royal decision to do one thing had been made. He Hebraized the atmosphere in which he lived, and reconstructed the Old Testament epochs, with their personalities and developments, with the ease of an artist restoring a temple or the figure of Minerva. His achievements were not accidents, or the necessary outflow of endowments, but rather the expression of concentration, energy, volition, and perseverance.

As a commentator he occupied the first place, both for scholarly exposition and scrupulous study of the original text. He was especially felicitous in extracting the right sense from obscure passages, and giving to the smaller facts of the biblical record their proportionate meaning and position in the system of revelation. His commentaries on Genesis, the Psalms, Job, Isaiah, and Habakkuk represent the writer in his intellectual strength, and greatly assist the student in comprehending the intent of the sacred writers; while his translation of the New Testament into Hebrew, a masterpiece of philological research and diction, illuminates gospel and epistle, and wonderfully aids us in grasping the significance of the Christian system. We certainly do not overrate these commentaries in pronouncing them superior to others for a succinct appreciation of the biblical system, a wise extraction of the divine sense of its teachings, and a general comprehensiveness of epochs, dispensations, leaderships, and progressive events and results in Israel's history.

Dr. Delitzsch was an independent commentator, but he was not obliv-

ious to the skilled work of contemporaries, or ungenerous enough to rob them of their original investigations. He was complete in self-possession, vigorous in attack and defense, yet withal frank with those who held to views he could not indorse. If he could not control the rationalists he was careful that they should not control him. He was often independent in language, coining new words when existing idioms or forms of speech would not adequately express his meaning. No language is exactly suited to represent all the possible outbursts of mind. It is sometimes averred that the Anglo-Saxon tongue is sufficient for all purposes; but the human mind is still in the infancy of its development, and uses the best speech it can command. The best languages, however, are the playthings of thought, and must be improved and enlarged if they would keep pace with the inevitable expansion of mind. As the race continues to develop, a child, starting with the equipment of a Plato, or a Shakespeare, or an Emerson, will need a larger language than any that now exists. The man of the future will not be able to get along with the feeble instruments of speech that seem to satisfy the poets, statesmen, and scholars of the present day. We cannot object to new words, nor is it an outbreak of pedantry in a scholar to coin phrases that represent the rare thoughts begotten in mental activity. The Leipsic Professor, not finding what he wanted in the German vocabulary, resolutely invented his vehicle of thought, setting a good example to his comrades in the field of scholarship.

Studied in another aspect, Professor Delitzsch, as a commentator, if not open to criticism, has excited some antagonism in that, rigidly adhering to the textual truth, he nevertheless relied upon his imagination as a helper to the discovery and expression of the inner beauty of the spiritual sense of the truth. He was not a cold or passionless writer; he did not send out his ideas as arctic streams; he was warm, affectionate, poetic, and saw divine things in their beauty, and wrote of them accordingly. Hence, the style has all the charm and elegance of the finished writer; but it is questioned, in some quarters, if the artistic style is the best for the commentator. It is the style of the orator, the polemic, the theologian, the preacher; but it is contended that the commentator must rein in his imagination and subordinate it to the laws of hermeneutics. Speaking generally, we say frankly that the unimaginative mind is as incompetent to discover the hidden forces of revelation as the imaginative mind is incompetent to represent the actual events of life in their realistic strength and relations. Neither idealism nor realism is sovereign in literature. Pure realism in interpretation trends toward agnosticism and naturalism; while pure idealism, or Romanticism, trends toward superstition and fanaticism. We need both: the one to check the other, the one to guide the other. Idealism is indispensable to religious thought and religious experience. What is faith but a type of idealism? No commentator can interpret creation or the future life except idealistically. Realism has its uses—its true place is science. It has, however, some place in theology; but it is less helpful than the other. The realistic spirit may be required

in the interpretation of the historical events of the Old Testament; but the romantic spirit is required for an understanding of the poetic and prophetical portions of the Old Testament. Professor Delitzsch is idealistic in history as in poetry and prophecy, realistic only in textual criticism. His admirers hold that he employs not too much the romantic instrument in his conception of the biblical system; and they may add that he combines idealism and realism in their true proportion in his works, giving clearness as well as solidity, beauty as well as exactness, to the interpretation of the biblical books.

We have gained our point if we have but called attention to this peculiarity of the eminent commentator. It suggests questions as to the structure or spirit of a commentary: whether it should, besides affording a true conception of the biblical teaching, aim at the cultivation of the spirituality of the reader and the improvement of his literary life. Matthew Henry is as homiletical as he is didactic; Joseph Benson—of whom it is said that not one word in his Commentary is his own save the conjunctions *and*, *or*—is devotional in spirit and writes as a pulpiteer; Adam Clarke is stalwart in scholarly statement, and only incidentally hortatory; Lange is broad in exegesis, deep in spiritual thought, and avoids sentimentalism; Meyer is rich in spiritual fervor, but this grows out of the profound thought of the word; Whedon, keen and logical, is picturesque, and inclines to a captivating rhetoric; Parker is extra-fanciful while sober in purpose; Spurgeon runs to maxims and proverbs, but is gracious and pleasing; Orelli charms with his stretches of vision, and writes in a subdued style only when the subject requires it; Nast is like a mountain on fire, vivid and influential. Every commentator writes from his own view-point, but he also writes according to his temperament and education. It occurs to us that the view-point of the Scriptures is the chief thing to be gained, while a temperamental construction and interpretation of its teachings must be governed by the weightier consideration of the real purpose of revelation. In no particular does Dr. Delitzsch seem to depart from the essential spirit of the truth; but there irradiates from his work the glow and beauty of a mind as poetic in insight and as rich in imaginative coloring as though he were a poet or artist. In comparison with other scholars, he neither stands alone nor possesses so many traits in common with them as to be identified with any class of exegetes or theologians. He differs from the majority in the greater breadth of his scholarship, the wider range of his inquiries, and the more healthful evangelical tone of his writings. Luthardt is a strictly German scholar; Delitzsch was cosmopolitan in his outlook. Stahl was an intractable Neo-Lutheran; Delitzsch was an elastic and progressive thinker. Tholuck belonged to the school of concentration, ever seeking as an eclectic the best forms of truth, and yet ever paying deference to the philosophical limitations of his times; Delitzsch was more of an absolutist in religion, grounding faith, reason, and Christianity in positive doctrine and a spiritualized experience. The danger that ever threatened Dr. Delitzsch was, not a tendency to eclecticism, nor a covert sympathy with rationalism,

but the intense spiritual faith that dominated his thinking and directed his writing. He was more than ordinarily spiritual in feeling and original sense. He could have developed into a fanatic or mystic, but was preserved from the extreme issue and from incoherency in experience by the solid reserve forces of intellect and will. He had a "passion for symbols," and was ever under restraint in interpretation of the Scriptures lest he might indulge in allegorical meanings and remote conclusions.

As a critic and theologian he occupied the evangelical position, and served as a bulwark against the rapidly increasing rationalistic sentiment of the times. In making this statement, however, we must not be misunderstood. While he was far from according to heterodox criticism the correctness of its conclusions, or the justice of its attack upon the Scriptures, he was not an inelastic orthodoxist, vindicating every peccadillo of expression, or defending even some of its larger theories of belief. In fundamental doctrine he was concretely evangelical, resting his faith on the supernaturalism of the New Testament. He held to the old theology, not because it is old, but because of its historic demonstration and unchanging truthfulness. He was a Christian believer because, to his judgment, the facts of Christianity have no explanation on any other hypothesis than that of a projected supernaturalism in the sphere of the natural. The new theology he rejected because of its lack of supernaturalism. Between naturalism and supernaturalism there is a gulf, deep, wide, impassable; hence, there can be no compromise, no bargaining between them. He accepted the fact of the resurrection of Jesus Christ, and with it the cognate facts and doctrines of the New Testament. Believing in Christ, he experienced forgiveness of sin, and all other spiritual experiences common to Christians. This experience distinguished him from the assailants of Christianity, and gave him an advantage over them which he was not slow to improve. We are indebted to him for the statement that miracles cannot be rejected, *á priori;* that is, that one cannot decide in advance against the supernatural, and then proceed against miracles because they are supernatural. This *dictum* disposes of many critics who reject miracles on no other ground than their preconceived and incorrect notions of the supernatural. In common with German scholars he held a too exalted view of the sacraments, teaching that they are efficacious when administered, and act irresistibly, *ex opere operato.*

As touching biblical criticism, he gave his best labors to the investigation of its more serious problems, working some of them to his satisfaction, but confessing to considerable perplexity in grappling with others. This is not surprising, as the most conservative evangelical believer will admit that many literary questions, as well as the great supernatural question, cannot be settled in a moment; nor, if at all, without the most consuming carefulness and the employment of the most profound scholarship. Professor Delitzsch was not an exception. Fearing the new criticism, he yet was compelled to accept some of its dicta and data, and did so with a freedom suggestive of a liberal mind. He did not

deny the composite character of Genesis; but he did affirm the Mosaic authorship in general of the Pentateuch. He wrote one commentary on Genesis, but current opinion induced him to write another, which shows that he was pliable, open to new thought, observed the latest criticisms, and conformed to them when established. His *Isaiah* also, as first written, is on the side of conservative criticism; but revised, it exhibits the influence of rationalistic sentiment. It may be said that in his modification of some views he was not self-consistent; he was vacillating and irresolute; he was neither independent nor safe as a teacher and expositor. Certainly he did not mean to compromise himself; but he was in a transitional state of mind, and lived not long enough to work his way out of difficulties. He lived, however, long enough to give currency to New Testament religion, and to point the rationalistic teachers of Germany to the supernaturalistic fact of the resurrection of Jesus Christ as a sufficient basis for a supernatural religion. If in some respects he were influenced by an adverse criticism touching literary questions, he influenced to a greater extent the negative critics in his defense of supernaturalism, and in resisting the control they sought of religious instruction in the universities. Balancing gains and losses, the former exceed the latter. Evangelical religion owes much to the fidelity of the Professor to spiritual doctrine, and perhaps has lost nothing by the liberalism that in his age he seems to have cherished.

It is worthy of remark that while Professor Delitzsch was critical, observing, and alert in defense of the truth, he did not adopt the methods of Kuenen, Wellhausen, Dillmann, or Renan in the study of the Scriptures. He had a method of his own, and reached his conclusions by none of the processes of the rationalists. We have sometimes denounced rationalistic methods as inapplicable to the study of literature because they antagonize common sense, pure logic, and historic results. Professor Delitzsch is an example of a critic investigating the Scriptures in as scholarly a way and as exhaustively as any destructionist, and yet without, and contrary to, the methods of the latter. It is absurd to claim that the Bible must be torn into pieces, or reconstructed, or destroyed, before it can be understood. With their methods Dr. Delitzsch had no sympathy, nor has any scholar who is not captivated with destructionism.

As a worker the Professor was exemplary. He toiled until commanded to cease; he wrote until his pen dropped from his hand. Only five days before his death he wrote his preface to his last book, entitled *Messianic Prophecies in Historic Order*. Like Moses, he lived to a ripe age when, with eye undimmed and natural force unabated, his pulse was stilled and he entered upon the inheritance of the saints in light.

THE ARENA.

THE LOCAL CHURCH—A WEAK SPOT.

THE Church of the future will exhibit two characteristics—genuine piety and effective organization. The absence of either of these qualities will prove sufficient to damage, and finally, in the increasing competition of the future, to destroy, any Church, whether local or connectional, that fails to possess it.

A few years ago the Rev. Mr. Frothingham closed up his ministry, confessing it to have been a failure, and declaring in his last sermon that the future of the world was in the grip of organization. We are living in a practical age when the supreme test of truth is life. What are we doing to make men better, to make purer homes, a nobler society, a higher civilization? Methodism as a connectional institution is thoroughly organized. Rome herself does not surpass it. But Methodism in the local church is a survival of a past age, when all efforts were purely missionary and evangelical, and the energies of the Church were directed almost exclusively to the conversion of adults. In those days we had few members to care for, few children to train for God, and no constituency in the world that gave us recognition. To-day we are face to face with new conditions. We have a vast constituency. The splendid successes of the past have brought the people close to us, while the proper care of our members and children entails new obligations and duties. Besides, we must recognize a change in the temper of the times which makes the old-fashioned contagious revival a rare occurrence among us. There are revivals still, but they are associated with the most elaborate organization. The Rev. B. Fay Mills, in the late revival in Newark, N. J., caused the city to be districted and visited by committees of all the churches, and sixty thousand invitations were distributed before the first meeting was held. We cannot conceive the possibility of the Chautauqua movement originating among our Methodist fathers three generations ago. The Oxford League, with its articulated intellectualism and benevolent work, is another symptom of our times; nor can we conceive of its existence in the days when Jacob Gruber and Benjamin Abbott went up and down the land like angels of the Apocalypse and scores were slain by the power of God under single sermons. Every age has its own work and must do it in its own way. And we have little occasion for tears because forms and methods, the incidents of the spiritual life, change or pass away, so long as the Church is advancing toward "the unity of the faith and of the knowledge of the Son of God."

What, then, is the organization of the average Methodist church to-day? This may be learned from our services. Our Sabbath services of worship are generally effective, and our preaching may compare with the best in the land. Our Sunday-schools may also be commended, though there is great room for improvement. Our class-meetings are, for the most part, a feeble survival of a once mighty institution, while the prayer-meeting

still brings comfort and benediction to the elect minority who, week after week, wonder why the others never come. The energies of the local church begin and end with itself, and these energies are directed almost exclusively to spiritual ends. But should not every church be a center of philanthropy to the community? Should it not be a center of intellectual inspiration to its own congregation and to those without? Should it not be organized for missionary work in the neighborhood? If there are Dorcases among our members there must be widows and orphans on the church-rolls, for whom efficient work may be done. The duties of the Church may be gathered from the life of her Lord, for she is more than his witness—she stands to the world in "Christ's stead." Nay, she is he —his body. He went about doing good. Jesus was a superlative humanitarian, and the Church of the future will be that Church which most completely manifests his spirit and continues his work.

"Her litanies sweet offices of love and gratitude,
Her sacramental liturgies the joy of doing good."

There is work, then, for our legislators in the organization of the local church. And this organization should put work and responsibility more upon the people and less upon the minister, whose stay is limited.

I. Every church should be organized, perhaps some society established, for the Christian nurture of every infant born into the parish. At certain fixed ages these children should have public recognition before the Church, such as the presentation of a Bible on Children's Day when they are five or seven years old. Our present system does not go far enough and is too dependent on the pastor.

II. Every church should be organized for perpetual home mission work. Why not a board of deaconesses in every church to do the work for which Paul commended the women at Philippi?

III. Every church should be organized to represent Jesus in pure philanthropy, such as caring for the sick and the orphan and the poor, and this with little care for parish boundaries. The ideal church will have an effective center of missionary inspiration to kindle sympathy with the kingdom of God in the world. It will have provision for mental culture and fostering the talents of its youth.

JOSEPH PULLMAN.
New Britain, Conn.

A DEFINITION WHICH NEEDS DEFINING.

The last General Conference defined a missionary bishop to be "a bishop elected for a specified foreign mission field, with full episcopal powers, but with episcopal jurisdiction limited to the foreign mission field for which he was elected." It at the same time declared that "he is not a general superintendent," and cannot be made such "except by a distinct election to that office."

If this definition settles the status of a missionary bishop, it certainly unsettles all former notions of our episcopacy. The Discipline regards the titles "bishop" and "general superintendent" as synonymous, and

all Methodist literature has so employed them. Now, however, we have "a bishop with full episcopal powers" who "is not a general superintendent." It follows that a bishop and general superintendent are not the same. There is no question that a general superintendent is also a bishop; and since a missionary bishop, who is not a general superintendent, has "full episcopal powers," we now have two kinds of bishops. We know what these are; but what is a bishop, pure and simple? The two species we can understand. Will some one define the genus?

If a missionary bishop have "full episcopal powers" while he cannot do all that is required of a general superintendent, then we shall have to divide the powers of a general superintendent into episcopal and extra-episcopal powers. The distinction is not one of territorial jurisdiction merely. Were the General Conference held in a mission field, a bishop who is not a general superintendent could not preside. We repudiate a third order in the ministry, and, by consequence, deny that any powers *inhere* in the episcopacy. No such office as bishop (in contradistinction to general superintendent) ever existed in Methodism, and no grant of powers, therefore, was ever made to it by the Church. Whence came these "episcopal powers," and what are they? I am afraid they are explicable only by the doctrine of apostolic succession, which we deny.

By the definition "a missionary bishop is a bishop with limited jurisdiction," while by clear inference a general superintendent is a bishop with unlimited jurisdiction. Now, if the first is a bishop with full episcopal powers, then the second must be a bishop and something more. What is the use in beating about the bush? Call the one a diocesan bishop and the other an archbishop, and be done with it. The definition describes these two offices, and implies that they both belong to a third order in the ministry. Unless prelatical tendencies are to be encouraged this definition ought speedily to be revised. JACOB TODD.

Wilmington, Del.

ANTIQUITY OF SACRED WRITINGS.

This question might be regarded as a purely literary one. Just now, however, it promises to have a wider interest. In the Pentateuchal question it is taking a *practical* turn. The advocates of the new adjustment will have it that there was the absence of literary qualifications in extreme antiquity. This stronghold of "the destructives" is about to give way under the discoveries of the times, even if before there was not ample proof to ordinary minds of the antiquity of both sacred and profane writings. Ewald tells us writing abounded in all the most ancient nations, and that it was a special boon to the ancient Jews. In this nation "the use of writing is much older than many scholars fifty years ago would allow." "Long before Moses, Semitic writing was in use in the nation of Israel, and that Moses availed himself of it for the service of the nation is now scientifically established; moreover, our exacter investigations leave us in no doubt to-day that subsequently, in the first centuries of the existence of the community, writing was handled with

considerable versatility, and all the beginnings of the peculiar literature of the nation, diffusing itself so widely at a later period, reach back into these centuries." "All things that appeared worthy of everlasting remembrance were, in these oldest times of the community, carefully committed to writing."

In a recent English work, the *Philosophy of Creation*, by Dr. William Galloway, a most painstaking effort is made to trace the practice of writing to its source. It is contemporaneous with the human race. Adam was possessed of writings. The commandments and promises given him were inscribed on stone, as afterward in the cases of Moses and Joshua, and on stone pillars set up at the gates of Eden. Later Assyriology is telling us of kings and conquerors who wrote their achievements on the everlasting rocks of the mountains. Genesis, when it tells us of those inspired and skilled in the use of metals and cunning devices in antediluvian times, seems like a prophecy of these things, as well as a light by which we may see the early beginning of writing. Yes, it suggests even more than this—that "the human spirit in its deepest ground is always the same." It does not require time to lift it to its altitude. It has a created average, and the level of posterity and antiquity is about the same.

All this disposes of M. Renan's boast, that writing was unknown in the vast pre-Abrahamic times. Professor Sayce, an undoubted authority, since Renan made his boast says that a knowledge of writing must have been more widely spread among the citizens of the old classical world than it is among us to-day: that at least a century before the exodus active literary intercourse was going on all over the world, and that there were libraries and schools, and that the language of Babylonia was that of diplomacy among the nations as much as is the French of to-day.

All this is exceedingly interesting—and much more we think is soon to appear—in view of the discussion that is now on concerning the antiquity of the writings of the earlier Scriptures. Who knows but that the Pentateuchal question, in an oblique way, is destined to greatly enrich our stores of knowledge and impart to our appetites for studying the antiquity of Scripture writings a zest not hitherto known! B. F. Rawlins.

Mount Vernon, Ind.

"THE PALACE OF THE JEW'S DAUGHTER."

When Petrie, of the Egypt Exploration Fund, reached Defenneh, which was formerly the advanced post on the highway into Syria, in the sandy desert bordering Lake Menzaleh, his attention was attracted by brick ruins in the middle of the plain, and he was informed that the building was "the Palace of the Jew's Daughter." Defenneh is the classical Daphnæ, the Tahpanhes of Jeremiah, whither the "remnant of Judah" vainly fled to escape the vengeance of Nebuchadnezzar; for the great conqueror found them in their retreat and carried them away captives to Babylon. Jer. iii, 16; xliii, 5–11.

North-west of the palace, and forming a kind of forecourt, Petrie discovered a pavement which had been an open-air platform, where the

inhabitants could sit, receive visitors, and transact business—"a place to meet persons who would not be admitted to the palace or fort, to assemble guards, to hold large levees, to receive tribute and stores, to unlade goods, and to transact the multifarious business which in such a climate is best done in the open air." Now read the prophet: "Then came the word of the Lord unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in mortar in the brickwork which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them, Thus saith the Lord of hosts, the God of Israel: Behold, I will send and take Nebuchadnezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them" (Jer. xliii, 8–10, R. V). Three cylinders had been discovered some years previously bearing an inscription of Nebuchadnezzar, and are now in the Boolak Museum. They were apparently foundation memorials, and belonged to some place where Nebuchadnezzar had "spread his royal pavilion." Although not found at Defenneh, so far, at least, as is known, yet all the circumstances point to "the Palace of the Jew's Daughter" as the place where they were originally buried. The surface of the platform was so denuded that the explorer could not hope to find the very stones which the prophet had buried, but the place itself seems to be unmistakable. J. N. FRADENBURGH.

Warren, Pa.

THE ASSISTANT PASTOR.

On this side the Sierras little is known of such an officer as an assistant pastor. He is as scarce an article as the junior preacher of the good old times. Los Angeles Methodism, I believe, boasts of one assistant pastor; there is no Methodist Episcopal church in San Francisco that can afford such a luxury. The city pastor is often required to do more than one man can possibly achieve. There are several churches around San Francisco Bay that have overworked pastors.

The railroad corporation does not expect its superintendent to be engineer, conductor, baggage-master, fireman, brakeman, all in one; but many a city pastor is compelled to be every thing in the church—from "conductor to fireman." The city pastor will not gain much sympathy if he fails in health; there are plenty ready with open palms to take the city appointment.

Bishop Wiley once remarked: "The bishops are overworked, but there is no remedy. There are plenty of good brethren who are willing to make a sacrifice of themselves by taking their places." The assistant pastor in the city charge would be well sustained if we had fewer weak churches, which are just half supporting their pastors.

Let the churches (of the city) be less in number, but strongly equipped, and each of these churches sustain one or more mission points, under the control of the parent church, and in the oversight and management of which the pastor's labor should be supplemented by an assistant pastor.

Oakland, Cal. R. BENTLEY.

THE ITINERANTS' CLUB.

THE WORK OF PREPARATION.

How to turn pastoral work to educational account, and be a better student and preacher because one is a better pastor, is a problem worth considering; for "the people" our young minister serves are all glad to have him "call" and "visit;" the oftener and the longer the better. So they think and so they say, and this gives to our brother several hints which he is not slow to adopt.

He will not call or visit in the morning, unless in cases of extreme necessity, and these cases rarely occur. His private memorandum is, "A. M. in L.," which being interpreted is, "morning in library." He has underscored it with a crooked, saw-like line, expressive of his energy of purpose. He has said it in tones of energy both in private and pulpit until everybody knows that he will not be interrupted. Even old "Father ——," the oldest and most influential and (be it said respectfully), in these later days the most garrulous of all the stewards, who bored the last pastor by his frequent and protracted calls; even he has found out that the new man cannot be seen before one o'clock P. M. He tried and was foiled, and having failed utterly gave up the quest. The whole Church soon knew that the pastor was inaccessible every morning. And the Church liked it. They liked to tell it. It reflected credit on themselves and on their minister. And it told on the sermons preached on Sabbath days. The *verve* and the aroma of the morning hours were in them. The outsiders were attracted. The insiders were instructed.

But he did "call." He had a way of "calling" on the street. He had the art of saying more and of getting more out of the people he talked to, even when they chanced to meet, than most men who went and sat and stayed in professional form. He put his earnest life into smile and handgrasp. He asked questions, gave information, canvassed some item of church business, found out about "wife and children," where they were, how they were, and what their plans for the near future. Somehow when that evening the head of the house reported to the heart of the house that casual conversation, and the children heard how the pastor had asked for them all by name, and had sent a motto to them to be repeated every day, they all felt that the pastor had called on them that day. They were the more sure to be at church the next Sunday.

Frequently when this pastoral pastor met men on the street or in the shop, there would come a word, a bow, a shake, a smile, a question, a hint, a proverb, a sally of wit, an answer to some echo of doubt, a bit of raillery more in earnest than in fun, and a skeptical fellow, leaving the friendly pastor, promised himself to "go to hear that man preach;" and somehow as a casual question which had been asked in the brief conversation would recur, the skeptic had a feeling at the heart as if his mother had called to him out of the unseen, or as if he had heard an exhortation

at a revival. It was the power of manhood touching manhood; a man at peace with God influencing a man who needed peace.

In the regular calls our pastor was as wise as he was agreeable. He didn't seem the professional pastor at all. His tone was natural. It rung with genuineness. He fringed every topic he touched with a charming religiousness. And to make a religious impression he was not compelled to lug in the set themes of church and pulpit. Indeed, with consummate art he appeared to avoid, and now and then intentionally to evade them. But after his "little prayer," as the children called it, and his cheery good-bye, every body felt as if an alabaster-box of precious ointment had been broken in the house, and its fragrance reached the very attic. And lumbering Ned, the twelve-year-old who never took to preachers, wondered when that "jolly one was a comin' agin'." Mother wondered how she came to tell him so freely about her experiences and her doubts, and she was almost sorry for it until one Sunday, soon after, while he was preaching, she found her problems solved, and her eyes wet and her heart glad. She said to her husband, "He must have made up that sermon in our parlor." For this "uneducated" minister had a way of reading people as he read books. And when a man puts the contents of folks into his sermon, folks take his preaching to heart, because it certainly reaches their heads, and with every-day people head and heart are not very widely separated.

As for places of sorrow, the pastor sought them out and went often. And there he was at his best, if one can say that of a man who seemed always and every-where at his best. What good cheer he brought! He filled the place with spiritual *ozone*. He was himself a tonic. Once or twice the old infidel doctor, who had a difficult case on hand, sent for that parson to call. "He is a sort of a mind-cure," said the old doctor; "but he has no nonsense, and makes a trace of religious talk go further and do more than all my medicines." The doctor didn't know the secret. The Lord Jesus and his faithful minister did. It was interesting to notice how much the minister found out, in his calls on sick people, about their past lives, their views of religion, their ground of hope for the future (often so pitifully weak and worthless), their regrets at unfaithfulness, and the humiliating reasons for their regrets. It was plain to see when he preached on the Sabbath that whatever he may have done with the last volume of sermons by Canon This or Archbishop That, or the latest series of Bampton lectures, he had read closely and with throbbing heart the red pages of living experience in the chambers of sorrow.

Our student-pastor did not refuse a feast when the chance offered. He was thankful for his invitation. The "R. S. V. P." elicited a genial acceptance. And he was on hand. But he was on hand as a man, a gentleman who never forgot and never obtrusively reminded any body that he was a minister. His self-mastery gave him mastership of men. His transparent purity made him a king among maidens. His manliness and wisdom put him into easy relations with motherhood. And the children "made for him" to hear a story or learn of a good thing to play. He

was a gentleman among society ladies, a man of practical sense among men and women of affairs, a friend among children and youth, but everywhere and always he was the dignified, refined, spiritually-minded pastor whose presence was a benediction.

As a pastor our young minister had a good chance to find books in large numbers and great variety, for he studied every shelf and table in all the homes of his people, and he made out a complete list of the volumes he found. He classified them, and could tell by turning to his pocket catalogue where in his parish he could find all the available books on any special subject. Keeping in his memorandum-book a list of topics he wished to investigate, he would call here and there and turn to good account the various libraries of his parish. He was surprised to find how many strong and standard volumes were scattered among his people. By a little planning he was able to make pastoral visiting an opportunity for reading and study. His habit lost him no friends, and his example set older folks and younger at work consulting and reading books which, although in their own libraries, they had hitherto accounted of little or no value. After his pocket list was complete the pastor found that he had in his "charge," scattered among the homes of his people, more than two thousand books, and some of them exceedingly valuable.

Our minister, in a really scientific way, although unobtrusively, studied the people he visited. On the inductive method he investigated the individuals and families under his pastoral supervision. He probed every body with questions delicately and wisely put. He collected a mass of information bearing on family origins, hereditary influences, religious opinions for generations back, opinions political, family habits, idiosyncrasies, age at death of ancestors, etc. He found out reasons for present customs and habits, parental views on the education and government of children, and a great variety of subjects which guided him in his study of the people to whom he preached and whose personal lives he was competent to influence. All this made itself felt in his pulpit work. He knew the origin of many difficulties in personal life. He knew what secret spring to touch, what perils to guard his people against, what incentives to present. He studied the social problems, not so much in books as in "folks." He met the problems in the concrete—the sewing-women, the factory-girls, the miners, the apprentices, the servants, the employers, the manufacturers, the politicians, the stable-boys—every class and every body. He talked to them. He thought about them. He questioned them. He preached to them. He counseled and reproved and comforted, as circumstances demanded. And when in a parlor some distinguished author, college professor, or popular lecturer on political and social economy conversed with our young clergyman, the latter could give facts and theories and suggest practical measures of real value to these professional and lecture-room students of problems in the work-a-day world.

Thus our young "uneducated" minister made his pastoral office and work a school of theological and social training. He studied men individually and collectively. He found books in houses and knowledge in

people. The plain and "ignorant" old folks, who had never even seen the city and knew nothing about the conventional ways of society, had stores of experience in real life to report, wise old maxims and proverbs to quote, quaint criticisms on life to offer; and the student of these old "living epistles" of human and of divine wisdom found many a sharp point with which to prick the folly of the times or draw the tear of sympathy from eyes unused to weep. What an education is possible everywhere for the man who has brains and eyes and heart and will and tact!

Getting a hint somewhere the young preacher resolved to give up the "getting up" of sermons. He resolved to *master subjects and let sermons grow*. It is wonderful how the idea took hold of him. He began to work on one great doctrine or department of theology as if he had suddenly become a specialist on it and must prepare a course of lectures or write a book on it. He took up, for example, "The Incarnation." What idea does the word convey? What do I think when that word is spoken or my eye sees it? What is the Christian doctrine of the Incarnation? The history of it; the best definitions of it; the biblical statements concerning it; the real relation of it to the mission of Christ; the views of the various schools of theological thought concerning it; how did Augustine speak of it? And Luther? And Calvin? And Hodge and Whedon? What ideas do my people have when the word "Incarnation" is pronounced? Can it be that they have no definite conception of it? Let me find out. Thus he goes on, day after day, using all the books to which he has access; conversing with all the thinkers he meets; the old Presbyterian theological professor who is "laid on the shelf;" his young, scholarly, and traveled fellow-pastor; that thoughtful old Swedenborgian, Dr. ——, who is laughed at as a "transcendentalist;" Mr. ——, the public school-teacher, who is an agnostic—a man who is sure that nobody can know this, that, or the other, thus assuming his own omniscience to start with; Miss ——, who is a sort of amateur philosopher, and so on. He reads and thinks and converses and discusses and gets all on fire with the one subject.

But where are "the sermons for next Sunday?" He asked himself that a score of times, and kept working away on his "subject." Before Saturday morning came he had incidentally found ten or fifteen texts on which he intends "some time to preach." On a slip of paper he had put down eight distinct topics that he hopes "some day to take up." He had a list of twenty questions bearing on his "subject," which he is sure somebody will ask. Here are five serious objections which *must* be answered. These texts, topics, questions, and objections are not all immediately connected with the ruling subject of his week's study, but they are collateral or are suggested by this study. He could not in five hours discuss all the lines opened up by his researches of the week. He is embarrassed by the wealth of thought that comes to him. And out of this radical work there grow two vigorous, practical, earnest "talks" for the Sunday. And they are so full of vigor and dash, and come out so like the stream at the faucet, that people involuntarily think of the great reservoir among the distant hills—all the water of which they cannot drink,

but the pressure of which fills full with sparkle and freshness the goblet which they draw.

On this plan our young minister will study with some degree of carefulness about six or eight "great subjects" a year. And he will "grow" sermons by the score and hundred. In fact, he is full of sermons. And his sermons are full. And such fullness gives force. Happy the people whose pastor, having common sense, tact, sympathy, and the abundant grace of God, is a regular student of "stupendous themes," and who, out of what he is and knows, grows sermons for the comfort and edification of the people!

MEMORANDA.

While going from one patient to another a German critic memorized every line of Homer.

An Italian proverb wisely says, "Good preachers give to their hearers fruits, not flowers."

Let Plato speak across the ages: "Double ignorance is where a man is ignorant that he is ignorant."

Although Mr. Wesley was compelled to employ men who had little or no education he did his best to inspire them to self-improvement. He used to gather his circuit preachers at Kingswood and read lectures to them, as he had done before to his pupils at Oxford. He divided them into classes. He took up Pearson on the Creed, and Aldrich's Logic, and trained them in these volumes. He summarized a book of philosophy and pointed out its merits and mistakes. When he could spend a Sunday in London he passed an hour in this way with his preachers.

THE ROCKY MOUNTAIN ITINERANTS' CLUB.

A Club is announced for Denver, Col., September 8-14. The Preachers' Meeting of that city extended to Bishop Vincent a request to conduct the Club, which he consented to do. Invitations are extended to all our ministers in Utah, Wyoming, and Colorado. Bishop Warren will by that time be at home. Bishop Ninde will, it is hoped, be present. Also Chancellor McDowell, Dr. Hyde, Dr. Iliff of Utah, and possibly President Bashford, of the Wesleyan University, Delaware, Ohio, and Dr. Luther T. Townsend, of the Boston School of Theology.

Among the topics for discussion will be: "Woman in the General Conference," "The Value of Liturgy," "The Pastor and Temperance." The Club will organize as a "Conference" for the consideration of "Resolutions" relating to those topics.

The Club will review the "Conference Course of Study;" receive lesson-lectures on "Music;" illustrate under criticism the reading of Hymns; and engage in "Conversations" on "The Connectional Idea of Methodism in a Single City," "The Epworth Movement," "A National University," "Social Reforms and the Church," "Chautauqua," "The English Bible," "The Christian Home," etc., etc.

EDITORIAL REVIEWS.

FOREIGN RÉSUMÉ.

THE GENERAL SITUATION.

THE Social Question seems still to have the right of way throughout Europe. The significant movement on the part of the municipal council of Paris in 1885, in which the French Socialist party demanded the convocation of a grand international congress of labor, has borne great results.

These efforts, we now know, resulted in the great congress recently convened in Berlin by the Emperor himself. And from whatever source may have come the impulse, it is now clearly not within the power of any nation or set of men to arrest it. It performed the miracle of bringing France and Germany into communion at Berlin, though most of the French delegates were satisfied with hearing and uttering pleasant words to an unpleasant case. One only of the French delegates really understood the intense question of the hour, and that was the practical mechanic and working machinist whose essay was the masterpiece of the conference.

Though they did but little at Berlin for the solution of social questions they gave at least an example which will bear good fruit in the expression of desires which will grow apace in the future. They put the bann on the labor of women in the mines, they demanded a day of general rest on the Sabbath, and excluded children under twelve years of age from the factories and workshops. All this is nothing so new in itself, but its international character now gives it a vigor not before possessed. And although it was pretty well known in advance that the conference could result in nothing very positive, or at least authoritative, the simple fact of its convocation bears with it an importance that can escape no one.

Now every one would seem to be in accord in demanding social reforms. The Pope and the Emperor of Germany would put themselves at the head of the great social movement of the end of the century, and by so doing would acknowledge in a most explicit manner that the present social condition does not suffice to new needs. Will such an avowal from sources so lofty not suffice to dissipate the illusions of those who imagine that they have nothing to do with the solution of social problems? Above all, it is the duty of Christian people and nations to endeavor to direct this movement in the line of constant progress, in striving for the advent of social justice which is to contribute to the advancement of the kingdom of God on earth. When even Spain now comes forward, with the most radical demands of all, it were greatly to be desired that the number may not be too great of those who in the future will have to repent for not having done all in their power to conjure or to direct the great social revolution now evidently in the course of preparation.

I. RELIGIOUS.

THE RIGHT AND THE WRONG OF THE PAPACY.

This is the unique title of a little *brochure* that is now attracting the attention of divines abroad, and in substance it runs thus: This is a grave and delicate question. Many Catholics suffer from a fetichism of the pope; they say the Church is his—to follow him is to follow Christ. Not to listen to him is the heresy of heresies. On the other hand, for many Protestants the pope is the Antichrist—the papacy has ever been the evil genius of Christianity. His presence has been and yet is a scourge. The writer of this pamphlet shares neither of these sentiments. In his charity he would fain see more unity between the two great factions of Christianity.

Now, this dissertation which is so much read and talked about fails in precision. One may admire the Christian thought which inspired the work, but seeks in vain in this labor the facts which could destroy the prejudices of Protestants and turn Catholics from the papal autocracy. Catholicism and Protestantism are two very different conceptions of Christianity. In regarding the surface only these two religions are of the same family; but in probing them their spirits are widely different—the dogma does not always differ. The Church of Rome and the Protestant Church retain some common doctrines, but the one exalts the merits of works, and the other the grace of Jesus Christ, and thence two very different currents. The Protestant Church looks only to the work of Jesus Christ, and defends it against all obscuration. The Romish Church lets this capital work fall into the shade, and replaces it by its hierarchy, by its discipline, and by its minute rites. The first traces every thing to Christ, and invites his followers to let go of self and seek their only faith in him; the second makes religion to consist, not in this act of faith, but in the subjection to narrow devotions. Ages and the Spirit of God will effect transformations in the Church of Jesus Christ. That which is of man in both parties will some day find its end, and the grand unity of Christians will be the prelude to the conversion of the world.

RELIGIOUS AGITATION IN ITALY.

The Catholic powers of Italy are on the *qui vive* for every opportunity to keep the people in a state of agitation against the government and the Protestant workers. The general movement commenced in May last with a new consecration on the part of the Church toward the cult of the Virgin Mary. Her images were renewed with gilt or paint, clothed with the most unique ornaments, and placed on the main altars surrounded with a number of wax candles, some of which attained the dimensions of the mast of a cutter. Then the priests in their discourses treated of the virgin redeemer and the queen of heaven, whom God the Father and God the Son obey—the former because he is her spouse, and the latter

because she is his mother. The "Month of Mary" is thus the great month of the year.

The members of the Protestant Churches have learned with pleasure that the Evangelical Alliance of next year will be held in Florence, and attended by the most distinguished Christians of the world, who contribute to destroy the prejudices that still exist among the evangelical denominations and give a new impulse to the work of Italian evangelization. Not satisfied with the recent attention paid to Giordano Bruno, which so aroused all the papal authorities, the Liberals recently celebrated near the town of Sienna the memory of Palearis, the renowned *littérateur* and reformer who was condemned by the Inquisition and burned at the stake on the 3d of July, 1570, in the city of Rome.

Count Saffi, the friend of Mazzini—the former triumvir of the Republic in 1849—has just died at Forli. He was loved and respected, even by his enemies, because of his noble character and great moderation. There are not few distinguished men—senators, deputies, authors, and professors—who, like Saffi, admired the Gospel and the fruits that it every-where produces where it is faithfully preached. Some one of these has just published anonymously at Palermo a little pamphlet which bears the title, *The Gospel in Italy. Sole edition, not in trade, and reserved alone for Protestant Christians.* It seems a pity that this little book should bear no name and should be thus restricted. Those who engage in so important a work as the evangelization of Italy would better do it openly.

HIGH PRESSURE IN RUSSIA.

The work of German extermination goes on with high pressure in the educational field in Russia. A recent circular of the curator of Dorpat bids those concerned to hasten the Russification of all the intermediate institutions in the land, and to that end after the month of August to insist on the Russian language in the three lower classes, except in the matter of religious instruction. This, it will be remembered, is in the Baltic provinces of Russia, many years ago settled by the Germans with the distinct condition that they might be permitted to retain their language and their religion in their institutions. The very special wrath of the curator is expended on those teachers of said schools who have neglected to prepare themselve to teach their branches in the Russian tongue. He accuses them of narrow-mindedness and obstinacy, and gives them to understand that nothing retains them in their position but the fact that Russian teachers for those places are not easily attainable.

CATHOLICISM IN AFRICA.

Cardinal Lavigerie is reaping in Northern Africa a rich harvest for his activity. With great pomp and display they have just finished and consecrated a grand cathedral on the ruins of Carthage. Many prelates came from France, Italy, Malta, and Spain, to take part in the ceremonies of inauguration. Now the inauguration of a cathedral is no uncommon

thing in Europe, but when it takes place on a site where formerly flourished the great rival of Rome it assumes a certain significance.

One may well ask the question why so sumptuous an edifice is built in a desert but a few miles from Tunis. The reply is at hand: Cardinal Lavigerie intends to build a city amid the ruins of the country of Hannibal. He has purchased a large tract of land, in the midst of which is placed his cathedral, and this property will, it is supposed, in a few years acquire an immense value. The Cardinal, who is a shrewd business man and who knows well how to ally religion and trade, understood the situation, and is working for the greater glory of his Church, and for the greater benefit that will accrue to the Church at large if the government will back him with a few millions. A cathedral at Carthage will soon not satisfy the ambition of the Cardinal. He will early find it necessary to have one at Tunis dedicated to St. Vincent de Paul, who was for two years held as a slave in that country. In thus building cathedrals and convents the zealous Cardinal seems to have abandoned his project of a crusade into the Soudan in order to exterminate the slave-trade. But if he cannot do this there would seem to be many other ways to benefit poor Africa than in building cathedrals to battle against Mohammedanism. On the borders of Tanganyika or the Victoria Nyanza he might find suffering wretches much more in need of his guardian care. To this end the Protestant Churches have sacrificed large sums and many precious lives, and the Catholic Church would better be engaged in the effort to alleviate suffering than specially to enlarge the sphere of the Catholic Church in Africa.

THE MISSION SHIP AT PARIS.

Near the famous Bridge of Concord, at Paris, it is quite common to moor the pleasure yacht of some millionaire, as the access is easy and the beauties of the capital are quite near. But a few weeks ago there appeared there a craft of delicate build with lengthy proportions bearing on her flank in great white letters the words, "McAll Mission." It is needless to say that in the French capital this very unusual inscription creates much curiosity. The majority of the passers-by gaze at it with a stupid stare, and examine it to learn that this is a new style of evangelization. But it is one quite likely to be successful in evangelizing the French working-men. At least, the same craft has been quite fortunate in the ports of the channel on both the English and the French coasts. In the interior there are seats for the purpose of a meeting; there is an organ for the musicians, and a table for the orator. This is something wholly new in France, familiar as it may be in some other lands. At the meeting in the afternoon there are often a hundred attendants, almost exclusively men; some old sailors of the port gather in, some clerks at leisure, and not a few men of good appearance and genteel bearing. The audience daily grows larger, and they daily increase in respectability and interest. And, what is quite unusual on such occasions in some places, the most of those present drop a little money in the contribution-box at the entrance.

At eight o'clock in the evening there is another meeting, patronized by an entirely different kind of auditors. Here, then, in the heart of Paris, close by the Chamber of Deputies, in a place where crowds are continually passing, in special conditions of attraction and rare advantages, the Gospel is preached with simplicity and is listened to with eagerness.

Pious men here devoutly exclaim: May God bless this work, and may sinners learn to know the Lord in the plain mission ship! Even the tri-colored flag is kept floating from the mast, and beneath is taught the simple story of the cross. To those who have known Paris in other days this is a very agreeable sight, and gives to us the promise that France may not long remain a stranger to the Gospel. The mission ship is intended to travel up and down the river Seine, and plant the seeds of living truth by the way-side. This enterprise will doubtless introduce the now famous McAll Mission into new and promising fields.

FROM PARIS.

The municipal council of this great capital seems quite inclined to rule it also in a religious sense, and still goes on in the general conflict against clericalism, by which it mainly means Catholicism, but mainly strikes Protestantism. It is in fact a war against all religions: for instance, legally the city of Paris is bound to grant to the pastors of the Churches besides their salaries an appropriate sum for their parsonages. But from the year 1875 the council has declared this latter appropriation as superfluous, giving year by year less for this purpose, and finally, in 1881, cutting it off entirely. In this way the Protestants have sorely suffered, while the Roman Catholics have come off uninjured, because every priest has his parish house in connection with his Church. All representations and personal appeals to the council to consider this state of the case have been fruitless. The council wrote to the Lutheran Consistory thus: "Why have you, besides three large churches, also special places of service (that is, small mission chapels), and why, besides the regular pastors, have you also assistants? All this we regard as superfluous and thus unnecessary. Curtail these and your means will be sufficient." Their arbitrary decision is a tyranny which means just what they want; namely, *destruction.*

WHAT IS THE PROTESTANT CHURCH DOING?

The above is the title of a little book just published in Berlin by one of the preachers of the capital of the empire, and which treats mainly of the ecclesiastical conditions of the city. The liberal journals are calling the attention of the people to its contents, and, on the whole, it is causing considerable agitation in the circles that trouble themselves about such matters.

The author, a preacher of noble blood—Baron von Soden—makes some new and radical propositions. He complains of the ungainly size of the parishes, and suggests a complete reorganization, so that no one would

contain more than fifteen thousand souls, and that each one should have a decided authority within its own limits. Compared with the present condition of things this would be a great improvement. To be truthful in regard to matters as they now stand, there is little less than anarchy in church relations. In Berlin any one can now apply to any pastor for any sort of function, and no one can intervene, either against pastor or people. This produces a confusion and irregularity and uncertainty that cannot be depicted. Each person becomes, as it were, a law unto himself, and certain churches are fostered or neglected, as the case may be, according to a caprice or a fancy. There can thus be no efficient oversight as to the spiritual interest of individuals or families, and more especially no direct influence over any. The great majority totally neglect the churches and the preachers, or if they go anywhere are pretty sure to run after the lo here! and lo there! There is but little kind paternal relation of pastor to people, for of a united flock one can scarcely speak. The State itself demands certain ceremonies and registrations in order to keep track of the community for civil and military purposes, and there the control ceases.

This uncertain state of things greatly affects the building of new churches; there is not so much a want of money for that purpose as a want of concentrated energy. And still there is really no independence of the parishes or congregations, for no step of importance can be taken without a permit from the authorities, civil or ecclesiastical, and to obtain this they need to go through an aggravating course of red tape. This, then, is what the Protestant Church is doing there.

II. LITERARY.

FRANCOIS GUIZOT.

The great Protestant statesman of France, though dead, still lives in the hearts of his people, and again a work has appeared devoted to his memory. Guizot cannot be forgotten, because through his genius and devotion to the Protestant cause a larger number of Protestants are now in the political field of France than the world generally supposes. Again and again of late we have noted that some influential and prominent man in the affairs of state is discovered by the masses to be a Protestant, perhaps after he has been elected or appointed to a place of influence and power.

There were great qualities in Guizot. He was first a statesman. He was an historian; he was a distinguished diplomatist; and as premier of a cabinet a skillful and wise manager. He was, above all, a faithful, thoughtful, loyal Christian. By his meditations he discovered the solid foundations of true faith, and made many minds attentive to the grandeur and truth of Christianity. His present critic treats mainly of his activity in the line of popular education, for he hoped through the school to emancipate the popular mind and prepare it for the success of the democratic principle. The impulse that he, as minister of public instruction,

gave to primary teaching, has outlived and honored him. When he entered on this important work matters were in a pitiful condition, and the teachers themselves were in the most abject positions. Most of them had not the commonest comforts of life in their homes, and the school-rooms were mere dens. The best that they could do was to read poorly; they could not all write. The teacher was regarded by the community as little better than a beggar, and in many hamlets there were no schools.

Guizot gave to each parish a school, and insisted that the teachers should know the elements of primary instruction. He insisted that education of the people should be profoundly religious, but would give to the curate certain hours, and to the teacher certain other hours for lay teaching. He thus laid the foundation for the present popular demand that teaching should not be clerical, but at the same time not indifferent or irreligious. The neutral school of the day soon degenerates into the latter; but Guizot demanded that morality should be taught from a religious basis. His doctrine was, that the child could no more dispense with religious teaching than the plant with warmth. "God," he said, "is as indispensable to man as is the sun to nature. As the air is necessary to our lungs so is religious faith to our souls." These were bold doctrines at a period when Protestants were scarcely considered worth noticing in the State, and when Guizot stood almost alone as a Protestant statesman. But the seeds that he sowed during the period of his political activity were not cast in vain, and these great truths are now the cardinal doctrines of the Protestants of France.

STATE OF THE VAUDOIS.

The Vaudois have now become citizens; they have, as all, been subjected to the laws of the general State, but they have also been benefited by them; their schools have been placed under the supervision of the central power, and, as communal schools, they have been obliged to accept the programmes of the State. But, on the other hand, the liberty of worship granted to all has secured to them the right of making proselytes. The Vaudois, on seeing Italy opening before them, have had the ambition to convert it to Protestantism—whence the necessity of speaking Italian; and for this reason the school of theology for the Vaudois students has been established at Florence, on completely Italian soil. In the meanwhile the official religious language of the Vaudois still remains French. The ordinances of the Church are clothed in French; their divine service is performed in French; religious instruction is given in French, and the religious journal of the valleys—*Le Temoin*—is published in French.

Now, is this state of things to continue in the future? The schools evidently tend more and more toward the Italian, and the French, which was taught as the mother tongue, is passing more and more into the domain of a foreign speech.

There are, however, some causes favorable to the retention of the French idiom. The first is that the French is taught in all the schools and is the religious language of the Churches and the families; and the second is that the Vaudois, who have protectors among all Protestant nations, use this language as a medium, and that, in order to replace it, they would need to learn three or four more languages. And the last reason is that many of the young Vaudois girls are living in foreign lands as teachers of the French language, and that they cannot count on this way of gaining a livelihood with the Italian. The general impression is, therefore, that the use of the French language will not soon disappear from the valleys; for there are reasons of policy, of sentiment, and of interest, which all bear in its favor.

THE CHURCH LITERATURE OF ITALY.

This branch of literary effort in the Italian peninsula is largely confined just now to the religious journals, both Protestant and Catholic. One of the Italian deputies is out in the columns of the *Tribuna* on the "Conservatives and the Church of Rome." And his ideas are of a decidedly wholesome character. He opposes the clerical party to the knife, and declares that no one can be at the same time a good Catholic and a good citizen. He declares that the Romish Church imposes revolt against the country as a duty. The very organization of the Catholic Church has a character hostile to the State. Its aim is universal domination over all people and all governments. The Latin races, among whom it extends its roots most deeply, are continually wavering between anarchy and absolute government. And this while the Protestant Churches, on the contrary, are favorable to liberty.

On the other hand, those who still believe in a possible reconciliation between Italy and the papacy greatly deceive themselves, as may be seen from a violent article in the *Osservatore Cattolico* of Milan against the Father Agostino. This monk is about as papal as one well can be, but he declares that a religious and not a political reaction is needed in Italy; and in his last discourse delivered in the Cathedral of Milan at the close of the Lenton season he implored God to bless the king; and hence this anger! But what the *Osservatore* does not like in Agostino is just that which makes him popular with the people and attracts crowds around his pulpit.

In this journalistic strife the Protestant journals also take a hand; these, of course, supported by the so-called "*sects*," derisively. Among these we note the *Evangelista*, the organ of the Methodist mission. This journal will appear in future once a month at Rome, and be under the control of Rev. William Burt, of whom we need say nothing to our people. Another religious journal has just appeared as a monthly at San Remo. It is really dedicated to Campello the ex-prelate, who published a few years ago a journal at Rome supporting the same cause, namely, the effort to remain in the Church while rejecting its errors.

PROGRESS OF CIVILIZATION.

THE experiment of constitutional government in the New World, acknowledged to be a success, is nevertheless suggestive of problems that a wise statesmanship will not ignore. According to history, civil government, whether in the form of a republic, or monarchy, or aristocracy, has not been of long duration, and unless the foundation upon which it may rest in the future be of different material from that of similar structures in the past its stability cannot be assumed. The Greek republic expired after a fitful existence of less than one hundred years; the Babylonian empire ran its course in fifteen centuries; the English government boasts of but a thousand years behind it; and the Roman empire, strong and rich, dropped out of sight in twelve centuries. Republics, monarchies, and despotisms rise and fall in accordance with their harmony or disharmony with the law of righteousness, which is as applicable to nations as to individuals. That the American republic has survived one century is a fact due chiefly to its observance of certain principles that are fundamental to national existence; but in the midst of our public rejoicing over the fact we should pause long enough to consider if, as we enter upon another century, there are not signs of decay in the national character, growing out of a departure from the principles of religion and morality upon which the government of the fathers was established. Having maintained self-government one century by conformity to right standards, it is not clear that another century will be guaranteed us if contrary methods of civil life be substituted and observed. As citizens we should note carefully wherein we are wandering from those teachings, moral and political, that have largely regulated the affairs of the government and the growth and happiness of the people. We should also inquire if, under the law of like producing like, the same causes that operated in the downfall of republics and monarchies will not result in peril and catastrophe in our Republic, if once they are installed and reign over us. As bribery in politics, corruption of the suffrage, sabbath desecration, intemperance, the spread of Roman Catholicism, and decadence of the religious spirit have wrought havoc in other governments, let us not delude ourselves with the thought that, though these evils exist here and are dangerous, the virtue of the people is great enough to prevent any general disaster, and the nation will survive. We can only survive by rising above our dangers. Either the evils we deplore must be destroyed, or they will destroy the republic. A nation built upon broken sabbaths, an unmeaning or purchasable suffrage, and the superstitions of Roman Catholicism cannot endure; and the American people must soon resist these conditions, or find themselves in the hands of giants who may smile over the ruin they accomplish.

Shall the college course be shortened from four years to three? It is not strange that the proposition of Harvard and Columbia to this effect has already excited much discussion in educational circles, and has evoked

wide differences of judgment. With the near re-opening of our American colleges and universities the subject seems particularly germane. The wisdom of such a proposed change, in the opinion of its advocates, is lodged in various important considerations. Chief among these seems to be the claim that the present four-years' course of study unduly retards the entrance of young men into business or professional life. So valuable is this formative period, in the estimate of these advocates for change, that a gain of a single year is inestimable in the beginnings of commercial life. It is also argued that time is valuable in entrance upon professional work. The average age at graduation is twenty-two. At least three years, or sometimes four, are spent in the law, medical, or theological school; so that the student is twenty-five or twenty-six when he begins his professional career—too late an age, it is argued, to realize the highest possibilities of success. But the friends of the present college practice —and it is a question that should interest the countless graduates of the land—are not slow in their protest against the innovation or lukewarm in their defense of the old order. No single and sudden agency can overthrow the deep-seated traditions and the tested practices of our higher educational institutions; and no short-lived agitation can change the predilections of the host of our American graduates, in so far as they cherish a love for the established usages. At least a twofold argument will be offered by its defenders against the shortening of the course. The abridgment of the four-year period, they will claim, is antagonistic to the interests of higher education. Should the new order prevail, our curriculums must either be lowered in grade—which is in disharmony with the spirit of the times—our students must be hurried at headlong and unprofitable speed through the course, a more ample system of electives must be adopted, or the standards of admission raised. But this latter involves, by inference, the matriculation of our students at a later age, and so defeats the end proposed. Nor are the practices of the English and German universities, it will be further argued, a fair example for appeal. These have their peculiar methods of instruction and of graduation; nor do our American institutions, as a rule, stand upon their plane. But another argument against the innovation proposed will be offered in the claim that the results of a university training are social, as well as educational. Graduation means more than a diploma. The evolution of the finer qualities, the development of *bonhomie*, the inspiration that comes from the touch of shoulders with one's fellows, and the formation of life-long friendships, are other and inestimable consequences of the college course. Are four years too long for this? The innovation is thus a violence to the tender memories and instincts of a large proportion of American graduates. And, however worthy, it will, as a consequence, encounter the protests of many friends of university education.

To the amazement of those who underrate the size of woman's brain, she is giving evidence of a literary instinct that may have in it the potency of literary supremacy. Already it is conceded that as a novel-

writer she is not eclipsed by the acknowledged magnates of the century; and as a poet, philosopher, historian, and scientist it is believed that with all restrictions out of the way she may so advance as to compel those of the sturdier sex to be more patient in investigation and more achieving in results. There is no reason for assuming that woman, however incompetent for the bold and external life of man, may not possess qualifications and adaptations for the calm and patient tasks of the study. She may not be fitted for a military career, but she may rise to the dignity of authorship; she may not exhibit the political genius of a Napoleon, but Madame de Staël by her books became a terror to the French emperor; she may not rival Gladstone in statesmanship, but Mrs. Browning's pen has done immortal service for humanity; she may not rank with Alexander Hamilton, but Mrs. H. B. Stowe by one book startled the nation into liberty; she may not equal Stephen Girard in the mercantile world, but Mary Livermore is as conspicuous in the fields of literature; she may not rival John Wesley as a theologian, but Lady Huntingdon stirred England with her pamphlets and her benevolence. Some spheres woman may not enter, or if she enter them she may be excelled; but literature is open to her, and here she may conquer. Miss Agnata Ramsey completes an edition of Herodotus; Mrs. Green (the widow of the historian) furnishes a monograph of Henry II.; Matilde Serao, the Italian authoress, is translated in France and Germany; the Queen of Roumania is elected president of the "Woman's Library" in Paris; Miss Constance Frederica Gordon-Cumming receives $250 a year from the British Civil List because of distinguished literary merit; Mary Booth conducted *Harper's Bazar* for years with marked ability; two women recently won the highest Latin and mathematical prizes from their male competitors at Cambridge University, England; and another woman has carried off the highest honors of the law school at Paris. Some women clamor for suffrage; others are spending themselves in reforms and philanthropies; many are blessing homes with their sweet domestic tastes; while not a few, governed by an aspiration they cannot quench, go forth to enlighten the world, or move nations up to a higher level of morality and justice. Woman as a *littérateur* is the new force in the world's civilization.

England takes Zanzibar and Germany takes Heligoland, by the terms of their African partition treaty. Since this division each nation is vigorous in lauding the excellencies of its new possession and quick in disparaging the property of its competitor. So the German organs of Chancellor Caprivi affirm that the island of Zanzibar loses its historical significance as soon as the opposite main-land passes into the undisputed possession of the German empire. Of the value of Heligoland, however, both from a naval and military stand-point, Admiral von Henk testifies as follows: "In the possession of Germany, covered with batteries, provided with a formidable armament, Heligoland will become the maritime defense of the empire; and thanks to it, the German fleet will be in a position to assume almost alone the important task of defending the coast; which will

supply the means of reducing to a minimum the number of the troops of the land army which it is necessary to reserve for this purpose." To such utterances, nevertheless, the Tory and Liberal journals of England retaliate in corresponding depreciation of the new German territory, and in due praise of the island over which the British empire assumes the protectorate. So the London *Spectator* describes the North Sea island as "a sand-bank of four hundred acres," and asserts that "the place is of no earthly value to any power, the water being two shallow for great ships." Of the value of Zanzibar, the London newspapers furthermore speak with enthusiasm. In the terms of their description, it is the gate of East Africa and the indispensable vestibule to the German property on the opposite main-land. So that while they retain Zanzibar they are in a position to restrict the concessions made to Germany on the African continent. The whole discussion has its grotesque aspect, and reminds us of the brag and bluster of rival school-boys in the possession of new tops and kites. And the whole proceeding is furthermore a part and parcel of the struggle which has been going on between the continental nations during many centuries for the leadership. The acquisition of such colonial possessions as Zanzibar, on the part of whatever European empire, is not, however, without its promise of beneficial results. Commerce, rather than national strife, must follow therefrom. The most casual appeal to history will remind us that thus the march of progress has proceeded, the dormant possibilities of mines and land have been opened up, and barren territories have been populated with new nations. The American republic is herself the outcome of the buccaneer spirit of the Old World nations, who followed the ships of Columbus in their disposition of greed and romantic adventure. Out of their selfishness of purpose came, as the ultimate result, the settlement of these wide wastes, the tillage of unimproved soils, the building of a thousand busy cities, and the establishment of the noblest republic in all human history. There seems thus the ordination, in the working out of national destinies, that from such covetousness of established kingdoms for new territory the settlement of the desolate places of the earth shall come about. Only thus shall the enormous treasures of Africa be opened up. But to do this, help must come to her from without. Nations already civilized must develop her resources. Though England accepts Zanzibar in a martial spirit, and as a politic move in the great game of national supremacy, we may think that she has a higher mission upon the far African shores. Already has she carried the benefits of civilization to the southern states of the Dark Continent. And still she is to be the agent in the realization of the great law of progress which regulates the world. From our vantage ground upon these Western shores the American nation may wave her its salutations, and remind her of her new responsibility in the ownership of Zanzibar.

SPIRIT OF THE REVIEWS AND MAGAZINES.

THE Hon. Horace Plunkett, in the May number of the *Fortnightly Review*, gave a digest of the results of extensive and carefully-conducted inquiries which he personally made into the working of woman suffrage in the then Territory of Wyoming. To this Commonwealth, he says, "belongs the first complete legislative emancipation of woman in the history of the world." "This question," he further observes, "of giving woman absolute equality with men, both legal and political, is one of the ripening questions of the day." And the Wyoming people, after a trial of twenty years, having voted to retain it by putting it into the constitution under which Congress voted to admit them to statehood, Mr. Plunkett's digest of statements concerning its working is worthy of careful consideration by both the advocates and the opponents of woman suffrage. Though not a conclusive argument, it may be accepted as a contribution to the discussion of what may hereafter become a very live question in our national politics.

It is worth noting that the introduction of woman suffrage into Wyoming's "Organic Act" was not a result of any existing public sentiment, nor of any serious discussion of the principles involved by the "Council and House of Representatives" which adopted it. The bill for its enactment was introduced without previous notice or concert, and was voted for, not as a party issue, but as being a humorous joke, which one of its supporters said would be "a famous advertisement for the Territory!" If this were so, that jest may yet prove to be, like the wooden horse at the siege of Troy, fruitful of vast political consequences.

In what spirit did the women of Wyoming receive the gift of suffrage? Mr. Plunkett gathered from his wide correspondence that they were generally indifferent concerning it until 1889. Then they displayed the first signs of active interest in the question of their political rights. A State constitution was to be voted on, and about eighty per cent. of qualified female electors, who numbered about one third of the whole constituency, availed themselves of their privilege. Yet to-day, he says, the great majority of them—though still indifferent, even to apathy—would resent the taking away of the right. In the judgment of a Wyoming lady, "a larger proportion of women would resent any proposal to take away the right of suffrage than would have voted for it in the beginning," on the principle that "blessings brighten when they take their flight."

It is admitted by thoughtful observers in that young State that the influence of the women on Wyoming legislation has been to increase the stringency of laws against gambling, prostitution, and sabbath-breaking, and to promote free popular education. They have also proved themselves to be generally hostile to political corruption, to immoral candidates, to bribery, jobbery, and official extravagance. Married women have generally voted as their husbands did, not servilely, but apparently from

choice. They have also resented the thralldom of party by freely "scratching" party tickets, as should all conscientious and independent voters who believe that morality should be inseparably united to politics. On the whole, Mr. Plunkett concludes that in Wyoming woman suffrage "shows a clean record," and may be counted on to aid "in delivering the people from the snares of professional politicians."

Mr. Plunkett, though thus favorably impressed, judiciously refrains from leaping to the conclusion that because woman suffrage has so far worked well in the sparse and peculiar population of Wyoming it is sure to work with equal success in older States having more dense but less intelligent and homogeneous populations. With Professor Struble, in the May number of *The Statesman*, he evidently views suffrage, male and female, not as a *natural* but as a "conventional right," to be granted or withheld on grounds, not of right, but of expediency. The determining question in female as in male suffrage should be, "Will the community as a whole be better governed by admitting or refusing it?"

The *Andover Review* for June contains: 1. "The Working Population of Cities and what the Universities owe them;" 2. "Shall Episcopacy be Re-instituted;" 3. "Preterition;" 4. "What is Reality;" 5. Editorial—(*a*) "The Latest Theological Alarm," (*b*) "The Social Value of the Time Gained by the Eight-hour Movement;" 6. "Letters and Life;" 7. "Biblical Criticism;" 8. "Social Economics."

The first of these papers, by Morrison I. Swift, Esq., merits the thoughtful attention of educated men. It presses upon them their duty to cultivate a feeling of "kinship for all humanity," and to place themselves in personal contact with the masses who live in city "slums" in the spirit, if not after the manner, of Arnold Toynbee in London, England, and of Stanton Coit and his fellow college graduates in the "university settlement," Forsyth Street, New York. University men, lay and clerical, and students of sociology who are seeking the solution of the labor problem, will prize this pregnant article as eminently suggestive and timely. In the second paper Rev. C. C. Starbuck discusses, somewhat discursively yet ably, the question of episcopacy and church union, particularly as those questions are related to the Lambeth Conference platform for church union. The third article, by G. A. Strong, Esq., contains a common-sense interpretation of the Westminster Confession, and argues keenly for the revision of the creed which so painfully misrepresents the character of God. It breathes the benevolent spirit of Paul and of James Arminius, as that spirit finds expression in Methodism. The editor's words on "the latest theological alarm," after describing the commotion excited in English conservative theological circles by certain concessions to rationalistic criticisms by the Rev. C. Gore, in his essay published in *Lux Mundi*, rebuke this, as being greater than is warranted by Mr. Gore's concessions, which, however, he does not fully indorse. He claims that minor imperfections in the form of Scripture, growing out of the natural defects of the holy men whom God moved to write, do not impair its authority or

weaken its power over the human heart, and that after the results of modern criticism have been fully weighed and adjusted it will stand out before the world as a revelation of God with greater distinctness and authority than ever. The editor's words on "the eight-hour movement" are weighty and suggestive.

The *Quarterly Review of the United Brethren in Christ* for July discusses: 1. "God—the Ultimate *a Priori* Condition;" 2. "Solidarity;" 3. "Validity of Our Knowledge;" 4. "An English '*Leben Jesu;*'" 5. "Lay Workers in the Foreign Field;" 6. "Young People's Christian Societies." In the first of these papers Professor T. J. Sanders aims to show that the concept of God is a *necessary* idea, a primary, self-evident, *supreme postulate* infinitely higher than a demonstration. His argument is clearly and vigorously wrought out. In the second paper, the Rev. J. L. Grimm treats of the *oneness* of the human race and the *oneness* of God. He claims that the doctrine of the solidarity of humanity, of which atheistic socialists so loudly boast, is distinctively a gospel doctrine, in that it recognizes the brotherhood of men as organically related to Adam, their natural head, and to Christ, the spiritual head of the Church, which is a spiritual family bound together by the tie of common love to Christ, which love is the principle or law of solidarity. In the practical application of this principle, observes Mr. Grimm, the Church must find the solution of the social problems which threaten the peace of society. The third article reasons well on the principle that all the processes of knowledge start from the assumption that "there is an uncreated Thinker whose thoughts can be interpreted by the created intellect which is made in his image." In the fourth paper, Horace M. Rebok presents very forcibly some of the problems "which must be fully and scientifically" dealt with by the few skeptics who still affect to treat the recorded life of Jesus as a fiction. To establish their theory the writer shows that they must prove that "a cause may be inadequate to its effect; that man transcends his environment and his internal possibilities; that mythology is history and fiction fact." Thus he involves those "fiction theorists" in a net-work of absurdities from which there is no escape.

The *Contemporary Review* for June treats of: 1. "Compensation for Licenses;" 2. "Vested Interests;" 3. "The Law in 1847 and the Law in 1889;" 4. "The Theology and Ethics of Dante;" 5. "Trusts in the United States;" 6. "Brought Back from Elysium;" 7. "The Perils of Trustees;" 8. "Mute Witnesses of the French Revolution;" 9. "A Palestinian Utopia;" 10. "The Broad Church; or, What's Coming?" 11. "The Betterment Tax." The first three of these papers are of especial value to workers for temperance reform. They show the amazing hold which the "drink trade" has on the political leaders of England, in that it moved the ministry to project a law for compensating liquor-sellers from whom licenses should be hereafter withheld, thereby making a license a *vested* interest. In the papers named Cardinal Manning, W. S. Caine, and

Professor Thorold Rogers ably expose the illegality, the immorality, the folly, and the injustice to the public implied in this novel proposition. Their opinions and reasonings appear to reflect public opinion, inasmuch as the rising indignation of the people has compelled the ministry to withdraw the odious law from the House of Commons. Evidently the audacity of the "drink trade" in England is equal to that of the saloon interest in America. In the fourth paper the lover of genuine literary criticism will be delighted by Professor Edward Caird's elucidation of the aims of Dante, of the secret of his lyrical power, and of the key to that double meaning which gives a unique character to his poems. In the fifth article we have a comprehensive, carefully prepared exposition of "modern trusts." Their origin, principle of organization, methods, effects on prices and on the public weal, their dangerous tendencies, and the possibility of their extirpation are all calmly stated and discussed with a lucidity which commends this paper to the serious attention of business men and of students of sociology. In the ninth article Mr. Thomas Hodgkin sketches Palestine as he saw it on a recent tour. Its soil barren through long neglect, its inhabitants poor and indolent, physically wretched and badly governed, impressed him with a conviction that its agricultural restoration, political rehabilitation, and restocking with inhabitants, Jew or Gentile, are little else than dreams of the historical or prophetical imagination. The tenth article, by H. R. Haweis, after affirming that the Church of England ministry is losing its hold on intellectual men because of its lack of able preachers, claims that its hope of regaining that hold lies not in either its High or Low Church clergy, but in its Broad-churchmen. Both of the former fail, and must still fail, to respond to the demands of the times, because of their narrow views and obstructive adhesion to dead dogmas. The Broad-church is, he says, progressive, liberal in its interpretations of doctrine, and loyal to ecclesiastical authority. Its demand is not the abrogation, but only the restatement and resetting of old dogmas, so as to bring out the essential truths imbedded in them, thereby transmuting them from dead dogmas into living truths. By this process the Church may regain an intellectual ministry and recover its lost hold on the intelligent men who have forsaken its congregations. Perhaps Mr. Haweis is right in all this, but is there not too much reason for fearing that in his proposed process of transmutation the ancient dogmas would lose so much of their likeness to the truths they define as to be no longer the Gospel of Christ, but "another gospel?"

The *Westminster Review* for June has: 1. "Home Rule all Round;" 2. "The Index Librorum Prohibitorum;" 3. "Fusion or Diffusion;" 4. "The Legitimacy of Children;" 5. "The Mystery of Good and Evil;" 6. "Political Economy and Social Reform;" 7. "Earl Grey and the Princess Lieven;" 8. "The Compleat Gentleman;" 9. "Indian Magistrates and the Secretary of State for India." In the first of these papers Mr. John Long proposes, as a solution of the British "home-rule" problem, that our American system of state and national government be

applied to the United Kingdom. He would have local laws framed by parliamentary representatives in each kingdom, and imperial issues dealt with by the same representatives, meeting together at Westminster, as the national Parliament. The second article condenses a vast amount of information concerning the literary censorship which the Church of Rome has exercised over the press since the publication of the Bull of Alexander VI. in 1501 to the present time, by means of her prohibitory *Indices*. It is a valuable historical paper. The fifth article, after illustrating with force and beauty the proposition that in the kingdom of nature "evanescent evil accomplishes everlasting good," leaps to the inane conclusion that this result has no higher cause than "matter and energy," and that a personal God is only a tradition.

Blackwood's Edinburgh Magazine for June has: 1. "A Secret Mission;" 2. "The Original Ballad of the Dowie Dens;" 3. "From Argin to Toski, or the Nile Campaign of 1889;" 4. "A Sketch in Five Phases;" 5. "Jamaica;" 6. "Strange Occurrences in Canterstone Jail;" 7. "The Last of the Rydal Dorothys;" 8. "A Story of the Seine;" 9. "Romance of Two Heiresses;" 10. "The Portuguese in Makololo-Land;" 11. "Land Purchase in Ireland." Of these papers the first, fourth, sixth, and eighth will interest lovers of fiction; the third, by a competent military critic, is a spirited and graphic description of the battles of Argin and Toski, fought by the Egyptian army under British commanders against the attempt of the dervish army to cross the Egyptian frontier. The fifth intelligently describes the present social condition of the island of Jamaica; the seventh will be highly appreciated by the admirers of Wordsworth and his associations at Rydal Mount. It is a touchingly beautiful tribute to the poet's "seraphic-faced" niece, Mrs. Harrison, known as the third Dorothy of Rydal Mount, whose remains were laid "within the quiet grave" on the Rotha's bank a few months ago.

New Englander and Yale Review for June has: 1. "An Outline of Fifteenth Century Engraving in Germany;" 2. "The Race Problem in the South;" 3. "Codification of the Common Law;" 4. "The Art of Life;" 5. "Classical and Philological Society of Yale College;" 6. "Elias Loomis, LL.D.,—Memorial Address;" 7. "Alumni Associations." The most important of these papers is, "The Race Problem," by Daniel H. Chamberlain. It calmly discusses the wisdom or unwisdom of "a bill for regulating, by act of Congress, the election of members of Congress," questions the effectiveness, the practicability, the constitutionality, and the prudence of such a bill, which it contends would probably fail of its purpose to benefit the colored race, which, its writer thinks, can only gain perfect freedom of political action by the gradual process of education and self-development. One may not entirely approve the views set forth in this thoughtful paper, which, nevertheless, merits the candid consideration of every right-minded citizen. The fourth paper contains many practical suggestions respecting self-development, but is disfigured by its contention

that Christian faith, by its theory of dependence on God, leads "to debility of character." Evidently this writer fails to recognize that the supreme effort to imitate the perfect character of Jesus Christ, which is the prime impulse of Christian faith, tends inevitably to produce a higher grandeur and a greater strength of character than is possible to those in whom self-independence is the force power of character. History is against him, for it records no stronger characters than those whose souls were nourished in the faith which, by leaning on God, derives strength from God.

The *Fortnightly Review* for June contains: 1. "The Great Equatorial Forest of Africa;" 2. "The Poetry of John Donne;" 3. "A Visit to a Great Estate;" 4. "Distinction;" 5. "On Early Licensing Laws and Customs;" 6. "Protection *vs.* Free Trade in Australia;" 7. "A Glance at Contemporary Greece:" 8. "The Landlord's Preferential Position;" 9. "The Latest Discoveries in Hypnotism;" 10. "The London Stage." In the first of these papers Mr. P. B. du Chaillu rejoices over Stanley's confirmation of some of his discoveries in Africa which have been considered doubtful. It is a very readable article. In the second paper Professor Dowden gives a charming sketch of Donne's unique character and career, with a discriminative criticism of his forcible but fantastic poems. The fifth paper is a digest of the license laws by which England has sought, since 1552, to "check the evils that were found to attend the free and unrestrained sale of drink." It should be read by all workers in the cause of temperance, who may find evidence in it that license laws have not and cannot suppress intemperance. The ninth paper discusses the phenomena of hypnotism from a scientific view point, explains its processes and sequences, and states many deeply interesting facts illustrative of its various manifestations.

The *Nineteenth Century* for June has: 1. "The Lords and the Sweating System;" 2. "A Penny Post for the Empire;" 3. "Racing in 1890;" 4. "A Battle described from the Ranks;" 5. "New Wine in Old Bottles;" 6. "Something about Village Almshouses;" 7. "An Atheist's Pupil;" 8. "Labor Disputes in the Chamber of Commerce; 9. "The Story of a Conspirator;" 10. "Lord Roseberry and the London County Council;" 11. "Actor Managers." Of these ably-written papers we note the second as conclusive of the possibility and desirability of an imperial postal service, which, for one penny, would carry a letter to any part of the British empire, and of a telegraph system charging vastly lower rates than are now exacted. The fifth paper urges men whose faith is disturbed by the assumptions of modern science not to surrender their religious convictions to what is called "scientific advance," inasmuch as the "march of science" is constantly changing its direction. Many of its so-called discoveries are without firm intellectual basis. Hence he who loves the old truths of Holy Writ will do well to wait until "discoveries are mellow," and scientific hypotheses are demonstrated. The eighth paper intelligently discusses a scheme for settling labor disputes

by means of "conciliation committees" composed of employers and employed in particular trades, and of a conciliation board composed of an equal number of representatives of working-men and of capitalists, to which the aforesaid committees may submit their unsettled differences. The plan is in process of organization in London. Students of the labor question in America should read this paper.

The *North American Review* for June has: 1. "Mr. Balfour's Land Bill;" 2. "The Federal Control of Elections;" 3. "American Girls in Europe;" 4. "The Emancipation of the Family;" 5. "Criminal Politics;" 6. "Sir Charles Dilke's New Book;" 7. "A Chat about Gardens;" 8. "The Value of Protection;" 9. "Do Americans Hate England;" 10. "Notes and Comments." In the second of these papers the Hon. T. B. Reed defends the principle of the bill which authorizes the appointment, under specific conditions, of supervisors of elections of members of Congress. The measure is radical, but who can determine its effectiveness or predict the consequences of its enactment and enforcement? The second paper, by E. L. Godkin, draws a painfully realistic picture of the political corruption of New York city, explains its causes, and suggests the means of its purification. The ninth article is a symposium which emphatically denies the truth of Goldwin Smith's assertion that Americans hate England. Among "Notes and Comments" is a brief argument by Felix L. Oswald in favor of substituting *perennial* for annual food-plants. Mr. Oswald names his really valuable suggestions "antipoverty recipes." In the July number of this magazine Andrew Carnegie "sums up the tariff discussion" in a paper which, in the main, sustains the McKinley bill, and X. M. C. scathingly exposes the unconstitutionality of Speaker Reed's rule by which non-voting members of Congress are counted in order to give a nominal quorum the power of a real one.

The *Theological Monthly* for June discusses: 1. "Wellhausen on the Pentateuch;" 2. "The Church and the Age;" 3. "The Development of Natural Beauty—a Proof of Design and Purpose;" 4. "The Evangelistic Symbols;" 5. "The Rendering Symmetrical of Elliott's System." The first of these papers, after briefly pointing out the diverse views held by English defenders of the newer criticism, calls upon them to say how far they agree or disagree with the destructive criticisms of Kuenen and Wellhausen. It also insists that they produce the evidence on which their conclusions rest. The second paper pleads with the Christian Church to lead the van in movements which aim at righting social wrongs. The fifth paper is a discriminating criticism of Elliott's *Horæ Apocalypticæ*. While conceding the great merits of its system of interpretation it aims to increase its value by suggesting important changes in its arrangement of the Revelator's wonderful book.

Harper's New Monthly for July is finely illustrated and filled with papers grave, gay, biographical, topographical, historical, and literary. It is,

in short, a very entertaining and instructive olio, adapted to the varied tastes of the reading public.——The *Missionary Review* for July has: 1. "The McAll Mission;" 2. "The Science of Missions;" 3. "The Law of the Advance;" 4. "Tell the Tale;" 5. "Foreign Missions in the Seventeenth and Eighteenth Centuries;" 6. "The Indian Somajes;" 7. "The Lack of Information and Individualism;" 8. "Famine and the Work of Famine Relief;" 9. "The Revival in the Nestorian Churches in 1890"—an extremely valuable list of live papers.——*Our Day* for June discusses: 1. "New Conspiracies of Ultramontanism in Germany;" 2. "National Remedies for Nullification;" 3. "Perils of Promises of Indian Citizenship;" 4. "The Louisiana Octopus;" 5. "Life of Lord Stratford de Radcliffe;" 6. "Boston Monday Lectures."——The *Methodist Magazine* for July is, as usual, both instructive and interesting.——The *English Illustrated Magazine* for June has: 1. "German Girlhood;" 2. "Cricket;" 3. "Crossing the Bar;" 4. "Lace-Making in Ireland;" 5. "The Poetry of Sully-Prudhomme;" 6. "A Castle on Mount Etna;" 7. "The Glittering Plain." The second of these papers will delight lovers of athletic sports; the fourth will deeply interest ladies who love skilled needle-work, and literary readers will be pleased with the fifth.——The *Chautauquan* for July, in its long array of attractive papers, has a very able one by James Shippen, Esq., on the "Original Package" question, and of the power to regulate interstate commerce, given to the United States Government by the Constitution. The subject involves legal problems difficult of solution, but, as Mr. Shippen well observed, one thing is clear, by the decisions already made, "temperance is made a national question." A constitutional amendment must prohibit the manufacture of intoxicating drinks.——The *Unitarian Review* for June discusses: 1. "Our New Attitude toward the World's Religions;" 2. "Voltaire;" 3. "Two English Worthies;" 4. "Science in the Pulpit;" 5. "Critical Theology;" 6. "Editor's Note-Book." The editor in the first of these papers announces the advent of a "new religion" to be constructed out of the life and truths found in all religions which, as he claims, are based on "revelations!"——*Christian Thought* for June has: 1. "Christian Pantheism;" 2. "Immortality in the Old Testament Scriptures;" 3. "On the Beauty of Nature;" 4. "Monkey Ancestry;" 5. "Human Ability;" 6. "For Him;" 7. "Social Life in the Church;" 8. "Concessions to Science;" 9. "Views and Reviews"—these are all thoughtful and suggestive papers. ——The *Statesman* for May has: 1. "The Standard Oil Trust;" 2. "Suffrage—Can it be Demanded as a Right?" 3. "National Government *vs.* Confederation;" 4. "Mental Discipline in Education;" 5. "A History of Labor, the Era of Machinery;" 6. "A Parliament for the Three Americas. ——The *Church Review* for April was delayed in order to bring out all the letters on Christian union written by twenty clergymen of the evangelical churches in response to the basis of Christian union proposed by the "Lambeth Conference." These letters make it plain that if our Episcopal brethren would surrender their peculiar views of the "Historic Episcopate" the chief obstacle in the way of Christian union would be removed.

BOOKS: CRITIQUES AND NOTICES.

THE FELLOWSHIP OF BOOKS.

No man is solitary who has their companionship. They cheer his winter; they sweep the gamut of the emotions; they stir to battle; they call to worship. Smiles has happily said: "A good book may be among the best of friends. . . . It is the most patient and cheerful of companions." We especially commend as such, *History of Christian Ethics*, by Dr. Chr. E. Luthardt; *The Unknown God*, by C. L. Brace; *Abraham: His Life and Times*, by Rev. W. J. Deane; and *Winters in Algeria*, by F. A. Bridgman.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

History of Christian Ethics. I. History of Christian Ethics before the Reformation. By Dr. CHR. ERNST LUTHARDT, Professor of Theology at Leipsic. Translated from the German by W. HASTIE, B.D., Examiner in Theology, University of Edinburgh. 8vo, pp. 388. New York: Scribner & Welford. Price, cloth, $3.

The ethical practices of Christianity largely determine its status among the religions of the world and help to establish its primacy. Its best evidences are its fruits. It is no less a system than a life; a written than a living epistle; a code of laws than their illustration in the daily moralities of men. Paul thus testified as emphatically by patient endurance of his thorn as by his apostolic letters. Stephen's greatest act was his triumphant exodus. Chrysostom, Xavier, and Fénelon witnessed as effectively by their close walk with God as by their official edicts or their prelatical leadership. Right ethical practices weigh as much in the scales of critical judgment as Christian apologetics or systematic theologies. And Christianity, as well as every religion of heathendom, must consent to be weighed in these perpetual balances. Such a recognition of the superlative necessity and value of right moral practices is consequently the basis for the many treatises already written on Christian ethics, and is an ample justification, were any needed, for such an exceptional volume as this of Dr. Luthardt. The transcendent importance of the subject inspires a dignity of treatment on the part of this German theologian which is unflagging; while in his ample erudition and broad grasp of ecclesiastical history, he walks as a master spirit through the field of ethical discussion already trodden by many scholars.

The distinction between the ethics of paganism and of Christianity is rightly assumed by Dr. Luthardt to be preliminary to the consideration of the larger subject. In a summary he therefore traverses the ground covered by his recently published volume, *Die Antike Ethik*, and gives a concise yet sufficient survey of the field of pre-Christian ethics. The student will welcome the recapitulation of the paragraphs in this introductory discussion, especially as the captions are so lucid and self-

explanatory. They are thus entitled: "The Popular Ethical Ideas of the Greeks;" "The Philosophical Systems of Ethics," including the tenets of Socrates and Plato, Aristotle and the Stoics; "The Popular Moral Philosophy," some of whose exponents were Cicero and Seneca, Epictetus and Marcus Aurelius; and "The Issue of the Ancient Morality in the Ascetic Ethics of Mysticism," as evidenced in the systems of Neopythagoreanism and Neoplatonism. Such a rapid, yet adequate, scrutiny of the field of pre-Christian ethics sheds a zenith light on the structure of these pagan systems of thought, prepares the reader for a discussion of the differences between ancient and Christian ethics, and anticipates his claim to the absolute supremacy of his faith in its comparison with paganism. The distinction between heathen and Christian ethics, as shown by such a comparison, is radical; it is a difference of kind rather than of degree; an impassable chasm separates the faith of the Greeks from the faith of Jesus. The student of ethics early reaches the conclusion in his investigations that Christianity is unique, among the religions of the world, in the nature of the relationship it predicates between God and man; in the doctrine of regeneration, which it announces as the sole way of entrance into the kingdom of grace; and in the new springs of action it implants in the human heart. All of which distinctions, segregating Christianity from other ethical systems, Dr. Luthardt announces in his summation. His emphasis of the power of supernaturalism alone to transform human life and conduct has thus the ring of stirring evangelistic address: "It is only the personal relationship to the personal God that carries in it the power of true morality. Such is the result of the whole of our survey of the ancient pagan ethics. This personal relationship, however, must be the doing of God himself, and man must enter into it religiously, in order to realize the relationship correspondingly in his moral conduct. It was this that Israel had as its distinguishing prerogative before the other peoples."

The history of Christian ethics proper, as next noticed by Dr. Luthardt, is at once a complex and an engaging review. The period indicated under the title of "The Ethics of the New Testament," was marked, according to the author, by "the actual realization of the previously typified and prepared communion with God in the person and in the work of Jesus Christ." The recognizable stamp of truth is on his words descriptive of the Saviour. That the testimony of the Synoptic gospels supplements the Johannine proclamation as to Christ's Sonship and revelation of the Father; that his death was the condition of human salvation; that personal faith is the principle of conduct which appropriates the new relationship of grace; and that the kingdom of God, as proclaimed by Jesus, is destined for all people, and tends to an historical completion and external embodiment in the future eon, are some of the author's basal assumptions. And all are in accord with the accepted tenets of the faith. Nor is his discussion of the later ethics, beginning with the post-apostolic Church and sweeping through the ecclesiastical history of the Middle Ages, less sound, intelligent, and

faith-inspiring. To write truthfully of these centuries, with their diverse ethical practices, is sometimes to disparage the Church. Yet the author has not falsified or expurgated history to save its reputation. Through the labyrinthine mazes of post-apostolic, hierarchical, and monastic practices he guides the reader in chronologic survey. Now he notices such celebrated epistles as those of Clement, Barnabas, Diognetus, and the Shepherd of Hermas; now he analyzes the autonomy of Manichæism; now he pronounces upon the writings of Irenæus, Tertullian, Cyprian, Minucius Felix, Lactantius, Zeno, Ambrose, Jerome, Augustine, Pelagius, Gregory the Great, and Isidore; and now he epitomizes that most interesting period of mediæval ethics when mysticism and scholasticism were in the ascendency, and when such immortal leaders as the Venerable Bede, Anselm, Abelard, Bernard of Clairvaux, Petrus Lombardus, Thomas Aquinas, Duns Scotus, Wiclif, and Huss shaped the thinking of the Church. Such an historic review has almost the fascination of a romance. Its mere mention, in the present inability to minutely scan these pregnant centuries, is to heighten the interest of the student in Dr. Luthardt's volume. Of the later centuries, however, the author has here no room to write. As the morning twilight of the Reformation breaks along the sky his volume closes.

All that has been said has been an implied, if not an uttered, commendation of this particularly valuable treatise. The man marks his book. The work is as exceptional in its department as the author is distinguished among the leaders of German theological thought. As a compend of early ethical practices the student of ecclesiastics will give it convenient place among his books of reference: especially since the stupendous problems in sociology and civilization which now confront Christianity lift the whole subject of ethics into new importance, and make more necessary the harmonization of the ethical practices with the creed of the Church.

Judges and Ruth. By the Rev. Robert A. Watson, M.A., Author of *Gospels of Yesterday*. 12mo, pp. 424. New York: A. C. Armstrong & Son. Cloth, $1 50.

The Book of Judges is a book of battles. "Iron chariots hurtle along the valleys, the hill-sides bristle with armed men. The songs are of strife and conquest; the great heroes are those who smite the uncircumcised hip and thigh." The warriors are Othniel, Gideon, Deborah, Barak, Jephthah, and Samson, the leaders of God's people against Midianite, Philistine, Canaanite, Amorite, and Jebusite. Joshua's conquest of the land was by no means complete; hence, his successors, or the eighteen judges who followed him, had upon them the remainder of the great duty to subdue the land. Notwithstanding the civil conflicts recorded in the book, there was evident progress in the public administration of Israel. Even the unsubdued native inhabitants were wont to recognize the new people as permanent occupants of the land, and so the tendency was to outward peace. After the conquest the military spirit gradually subsided, and the tribes were content with a provisional government under

the rule of judges; who, however, with an exception or two, failed to establish the organic unity of Israel, and were not recognized as chief rulers by all the tribes. This condition, though temporary, was progressive toward a permanent form of government that finally appeared in the monarchy. The exposition of the condition of Israel under the rule of Othniel and his successors, as given in this book, is comprehensive, rich, profound, and entertaining. The writer is a master of style, and acute in drawing the sense from the historical form. He closely traces the evolution of Israel during the period, and reproduces the spirit of the times in the liveliest manner, transforming the old stories into attractive and instructive histories.

The Book of Ruth breathes its spirit of calmness on the writer, who portrays its incidents with skill and care. He adds nothing to the idyl, but he points out its beauty, and invests the main fact with an oriental loveliness. The expositions are not critical, and certain biblical problems are not even discussed; but the entire book is in keeping with the aim of the writer, and the contents will be valuable to all readers of the Old Testament writings.

Unitarianism: Its Origin and History. A Course of Sixteen Lectures delivered in Channing Hall, Boston, 1888–89. 12mo, pp. 394. Boston: American Unitarian Association. Price, cloth, $1.

If Unitarianism as a theology or a moral force be not defunct, its defenders and expositors mean to say the best things in its behalf, and to make a show of its possible growth and future success. In sixteen lectures, as herein published, several eminent scholars combine to present it in its historic aspects, and to vindicate it from aspersion and misunderstanding. It were easy to point out the specific phase each writer undertakes to represent; but, instead, we prefer to indicate the common ground they occupy. They all agree that Unitarianism is an historic faith, older than Christianity itself. This is as misleading as other plausible errors which they scrupulously maintain and associate together in their religious creed. Ancient Judaism cannot be quoted as a species of Unitarianism, for while its specialty was monotheism, it in no sense was a standing expression of opposition to Trinitarianism, which, as a doctrine, did not take shape until after the incarnation. Unitarianism, as the expression of doubt respecting the Trinity, could not have appeared until the doctrine of the Trinity had been propounded; and as its dogmatic form was delayed until Athanasius arrayed himself against the Arians, it follows that Unitarianism was but a skeptical revolt against the credal form of the great Trinitarian doctrine, and hence is of late date as compared with the claims of its advocates. It is useless to contend with this class of skeptics, who suavely announce that the early Christian Churches were Unitarian, as though they protested against the doctrine of the Trinity, and were repudiationists of that which the Church has inherited from them. Unitarianism has "historic roots"—so these lecturers affirm; so have Arianism, Socinianism, and Sabellianism, but the historic root does not give them character. Christianity has historic roots that reach to the beginning of human

history, and rests upon antecedent facts and preparations that give it divine authority and influence in the world. In its presence Unitarianism, as a skepticism, withers as Jonah's gourd under the sun. The lecturers also agree that Unitarianism has been supported by "great allies," but this may be said of every error that has planted itself in human thought. Besides, it might be worth something to these respected authors, and serve as an antidote to any boasting, if they are reminded that Christianity has had "great allies," and they are multiplying with the centuries. Paul was a great ally; so were Anselm, Augustine, Arminius, Calvin, Knox, Whitefield, Wesley, and names so many that "the world itself could not contain the books that should be written." Again, they all agree that reason is the highest tribunal of appeal in religion. The rationalists of Germany, also, thus exalt the reason, and by its use dispose of many truths, especially the supernatural facts, of the Bible. Unitarianism, in this aspect, is a type of rationalism. It is not, therefore, a religion, but rather a philosophy. However, in assuming to exercise the reason in the domain of religion, Unitarianism makes the mistake of believing that it monopolizes this instrument, and that Christianity appeals to the emotions and cannot give a reason for its existence. In this it is culpable, for in view of the historic facts of Christianity, Unitarianism is unreasonable and illogical, while true religion is rational and logical. In these general respects the lecturers agree, and vary only in their methods of study and the points of view from which they note the history of religion. It is scarcely worth mentioning that the doctrine of Messiahism finds no favor with them, and that they are in harmony with the rationalist school of interpreters, who discover legends in the Bible, and who believe that supernatural religion is on the decline. Theodore Parker has a sympathetic representative in one of the lecturers, and Channing a better one in another. The book is not to be read hastily, nor with too much prepossession, though the orthodox believer will have no difficulty in detecting errors of history, mistakes in interpretation, and general unfaith in the fundamental idea of Christianity in these lectures. In conclusion we may add that, if Unitarianism is an inoperative system, the book will not revive or quicken it, but be useful as a record of misbelief, and as showing why it deserved the oblivion it has finally reached.

Abraham: His Life and Times. By Rev. William J. Deane, M.A., Rector of Ashen, Essex. 12mo, pp. 179. New York: A. D. F. Randolph & Co. Price, cloth, $1 50.

The Abrahamic times constitute an important link in the chain of history. No early period was less isolated; and none more needed the future ages to interpret its events and fulfill its types. The sequel shows that the destinies of the Jewish nationality and of God's whole Church were involved in the journey of the patriarch with his family from Ur into Canaan, and their emergence out of obscurity into the clear light of historic performance. To study Abraham aright is therefore to study the Abrahamic times; and to write worthily of the patriarch is also to write of the age which environed him. Mr. Deane thus grasps the intimate

relation between the man and his times. Not only is Abraham, in his estimate, the "great leader of a national migration," or the father of such nations as the Ishmaelites, Ketureans and Israelites, but he is also "the medium through which true religion was presented to the world," the "high-souled maintainer of monotheism," and "the founder of a spiritual kingdom in which not only his own personal posterity but all who love the Lord find their home." In a simple yet effective method, Mr. Deane reviews the patriarchal story. Different sources of information he finds available. It is a ground of satisfaction that the Book of Genesis, with other portions of the Holy Scripture, is not the only source of enlightenment upon the Abrahamic period; but that supplementing the Scripture narrative there are such further documents as the history of Josephus, various treatises of Philo, and certain records of Eusebius in his *Præparatio Evangelica.* Besides which may be enumerated the doubtful, if sentimental, legends found in "the Book of Jubilees," the Koran, and Beer's *Leben Abraham's nach Auffassung der jüdischen Sage.* Of many of these helps has the present author availed himself, in consultation and in frequent reference. The consequence of which is a narrative at once graphic and readable, and a useful compilation of the Abrahamic documents into a narrow compass. Such matters as the author's identification of Ur with Mugheir, on the right bank of the Euphrates, and his interpretation of the symbolism of the number seven belong to a class of details of which it is not now possible to speak, but with which issue might in certain instances be taken. The book is an important number in the series on "Men of the Bible." It will compare favorably with any recent life of this old patriarch, whom Jews, Mohammedans, and Christians alike delight to honor.

The Unknown God; or, Inspiration among Pre-Christian Races. By C. LORING BRACE, Author of *Gesta Christi, Races of the Old World,* etc. 8vo, pp. 336. New York: A. C. Armstrong & Son. Price, cloth, $2 50.

The Scriptures do not confine inspiration, or a knowledge of divine truth, to the people of God; nor does a study of the religion of pre-Christian races authorize the view that they were barren of correct ethical teaching, and that they were in no way related to the full revelation of the Gospel made in subsequent times. Nearly, if not quite all the ancient religions were degenerate perversions of a primitive monotheism, and furnish sad proofs of the world's lapse from a higher spiritual condition. They must be studied, therefore, not as original religions, but as the offshoots of a decaying yet surviving religious sentiment, expressive even in their most superstitious and repugnant forms of the truer faith from which they sprang, and pointing to a larger revelation to come. To trace the hidden revelations, so to speak, in the corrupt religions of paganism, and to vindicate their usefulness in the time of their ascendency, are some of the aims of the author of this book. He has been a thorough student and a painstaking gatherer of facts in the field of the ethnic religions, and has confined the results of his inquiry in an interesting and valuable volume. In her oldest history Egypt exhibits a knowledge of the true God and refutes

the belief that the idea of a supernatural being is an invention of the priesthood. It has always been in the world, and every race, so far as its earliest history is accessible, has given proof of the religious tendency and a faith in the supernatural life. The author is especially interesting when he considers the signs of this belief in the cultured teachers of Greece, and not less so when he reviews Zoroastrianism, Hinduism, and Buddhism, finding in them all the evident manifestations of the influence of the divine Spirit, and the proof that until the appearance of the great Teacher among men revelation was continuous, progressive, and prophetic of the coming of the truth. The book assists the reader in assigning a definite place to the early paganism, and in giving it a specific value because of its relation to the great scheme of revelation. In some instances the author is weak in his statements, but he is reliable as to his facts, and so presents them as to enable the reader to draw just conclusions respecting the proposition he seeks to establish.

Elijah: His Life and Times. By Rev. W. MILLIGAN, D.D., Professor of Divinity and Biblical Criticism, Aberdeen. 12mo, pp. 205. New York: A. D. F. Randolph & Co. Price, cloth, $1 50.

Elijah was the mysterious prophet of the Scripture. His native place is unidentified. Unlike Moses, he has no written infancy; unlike Samuel, he lived apart from men; unlike the Master, he did not die, but was translated. No Scripture leader is wrapped in such mysteriousness as he. The recognition of which impressive fact is the initial utterance of Dr. Milligan's present book. "It is with the suddenness of a flash of lightning and a clap of thunder out of an eastern sky that Elijah the prophet bursts upon us in the narrative of the Old Testament. As he was taken away when his work was done, in a chariot of fire, with horses of fire, going up by a whirlwind into heaven, so it may be said he came." A right verdict upon such a man of mystery is fraught with special difficulty. The just measurement of his intellectual force, the proper conception of his sources of power, and the judicious estimate of his moral worth are tasks which all critics cannot successfully accomplish. Dr. Milligan has thus a labor of special difficulty before him, from these elements which inhere in the career of Elijah. If, however, a faithful scrutiny of the scanty Old Testament records, in addition to evident fitness for such a work, be the condition of success, the author has not come short of his proposed result. His biography is a patient and consecutive study of the Scripture story of Elijah, with so much of reference to Eastern customs and such a setting forth of the national environments surrounding the prophet as are necessary to make the volume symmetrical and complete. In his analysis of the character of Elijah the writer discovers such traits as simplicity of faith and singleness of aim, fearlessness of action, and sternness of spirit; thus harmonizing in his inferences with most who have analyzed the life of the great prophet. The work of Dr. Milligan is another of the series on "Men of the Bible." It is simple yet comprehensive; exhaustive but not over-detailed; honest, yet rightly laudatory of the character and work of this mysterious and majestic prophet.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

Elements of Logic as a Science of Propositions. By E. E. CONSTANCE JONES, Lecturer in Moral Sciences, Girton College, Cambridge; Joint Translator and Editor of Lotze's *Microcosmus*. 8vo, pp. 208. New York: Scribner & Welford. Price, cloth, $3.

This book exalts the dignity of logical study. It is a satisfaction that the scrutiny of mental phenomena and intellectual operations runs parallel with scientific investigations or archæological discovery; and it is a wholesome evidence of the symmetrical development of modern scholarship that, along with the advance of every other science, this study of the human mind is yet maintained by profound metaphysicians and by enthusiastic lovers of the logical science. The work of Mr. Jones, now before us for examination, is the outgrowth of difficulties which he confesses to have met in his life as student and afterward as instructor; and difficulties which the continued use of Jevons's *Elementary Lessons in Logic* particularly served to keep in mind. Such is a substantial basis for the volume. It is to be inferred, *a priori*, that a book so evoked by special difficulties, in logical or other investigation, would be of perspicuous character and of real value. The writer seems to have thus justified his authorship in the quality of the text-book which he produces. His initial discrimination between psychology and logic, if a divergence from the views of various logicians, is nevertheless lucidly and thoughtfully stated. According to his definition, logic is not psychological, for the double reason that it is not subjective and that it is of universal application. Into the merits or demerits of such a definition we do not now enter. It carries its own confirmation or refutation according to the personal preference of the student. The usual inquiry into the character of Terms occupies some of the earlier sections of the book; and thereafter ensues a lengthy treatment of the Proposition and the Relations of Propositions. That the volume should be so largely devoted to the latter considerations is in keeping with the author's initial definition of Logic as "the science of the Import and Relations of Propositions;" or, more briefly, "the science of Propositions." In some respects the distinction made by Mr. Jones between Independent and Dependent Categorical Propositions, with his view of the Import of Categoricals, marks the independence of his thinking. In his larger purposes his aim has been the denial of a chasm between "Formal" and "Material" Logic, and the "unification and generalization of Logic." His volume goes forth as its own interpreter, and is surely a dignified addition to the literature, already extensive, which reckons among its apostles such great names as Aristotle, Kant, and Hamilton.

The Land and the Community. By the REV. S. W. THACKERAY, M.A., LL.D., Trinity College, Cambridge. 12mo, pp. 223. New York: D. Appleton & Co. Price, cloth, $1.

Among the prominent questions of discussion by the political economists of the day must be reckoned the subject of land ownership. Of the two

general theories of such proprietorship, the first is represented by those who contend for exclusive ownership in land, as well as in that which it produces. The second theory, which has come into large prominence within the past decade, is an argument for the common rights of man in land, and that its value should form the fund from which public expenses may properly be met. The present book, constituting the thesis of the Rev. Mr. Thackeray when applying to the University of Cambridge for the degree of Doctor of Laws, is an argument for the latter theory. The history of the English land tenure, as grouped by the author into the pre-feudal, feudal, and post-feudal periods, is pertinent and instructive. His argument for compensation, in the case of the resumption of land by the community, is, however, the reasoning of Henry George and his disciples. This exponent of political economy in fact writes the preface of the book, and claims its essential agreement with his *Progress and Poverty*. Such teachers are unsafe instructors. The world will sit long at the feet of these theorists before it will accept their teaching regarding land proprietorship.

Studies in Literature and Style. By THEODORE W. HUNT, Ph.D., Professor of English Philology and Discourse in the College of New Jersey; Editor of Cædmon's *Exodus and Daniel*, author of *Principles of Written Discourse*, etc. 12mo, pp. 303. New York: A. C. Armstrong & Son. Price, cloth, $1.

The study of authorship, according to Professor Hunt, is fraught with various benefits. Among these are literary pleasure, since such investigations, according to the saying of Bacon, serve "for delight;" literary knowledge, in the fact that personal researches afford what Mr. Arnold has termed "the criticism of life;" literary culture, though the word be hard of definition; and, finally, a discipline which makes for the "education and enlargement of mental power." With such a representation of the value of literary study we have only the disposition to agree. All the benefits specified, and perhaps more, follow from the faithful reading of standard authorities, while such an honest study is altogether indispensable for those beginners who cherish the literary instinct and would enter the field of letters. Variance in styles is a further fact encountered at the outset of all literary investigation. Every scholar has his individual method of spoken and written composition. It has been strikingly remarked that "styles differ as much as human countenances, so that though millions may exist at once, no two are precisely alike." Nor is the mere appropriateness of the style employed, in any species of literary composition, the sole reason for its use. Swift told but half a truth in his definition of a good style as "proper words in proper places." Behind this men have their adaptation to different places. Thackeray could never have written the *Odyssey*, Froude the plays of Shakespeare, or Emerson the *Pilgrim's Progress*. Back of men's differences of style, in other words, Professor Hunt finds "intellectual, ethical, and personal elements as embodied in the writer," and giving shape to his written words. The existence of such diverse elements and their influence upon individual style is recognized by the professor in his present study

of literature. His ample definition of the distinguishing characteristics of the Intellectual, Literary, Impassioned, Popular, Critical, Poetic, Satirical, and Humorous styles, together with illustrations of their use; and his somewhat thorough notice of the English style of Matthew Arnold and Emerson, proceed upon this assumption. In such passing words may the scope of this deserving volume be noticed. Both its logical arrangement and its employment of illustration make it adapted for general reading, as well as for the instructor's use. Its sturdy protest against the literary servility of the day and its plea for independence of judgment make it particularly well-timed and useful.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

Longmans' School Geography for North America. By GEORGE G. CHISHOLM, A.M., B. Sc., Fellow of the Royal Geographical and Statistical Societies, and C. H. LEETE, B.A., Fellow of the American Geographical Society. Large 12mo, pp. 384, with 70 illustrations. New York: Longmans, Green & Co. Price, cloth, $1 25.

Geographical literature is yet in its transition. The metamorphosis of territories into states, the opening up of interior Africa by successive explorers, and the frequent change of boundaries among the European powers, may be mentioned as among the causes which often necessitate new text-books in this department of practical study. A larger reason, however, prompts the present issue—a distrust of the ordinary method of geographical study and a conviction that a more rational system of investigation is possible. The volume is therefore a book of innovations. A consideration of its claims necessarily involves the scrutiny of details. Some of its peculiarities are best learned from its "Prospectus." Thus all countries and regions are not treated "upon a uniform plan or according to a rigid outline," but those features most characteristic and distinctive are rather considered; emphasis is laid upon the relation of cause to effect, particularly in paragraphs on towns, as explaining their location in any particular place; climatic conditions and differences are carefully discussed; in the study of the United States a separate description of each State and Territory is purposely omitted, because of the similarity of detail and consequent tendency to tediousness; statistical tables are inserted as furnishing materials for further social and industrial study; the countries of the Eastern continents, heretofore neglected in American geographies, as it is claimed, have now been adequately treated; and maps have been intentionally omitted to reduce the size of the volume and have been placed in an atlas by themselves. Such claims as these, on the part of the joint authors, indicate a novel conception of the structure of geographical science and mark a radical departure from the present system of instruction. The proposed method may be more truly scientific. One, however, misses the familiar look of his childhood text-books; is repelled by the topical as a substitute for the topographical arrangement; has the suspicion that the work is too abstruse for younger scholars; and

recognizes the meager treatment of certain States or sections. Illustrations of which latter defect are found in the inadequate allusion to the great American railway system; and the omission to mention the eight millions' annual yield of iron-ore in Michigan, out of which largely comes our immense steel industry, exceeding that of England. Though this geographical text-book is said to have been adopted for school use in New York, it illustrates a new departure in common-school instruction which has not yet passed the experimental period.

Dr. Muhlenberg. By WILLIAM WILBERFORCE NEWTON, D.D. 12mo, pp. 272. Boston and New York: Houghton, Mifflin, & Co. Price, cloth, $1 25.

Our first impression of this book is that the author has made the most of his subject. Confessing that Dr. Muhlenberg in his life-time was generally regarded as a "dreamer" and as "illogical," Dr. Newton now discovers him to have been a great prophet and a mighty leader, who possessed the sense of vision, the discerning of spirits, and the ability to make a movement march. It is this discovery that interests us; it is this that must challenge a difference of opinion among the Churchmen in whose time he lived. We are not questioning the fact, but merely announcing it. We do, however, express surprise that in ten years after his death a sympathetic friend should find that he had spoken words his generation did not comprehend, and that he had really made an epoch without the Church knowing it. To sustain his belief, the author, after the usual biographical preliminaries, traces his career in his relations to the Protestant Episcopal Church, showing his originating hand in several special movements, and crediting him with a foresight and a liberalism that made him stronger than any party in the Church. In this representation we see the broad man, and at once are drawn to him. He was broad enough to accept the sacramental symbolism of Germany, which is not exactly the teaching of his Church; he was broad enough to favor an inter-ecclesiastical congress, in the hope that it might open the way to an organic union of the Protestant sects. For his devotion to the doctrine of Christian unity the author is admirable in his praises, and points to the fact as the key to a large nature, and as the basis of the claim that Dr. Muhlenberg was a great leader and prophet. To this representation we do not except. In fact, we have desired to see some signs of growth in the direction of a true liberalism on ecclesiastical questions; and if Dr. Muhlenberg endeavored to crush the narrowness and exclusiveness of his Church, which has done more than any other to prevent the unity that ought to exist in Protestantism, he deserves recognition. However, if a liberal advocacy of Christian unity constitute the great man, there are many great men in other Churches, because they have espoused the same cause and supported it as energetically, and with their own Churches behind them in their work. As to the mere facts of the book, we would not impeach their accuracy; as to its current of thought on institutionalism, we would not turn it aside; as to the great services Dr. Muhlenberg rendered his Church in behalf of a broader platform of ideas, we cer-

tainly acknowledge them with tokens of sympathy; but that all these together furnish an argument for the claim that he was a special providential leader of mighty movements, some of the readers of the book will be inclined to doubt. In respect to the author, he has done his work well. He has biographical tact. His style is forceful and winning, and the under-tone of self-assertion, begotten by that high-churchism that is peculiar to the Christian organization he represents, is sufficiently transparent to remind the reader of its birth and meaning. The book is not unworthy of its place in the series of "American Religious Leaders," published by the well-known house of Houghton, Mifflin, & Co.

Collier's Great Events of History. From the Beginning of the Christian Era to the Nineteenth Century. Revised and Enlarged Edition. 12mo, pp. 413. London and New York: T. Nelson & Sons. Price, cloth, $1 25.

History is endless, but nineteen centuries of events pass quickly before the mind's eye in this volume. The author's aim is the exhibition of the colossal movements of civilization from the beginning of the Christian era to the present time. He divides the entire time into eight periods, with distinct peculiarities and distinct movements, describing them briefly, and, to a thinker on the run, satisfactorily. Kingdoms rise and fall in rapid succession; rulers are born and pass away; wars appear and disappear; and still the mighty stream of life flows on, broader, deeper, more vigorous with each succeeding age. Designed for a text-book in the schools, the hurried man would do well to read such a work once a year, and lay up its facts for constant use. This is its great commendation, that, suited to the juvenile mind, the scholar may find in it an instructive source of knowledge and a manual of facts reliably and briefly given.

Winters in Algeria. Written and Illustrated by FREDERICK ARTHUR BRIDGMAN. 8vo, pp. 262. New York: Harper & Brothers. Price, cloth, $2 50.

It is not extravagant to say that the race is very much indebted to the traveler for information concerning countries, peoples, climates, and the general configuration of the globe. He may not be as important as the scientist; but whether navigator on the high seas, explorer in the depths of an unknown continent, or a miscellaneous sight-seer in the great cities, he renders a service in the final dissemination of the results of his observation that gives him rank as a useful citizen, and often entitles him to a medal of honor. It not infrequently happens, too, that a traveler becomes a discoverer, and attains a distinction which the ordinary scientist might well covet, but which is beyond his power of achievement. The author of this handsome volume would not claim to be a famous traveler, nor would he be content to be considered a mere tourist. While he is neither, he so combines the work of the two as to furnish a most enjoyable and profitable summary of his experiences in a country almost *incognito* to Americans. He remained long enough in Algiers to note its public customs, and the costumes of the people; to study the streets, mosques, and law courts; to take and describe the renowned Turkish bath; to say some

pretty things about the children; to give an account of marriage ceremonies, and to narrate various excursions into the desert and to other cities; mingling with it all a spirit of cheerfulness, and entertaining the reader by a simple and charming style of expression. In order to succeed as a writer of travels, the traveler must be endowed with the power of observation—a gift which enables him to appreciate nature, to analyze social phenomena, and detect the underlying principles of the peoples' lives; and also with that special qualification for narration, description, suggestion, and inference, without which a book of travels will be as dull as the log-book of a ship, and as frigid as the historical schedule of an old-time writer of the annals of his king. Mr. Bridgman has in happy combination the faculty of seeing things and the power to represent them as interesting realities, both with the pencil and the pen.

Peterborough. By WILLIAM STEBBING. 12mo, pp. 228. London and New York: Macmillan & Co. Price, cloth, 60 cents.

This is a most interesting bit of biography, because the subject of it was an enigma to his contemporaries for sixty years, and has been an enigma to posterity for one hundred and fifty years. So says the author. Charles Mordaunt, gifted, in appearance a nobleman, on the battle-field brave, in diplomacy successful, was nevertheless the heir of many contradictory traits of character. These, resulting in a contradictory life, have puzzled biographers in general and given rise to two opinions respecting him, which, in their very nature, are impossible of reconciliation. On the one hand he is represented as selfish, vainglorious, a thief and a liar, and a conglomerate of bad passions; while on the other, he stands in history as generous, a general of brilliant invention, a disinterested economist for the State, and a man possessed of the spirit of knight-errantry. The author does not attempt to harmonize these contradictions, but he states them, and then traces the career of the man in war, diplomacy, and peace, closing with a faint limning of his last days, which, with their seriousness, did not illuminate the great questions raised by his erratic life. The volume is a worthy companion of those that constitute the series on "English Men of Action."

A History of the Kansas Crusade. Its Friends and Its Foes. By ELI THAYER. Introduction by Rev. Edward Everett Hale, D.D. 12mo, pp. 294. New York: Harper & Brothers. Price, cloth, $1 50.

The story of the introduction of Kansas as a free State into the Union will never lose its awakening power upon the hearts of a patriotic people. The wonder is that its telling has been so long delayed; but here we have it, with the pro-slavery opposition to the progress of freedom, and the heroic devotion of men true to the instincts and traditions of the republic, detailed with minute circumstantiality and in a manner that revives the purest love of country and the strongest hate of wrong. Whether or no the Kansas struggle was the pivot on which the nation turned to a nobler development, certain it is that its rescue from the dominancy of slavery was a notification to all the parties concerned that

henceforth a conflict between the opposing forces might be expected. It was this anticipation of conflict that led to preparation for it, developing an anti-slavery sentiment even bordering on abolitionism in the North, and a sectional pro-slaveryism in the South ever veering toward secession, and finally precipitated the nation into the throes of civil war. With the repeal of the Missouri Compromise came the purpose on both sides to test the right of slavery in the new Territories of the West. Kansas was the theater of the struggle, and as it enlarged the nation was drawn into it. Political parties, churches, unionists and disunionists, the press, the people—all were interested in the issue, for it was of a determinative and an epoch-making character. Kansas was saved to freedom and pro-slavery writhes over its defeat. The author is specific in statement, historic in style, and uses verified documents in proof of his positions. As a contribution to our common national history it is worth preserving, and will be quoted in years to come as an accurate account of the great struggle for freedom in a defenseless territory, menaced by the strong arm of the pro-slavery element of the country.

Portraits of Friends. By JOHN CAMPBELL SHAIRP, Author of *Culture and Religion.* With a sketch of Principal Shairp by WILLIAM YOUNG SELLARS, and an etched Portrait. 12mo, pp. 212. Boston: Houghton, Mifflin & Co. Price, cloth, $1 25.

The title of this work is slightly ambiguous, but the excellence of the contents cannot be disputed. Professor Shairp, a Scottish scholar, himself the subject of a critical biographical notice in these pages from the pen of a friend, wrote some very frank and judicious papers on certain prominent leaders and thinkers in Scotland, which have been collected since his death into the book here announced. Among them we observe the names of Thomas Erskine, Norman Macleod, John Mackintosh of Geddes, and Arthur Hugh Clough. In the attempt to represent his friends the author is not specially analytical, nor does he descend to such details as would give the reader an inner view of their characteristics; but, aiming at recording his total impression of their lives as he came in contact with them, he produced a series of very readable papers. For a larger view of his subjects, one must consult their biographies; but for a genial, companionable volume, suggestive of the riches of character in men who turned events on their hinges, and were courageous leaders of public opinion, this is to be commended. It is the vestibule to the temple of the lives of a few men who touched their age with their spirit of consecration, and contributed something to the sum of human achievements.

Captain Cook. By WALTER BESANT. 12mo, pp. 191. London: Macmillan & Co. Price, cloth, 60 cents.

By the eminence to which he attained James Cook reflected honor on the English village that gave him birth; and by the services he rendered to civilization as a navigator and discoverer, he showed the possibilities of genius and the advantages of leadership in the progressive movements of the nations. His youthful life was more remarkable for its vicissitudes

than its opportunities, but he early developed a preference for the sea, and ran away to give it expression. Mr. Besant traces his career in consecutive order and a well-conceived style, entertaining and instructing the reader with facts that charm even more than the unrealities of fiction. If Captain Cook was hot-tempered and impatient, he was also single-minded and self-reliant; if he was fearless and egotistic, he was also loyal to the best ideas and never murmured at the inevitable. The results of his voyages are recounted with the usual skill of his biographer, and make up a story as interesting as it is truthful. He discovered the Society Islands, the Sandwich Islands, divided New Zealand into two islands, and explored the coast of New Caledonia; besides which he ran along the North American coast for thirty-five hundred miles, describing what he saw, and locating the islands in his long voyages. He also made astronomical observations, studied the customs, arts, language, and religion of the various peoples whom he found, and gave an account of them on his return to civilization. The world is indebted to the great navigator as to but few others of his class; and it was a happy thought on the part of the publishers to include him in the series of biographies they are now publishing.

Two Years in the French West Indies. By LAFCADIO HEARN, Author of *Chita*, etc. 12mo, pp. 431. New York: Harper & Brothers. Price, cloth, $2.

The merit of this book is that it takes the reader away from the usual routes of travel, into countries and among peoples with whom he is not supposed to be familiar. Its charm is the peculiar French style in which it is written. It is terse, elegant, acute, and altogether lively. The author saw, and wrote as he saw. His reflections, too, upon customs, domestic habits, and civil life are as sensible and original as his observations are numerous and comprehensive. His descriptions of nature's beauties are as tender and poetic as his account of the religious condition of Martinique is sober and instructive. Creole life is depicted with rare skill and humor, and in its never-ending variety. The book is a delightful one, relieving the reader of *ennui*, and instructing him in a people of whom it is worth while to know something.

MISCELLANEOUS.

Taken Alive, and Other Stories. With an Autobiography. By EDWARD P. ROE, Author of *Barriers Burned Away, Without a Home*, etc. 12mo, pp. 375. New York: Dodd, Mead & Co. Price, cloth, $1 50.

Mr. Roe's distinction as an author has puzzled the critics, who have a way of determining one's fate before the public has had the opportunity of pronouncing upon one's merits or achievements. As he continued to increase in popularity with the successive issue of new books, they charged him with all sorts of literary sins, and deprived him of the recognition he deserved. The public, however, did not long agree with the critics, but bought his books, spoke his name with evident appreciation, and conferred upon him the eulogy he had earned. We shall not discuss the

question of his literary merits, or whether the critics or the public were right, but shall call attention to this book as representative of his genius and power in narration and invention. The chief story is not wonderful in conception, nor brilliant in recital, but it casts a spell over the reader, and is, therefore, successful in its purpose. The other stories are even less remarkable, and cannot claim special excellence. No one will place the author on a level with Sir Walter Scott, or the great English novelists, or with many American writers; but in spite of his commonplace work he secured high rank and was useful by his writings. His autobiography, as given in these pages, is very interesting and instructive, because it reveals his characteristics, the difficulties he had to overcome, and the triumphs he won at last.

Between Times. By WALTER LEARNED. 16mo, pp. 134. New York: Frederick A. Stokes & Brother. Price, half cloth, $1.

The poetical author here gathers the fugitive poems of his leisure, and hopes that they will prove as entertaining to his readers in their odd moments as they have been of service to him while he was writing them. The poems are not of a high order, nor yet are they purely mechanical in structure; but they are pleasant outbursts of a soul calm or emotional, thoughtful or thoughtless, just as circumstances seemed to suggest. He wrote in various meters, on various subjects, and in a style that shows more mental ease than earnestness and more commonplace idiomatic thought than the lofty conceptions of genius or the broad scenic view of outstretching truth. It is a little book, to be read, as it was written, "between times."

Summer Holidays. Traveling Notes in Europe. By THEODORE CHILD. 12mo, pp. 304. New York: Harper & Brothers. Price, cloth, $1 25.

This is neither a connected story of travel nor mere leaflets from a traveler's note-book, but rather a collection of essays on cities, such as Constantinople, Munich, Venice, Naples, and Ravenna, and on the country viewed from rivers, as the Danube, the Seine, and the Marne. These essays were first printed in English and American magazines. The book is one of commonplaces, but in description artistic, in style dignified, and, on the whole, an entertaining *résumé* of the results and impressions of an intelligent sight-seer.

Lucile. By OWEN MEREDITH. Vignette edition. With One Hundred New Illustrations by Frank M. Gregory. 12mo, pp. 420. New York: Frederick A. Stokes & Brother. Price, paper cover, $1 50.

Lucile does not lose its charm. It grows in value on lovers of poetry, and has given permanent renown to its composer. Not that the poetic genius of the author ranks him with the master poets of the race, or that the story he tells is superior either in arrangement or finale; but that his conceptions, so pure, so true to nature, so life-like in their representations, are set forth in agreeable meters and reveal a background of thought which shows a master mind and a tender and beautiful nature. The publishers present the book in a most attractive style, and the reader,

assisted by expressive illustrations, is carried along from page to page, almost forgetful of the burdens of life and the vexations they usually bring. Still *Lucile* does not introduce us to an idealistic realm, nor does it awaken the mere fancy, or the dreamy spirit; its power is in the delineation of a practical experience of the highest and noblest passion of the soul. It therefore elevates thought, purifies affection, and refines our view of life.

By Canoe and Dog-Train Among the Cree and Salteaux Indians. By EGERTON RYERSON YOUNG (Missionary). With an Introduction by Mark Guy Pearse. 8vo, pp. 267. New York: Hunt & Eaton. Price, cloth, $1 25.

This book is as refreshing as the breezes of the North Land which it describes. Without attempt at elaboration, the Rev. Mr. Young has culled some incidents from his far-frontier experience, and the artlessness of his story is its special charm. As a description of the primitive customs about Lake Winnipeg, the severity of its winter climate, and the receptivity of the Indian nature, the book is vigorous and enlightening. As a narrative of extreme sufferings in pioneer work, of quenchless love for lost souls, and the power of Christianity to work its marvelous transformations, it is a voice of encouragement to the Church. The reader is particularly impressed by the modesty with which Mr. Young describes those sufferings and successes, in which he had so large a share. Altogether the work is a reminder that the apostles and martyrs live in their heroic successors, and is an earnest of those greater missionary successes which are every-where to ensue.

Maggie Bradford's Club. The First of a Series of Sequels to *The Bessie Books.* By JOANNA H. MATHEWS, Author of *Uncle Rutherford's Attic.* Illustrated. 12mo, pp. 250. New York: Frederick A. Stokes & Brother. Price, cloth, $1.

Several school-girls resolve to form a club, keep secrets, and do some things that only frolicsome girls can do. They have a good time, many experiences, some of sorrow, others of delight. The book is a history of this club, and is as refreshing as it is novel. It begins a proposed series of books for girls that doubtless will be worth reading.

Must the Chinese Go? An Examination of the Chinese Question. By Mrs. S. L. BALDWIN, Eighteen Years a Missionary in China. 12mo, pamphlet, pp. 70. Third edition. New York: H. B. Elkins. Price, paper, 20 cents.

The Chinese question is peculiar and important. Mrs. Baldwin, from her long missionary service, writes with a large understanding of the subject. Her pamphlet is a vigorous arraignment of Congressional action, and an eloquent appeal to the Christian sentiment of America for justice toward the Chinese. Her brochure, which now reaches its third edition, should effect further enlightenment upon our national responsibilities in the case.

Chatterbox. For 1889–90. J. ERSKINE CLARK, Editor. 1 Vol., Quarto. Lithographed Cover. Pp. 412. Boston: Estes & Lauriat. Price, $1 25.

Of juvenile publications this is one of the best, both in contents and mechanical appearance. The volume before us is as adapted to 1890 as to 1889; it does not outgrow its value with a single year.

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METHODIST REVIEW.

(BIMONTHLY.)

J. W. MENDENHALL, D.D., LL.D., Editor.

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METHODIST REVIEW.

NOVEMBER, 1890.

ART. I.—EZRA THE SCRIBE.*

"IF the diminishing of them be the riches of the Gentiles, how much more their fullness!" The student of Greek literature finds in the sixth century before our era a stir arising in human thought, and its origin seems beyond the Greek horizon. Thales of Miletus appears to rise from the earth to head that long procession in which walk the familiar forms of Socrates, Plato, and Aristotle. What roused Thales to his march? His family had come from Phenicia to Miletus. The son, born in this Greek community, early showed a restlessness of restraint within the domain of sense, a longing to grasp that unseen system of order and energy which material things overlie and obscure and yet obey. In this unrest he went back to study in the old Phenician home of his fathers. What was there in the air of the century and of the region that moved the thoughts of this pioneer in the world's philosophy? The fresh morning of philosophic inquiry follows, by an interval none too long for the conveying of influence in times like those, the captivity of the Jews in Babylon. The destruction of their visible worship and material wealth, and the forcing of their thought back upon the unseen and spiritual, this touched the heathen world, and in the atmosphere thus affected Thales felt his calling to the work of philosophy;

* This article completes the series on Old Testament books. A study of the six articles published during the current year will convince our readers of their value, and aid them in placing the Old Testament on its true historical basis. Negative criticism is challenged to overthrow the positions of the several writers of the series.—EDITOR.

for the captivity wrenched the thought of Israel from the material to the spiritual. The temple went down in ruins. Its altar was broken, its sacrifices taken away. The nation's leaders perished, and captive trains, over whom Rachel, the venerable mother of the race, seemed to rise from her grave to weep, took their weary march of four months across the plain to the north-east beyond the Euphrates, "the flood" on whose left bank their fathers had served idols before Abraham's day. Nothing of Israel's religious furnishings went to Chaldea save the sacred vessels which Belshazzar insulted on the night of his doom. The tables of the law were lost, and the pleasant things of Zion were by the rivers of Babylon only a memory and a sorrow. But the things that could not be shaken remained. The things spiritual did not go down with temple, altar, and tables of stone. There still remained the adoption, the glory, the covenant. Chiefly there remained the Law, the Ten Words that adjust the behavior of men to the harmony of the world, that history of material and human origins which no man as yet disannulleth or addeth thereto, and the record of divine justice and mercy through all their generations. They had, besides these special dealings of fifteen hundred years, that sublime revelation of a spiritual God of whom their fathers at Sinai had seen no manner of similitude, but in whose presence they had trembled and adored.

When, now, the first rush of natural grief was over, and the longing and homesickness began to wear away, Israel turned for strength and comfort to these invisible things of their inheritance. The presence and power of a spiritual God came to be a reality more truly felt and confessed than even amid the thunders of Sinai or under the cloud and fire of the wilderness. Idolatry, to which they for ages had been so sadly prone, lost for them all its fascinations. It may be that the idol-worship among the fierce Chaldeans was specially revolting; it is certain that their recoil from idolatry was so complete that in later ages not even the charms of the Grecian ritual could seduce an Israelite. Polytheism they renounced, and henceforth the one God, so clearly proclaimed in their creed, so often ignored in their practice, becomes their God forever.

A sense of personal responsibility within the times and conditions to each divinely appointed now grew in the Jewish consciousness. Ezekiel had expressed the divine order of the world as of wheels within wheels, and some with even a backward movement, an order whose ordained process none can reverse or withstand. Yet the same great prophet of the captivity had urged the freedom and responsibility of the individual conscience. "The soul that sinneth, that one shall die; the soul that doeth righteously, that one shall live." This sense of personality stands plainly forth in Daniel, in Esther, in Susanna. Another religious development during the captivity is the usage of prayer. Not that prayer was a new thing, but that it now takes the place of ritual ceremony. "Let my prayer come up as sweet incense before thee, the lifting up of my hands as the evening sacrifice." Now first we hear of kneeling in prayer, of assemblies for prayer, and of turning in prayer toward Jerusalem. All these spiritual tendencies illustrate that man lives not by material things alone, but much more by the words that proceed out of the mouth of God.

The flow of years now brings the end of ancient history, and a new order of ages begins. Classical history is dawning, and the giant forms of old nations retire and vanish. With the rise of Cyrus and the fall of Babylon we are on the margin of a new dispensation for mankind. The East is coming into contact with the West, and Israel is about entering the stream of the world's affairs, never to be lost and never to emerge. At this epoch of the fall of Babylon, the mightiest and most significant of the old empires, when all that is proud and strong of things material is shattered, let us note what is the one abiding element in all this crush and change. "The grass withereth, the flower fadeth, but the word of our God shall stand forever." To this word the Jewish mind now turned with ardor and devotion. This rising above material fixtures and ordinances into the realm of intellect and spirit marks the moral history of Israel as modified by the captivity, and becomes the spirit of the age immediately following. In all times the man most effective and conspicuous is he who most perfectly embodies the temper and aspiration of his age. He becomes the leader of his contemporaries, "receiving from them in mist what he gives back to

them in rain." The leader of Israel's new life, the shaper of its new career, which was to continue to the Messiah's coming, was Ezra, the scribe. He does not appear upon the scene until seventy-seven years after the return. Of his personal history little is known, for the life of a man of letters is usually devoid of incident and adventure. He was of priestly pedigree, Hilkiah, high-priest under Josiah, king of Judah, being his great-grandfather. We find him at Babylon under that Artaxerxes whose hands reached below his knees, a theme of merry gossip with the barbers of Athens. With this Longimanus Ezra was in favor, as was Nehemiah in Shushan, the southern capital. In this king's seventh year he gave Ezra leave to go to Jerusalem in style worthy of a royal favorite, adding gifts of his own to the offerings of his Jewish subjects for the benefit of the temple. He exempted from taxation all those employed in the temple-service, and gave Ezra leave to draw for other funds upon satraps of neighboring provinces. Ezra himself went down as satrap, having power of life and death, of appointment and removal of all magistrates. Of all these powers and resources he intended one use only—the recovering of the Jews to the Mosaic ordinances.

With him went seventeen hundred and fifty men like Cromwell's Ironsides, versed in the law, and set to its observance, though there started with him "not one of the sons of Levi;" such was their comfortable preoccupation in their foreign homes or the dread of the journey and the task thereafter. Some, however, joined Ezra "at the river that runneth to Ahava."

The king's frank and generous course called forth Ezra's lofty gratitude "to the Lord God of our fathers, who hath put such a thing as this in the king's heart;" yet he declined the king's escort, for he had told the king that "the hand of God was upon me," and "I was ashamed to ask for soldiers and spearmen."

That Hand brought them in twelve days to the northward bend of the Euphrates, and in August Ezra was in Jerusalem. A festal gathering, with copious sacrifices, attended the delivery of the temple-gifts, and Ezra was owned and installed as chief magistrate. Then for four months he could study the ways of the people, and "the chiefs" could study the copies of the Law

which he had brought from Babylon. The consciences of himself and of all were drawn to one enactment, and were intensely exercised upon it. Moses had forbidden intermarriage with the heathen, yet kings had disregarded the prohibition, and it seemed now obsolete. Israel was now weak; perhaps intermarriage with the fierce tribes around meant not their assimilation to the Jews, but backsliding and ruin for Israel. So Ezra, in December, comes to see it. Spiritual agonies follow his deep convictions. Rending his garments, he sinks to the ground amid a group that well understood his emotions. As the crowd came at sunset to the evening sacrifice he rose to his knees and in their hearing prayed until all wept and prayed with him, and by the lips of Shecaniah assured him of their obedience to any and every order he might give.

Then for three days, without bread or water, he lay in a temple-chamber, waiting for power from on high to enforce a measure so severe as the severing of these unlawful marriages. How hard for us to see why the Jewish welfare was so endangered by these marriages! Far broader is Paul's counsel, "Let not the wife depart from the husband: . . . for the unbelieving husband is sanctified by the wife; else were your children unclean, but now are they holy." After three days the people reassembled. Harsh as was "the great rain," they trembled more under the words of the stern reformer, and felt their peril of becoming like the Amorite, whom the Lord cast out of the land he was defiling. "As thou hast said, so must we do," all humbly said. They made good their word, resolved that at whatever cost of havoc and anguish "the fierce wrath of our God in this matter be turned away from us." For the thirteen next following years Ezra is lost from the record. He then returns with Nehemiah, not as reformer, but as teacher and comforter. Nehemiah, layman and warrior, young and flushed with zeal, resources, and authority, was bent on restoring not the walls only, but the morality that secures private safety and public order. By his side stands Ezra, in vivid contrast save in zeal and lofty purpose. He is now of venerable age. His years have been spent among the sacred books; his tastes are literary and theological. He has not the zeal that fires young Nehemiah's heart, but he knows Jewish character and history, and he is convinced that the revival of the nation must rest upon

a revival of the knowledge and observance of the statutes of the Lord.

His last public occasion came. It was at the feast of tabernacles, B. C. 445. At early dawn, the exercise beginning at sunrise, the people came to the "street" before the watergate, as the Athenians to the great theater of Dionysius. Something loftier than a drama of Æschylus was given in their hearing; it was "the Book of the Law of Moses, which the Lord had commanded unto Israel," and "the ears of all the people" were attentive, so new to them seemed the sacred utterances. Ezra, from a high platform, forerunner of our modern pulpit, unrolled the volume, and the people, bowed in Eastern fashion, rose up to do it reverence. As they stood, Ezra, with lifted hands, blessed "the Lord, the great God," and with like gesture the people said, "Amen! Amen!" and bowed in worship. After this prelude, so like our initial of divine worship, Ezra read and explained the word, relieved at times by the prayers of the Levites who stood with him on the platform. At noon the heat brought these exercises to a close. The people, abashed and broken as the Law showed them the divine will which they and their fathers had disregarded, wept loud and passionately, but Nehemiah changed their mourning into gladness. "Mourn not; for the joy of the Lord is your strength." Then they "made great mirth because they had understood the words of the Law." "The entrance of thy word giveth light," the psalmist had written; and in this dayspring from on high the people had good reason to rejoice. A few days later was held another gathering for a serious purpose. Half the day was given to a rehearing of the law, to confession, praise, and prayer. Then, with a preamble fully setting forth the sins of the nation and the tender mercies of Jehovah, they write; and their leaders sign and seal, a sure covenant of obedience. Ezra seems to sign his ancestral name of Azariah.

Once more he appears, and in personal association with Nehemiah. Each headed a triumphal company at the dedication of the wall, when "the singers sang loud," and "the joy of Jerusalem was heard afar off."

The rest of the great scribe's story remains untold, so sternly does sacred writ ignore biography and prune the record of its greatest personages. Josephus would have him die "an old

man and magnificently buried at Jerusalem." Benjamin of Tudela saw in 1170 at a village on the lower Tigris "the sepulcher of Ezra, the priest and scribe, where he died on his journey from Jerusalem to Artaxerxes." Layard, in our day, seems to have found near the junction of the Tigris and Euphrates a tomb of Ezra, in style worthy of his fame. Wherever the scribe's dust may be, his record is on high.

The outlines of Ezra's work are vague and uncertain. This arises partly from the silence of the sacred books concerning their own authorship. Holy men of old spake as they were moved by the Holy Ghost, but they were rarely moved to give author, place, or date of the book indited. Who is sure of the date and author of Ecclesiastes? Who knows the writer of Hebrews?

Again, it is easy to assign to an eminent man much that appears in his day or soon after it which agrees with his known acts and tempers, but which would, from the need and temper of the age, have come without him. Thus Ezra is credited with establishing the synagogues. The true germ of the synagogue is found in Samuel's schools of the prophets. In the captivity the gatherings of the devout became more systematic, and Ezekiel assures them that the divine Presence will be to them "as a little sanctuary in the countries where they shall come." Soon buildings rise, and every village has its synagogue. Simple in its service, attracting the mind and heart rather than the eye, needing no priest, setting forth the prophets of hope as well as the law of obedience, the synagogue strengthened the faith and consolation of Israel, and quietly prepared believers for the disappearance of the temple and the rise of Christian worship. Yet, while the synagogue takes its definite form, and proceeds with its good work in (or soon after) Ezra's time, assigning to him its origin transcends historic probability.

The Great Synagogue is a fiction of later Jewish writers, devised to express the sum of eminent men who after the captivity for two centuries upheld the law and aided the piety of the nation. Of these Ezra was counted first, ranking as president, though Daniel and Malachi are among its hundred and twenty members. Its task was chiefly to guard the form and meaning of the sacred texts, and Ezra, "the scribe,"

might fitly be its head. Its last member, Simon the Just, said, "Set a hedge about the law!" So did the later scribes do and overdo, but their task was noble, and Ezra was truly a scribe instructed unto the kingdom of heaven. The Sanhedrin was reckoned the successor of this unreal Great Synagogue, and then followed the Masoreh, to whose useful labors we to-day owe our confidence in the Hebrew language.

Of the book that bears Ezra's name he could have written but little. Its first chapter, giving the first year of Cyrus, at least the chief event thereof, fits between Dan. ix and x, and is plainly in Daniel's style. Ezra ii, with Ezra iii, 1, coincides with Neh. vii. Ezra iii, 2, to Ezra vii, is by some eye-witness to the building of the second temple, and its style and language suggest Haggai, who acted with Zerubbabel, and would probably record the events in which he took part. Ezra iv, 16–23, with the last four chapters, are clearly by Ezra's hand. The books of Chronicles, with Ezra and Nehemiah, form a definite historic plan. After the captivity there was felt a difficulty in defining and sustaining the national continuity. This rested socially on the genealogical assignment of the lands of Palestine, and religiously on the performance of the temple-service by the priests and Levites in the order of their courses, and their support by tithes and offerings. One thus finds in Chronicles tables of genealogy prepared, the priestly orders given, and special notice taken of the care given to public worship by the best kings, by David, Josiah, and Hezekiah. The tradition that assigns to Ezra the compiling and editing of Chronicles is well sustained.

Ezra's best work is in the Psalms. The Law was his life-long study, and its sweet influences enlightened his intellect, cheered his heart, and guided his behavior. He could from his own experience frame the majestic preface that sets forth the "blessed" of harmony with the law and the "not so" of variance from it. How "a tree planted by the rivers of water" tells of an irrigated land; of Babylonia, not of Palestine! His hundred and nineteenth psalm, the utterance of an overfull heart, shows every condition of mortal life upheld and cheered by what the lips divine have spoken. In this, so stamped with his mind and attributable to him alone, the word is the stream that makes glad the city of God and sheds freshness

and beauty upon earth. The psalm sets forth the many-sided experiences of a changeful life, its aspirations, its struggles, of its sufferings; the life of one who as Jewish priest and Persian judge, as scholar and as reformer, finds every-where mercy and truth in the divine dealings with mankind, and who utters his soul through full Pindaric lips wet with the dew of inspiration.

The criticism which directly interrogates the production itself finds little fault with what tradition ascribes to Ezra. His language is what should be used by one versed in the Hebrew of Moses, but in contact with the ruder Chaldee of Mesopotamia. His work is what his time demanded, and some one certainly performed; and if tradition exaggerates it has a reasonable basis. The great scribe, the first of that industrious profession who, five hundred years later, were so proud and so poor as to instruction unto the kingdom of heaven, is the first of a far longer line of laborers in the word. His platform, from which he read the Law and gave the sense, has become our pulpit. The exposition, illustration, and enforcement of Scripture—the unfolding of the divine system of justice and mercy for men—was Ezra's task on that far September morning. The same task, aided by the fuller revelations of the Gospel, is laid upon the preacher of to-day, and his hearers are not the sunbright throngs below the temple yard, but are every kindred and nation and tongue and people.

A. B. Hyde

Art. II.—RECENT EXPLORATIONS IN EGYPT.

Egypt is doubtless the most magnificent archæological hunting-ground in the world. In no other land is the chase so fascinating and so exciting; from no other land does the hunter return with so varied and so rich spoils. Sometimes, indeed, he is disappointed, even after many days and nights of laborious search; more frequently he is treated with glad surprises which serve to rouse his enthusiasm and fire his heart.

The museums of the world have been enriched from the spoils of old Egypt. Fields already again and again swept of their treasures upon more thorough exploration have yielded further and richer harvests. New sites have been brought to light in the midst of the desert sands and the Nile mud. From the time of the French expedition under Napoleon Bonaparte to the present, Egypt has been despoiled of antiquities which are the only representations of the departed glory of her ancient history; and yet the supply seems to be exhaustless. The pick and the spade are ever active, and ever astonish the world by their brilliant discoveries. Especially during the last decade the explorer has been abundantly rewarded.

The sojourn of Abraham in Egypt, the official work of Joseph, the long and bitter bondage of the Israelites, and the connection of Egypt with Palestine and the East, both preceding and subsequent to the conquest of Canaan—these endow the land of the Nile with a peculiar and perennial interest for the Bible student. The ten plagues of Egypt cannot be explained in the fullness of their import without the aid of the Egyptian gods. The route of the exodus can be studied only in the light of recent discoveries. Certain passages from the prophets can be understood only when read by the rocky tombs and temples of Egypt.

Three wonders meet us as we enter the portals of this subject. We wonder that so many antiquities have been rescued; we are astonished that so many have been ruthlessly destroyed; and we are amazed that so many remain to reward the zeal of future explorers. A mere list of important objects recently discovered would extend this article far beyond our limits. There are sites of cities, walls, plans of temples and palaces, private

residences, contents of pyramids, cemeteries and rock-tombs, mummies of sacred animals and of royal and other personages, decorative designs, types of architecture, sphinxes, obelisks, statues, portraits, utensils for the toilet and the kitchen, pottery, idols, scarabæi, inscriptions, priceless papyri, ornaments, textile fabrics, weights, coins, and osirids.

We may look into the very eyes of the Pharaoh who "knew not Joseph," walk through his favorite temples, enter sepulchers of royalty, bury ourselves within mighty pyramids, and tread the very soil once pressed by the feet of the enslaved Israelites.

Complicated, vexed, and unanswered chronological questions are approaching solution under the light of recent discoveries. The history of the dynasties of the middle kingdom is slowly assuming form and proportions. The names of new kings are brought to our attention, and we are able to fix their places in the lists. New chapters are added to history, and much has been learned concerning the old Egyptian religion. We must pass over much of this, and confine ourselves in this article to a study of a few of the prominent sites which have been opened by the explorer, and the tribute they have yielded.

I. Pithom.

The Sweet-water Canal runs from Cairo to Suez through the Wady Tumilat. On the south side of this canal, and about twelve miles a little south of west from Ismailia, is situated *Tell el Maskhutah*, "the mound of the statue," so called from a monolithic group representing Rameses II. seated between the two solar gods Ra and Tum. Le Père, at the end of the last century, described the group as follows:

> It consists of a monolith of granite cut in the form of an arm-chair, on which are seated three Egyptian figures, apparently belonging to the priestly order, as one may judge from their costume and the caps they wear. The monument is still standing upright, and the figures are turned toward the east. They were buried up to the waist; but, having dug down to the feet, we have been able to see the whole of them and to measure them. The back of the arm-chair is entirely covered with hieroglyphics, which have the appearance of a regular and complete picture.

While workmen were digging in the garden another group of the same size was discovered, and M. Papenot, to whom the

villa belonged, concluding that these monuments flanked an avenue which passed between them, instituted further excavations, and was rewarded by the discovery of two sphinxes in black granite, which also flanked the avenue or dromos on either side. Still farther on was discovered a shrine or naos in red sandstone, with a recumbent sphinx rising from its floor, and a large stile in red granite, lying flat, which had been used as the foundation of a Roman wall. These discoveries seemed to lend confirmation to the theory of M. Lepsius, that this was the site of Raamses. M. Maspero came to the same conclusion, and this has met with general acquiescence.

The work of the first year of explorations conducted by "The Egyptian Exploration Fund," in 1883, was signalized by Naville's brilliant identification of *Tell el Maskhutah* with the store-city of Pithom.

The monuments to which we have referred had been dedicated to the god Tum, of which another form is Harmachis. He is represented on both sides of the tablet, once as Tum, with a human head crowned with the double diadem of Egypt, and once as Harmachis, with a hawk's head surmounted by a solar disk. The sphinx is another emblem of Harmachis, and finds its mightiest representative near the great pyramid. Rameses II. is always called the friend of Tum and Harmachis. By the study of these monuments M. Naville reached the conclusion that the city was Pi Tum, "the abode of Tum," Tum being the patron deity.

Later investigations and excavations have brought to light other monuments in confirmation of this identification. A fragment of the naos contains the cartouche of Rameses II. and the name of the region in which Pi Tum is situated. The hieroglyphic name Pi Tum occurs on the statue of the lieutenant of Osorkon II., who is called "the good recorder of Pithom." It is mentioned three times in the texts of the statue and twice in the great tablet of Ptolemy Philadelphos—the largest and most important monument discovered in this sacred and venerable city. The Hebrew Pithom, the Egyptian Pi Tum, the Septuagint Peitho or Pithom, and the Patonmos of Herodotus are clearly identical.

Now Pi Tum was the capital of the eighth nome of Lower Egypt. It is generally associated in the papyri with Thuku or

Thuket, the name of a district, and also, at a later date, the name of the chief city of the district.

The Papyri Anastasi inform us that Thuku was situated on the border-land of Atuma, which was occupied by nomads. The entrance to Thuku was guarded by strongholds, and it contained the city of Pithom, near which were lakes and large pastures. That this is the Succoth of the Bible was first pointed out by M. Brugsch.

Pithom would be needed by Rameses II. as a basis of supplies during his campaigns in Asia, while at the same time it would guard his own dominions against foreign invasions.

This city, as is frequently the case, had two names. The temple sacred to Tum gave it its sacred name, Pithom; the ordinary or civil name of the city was Succoth. "The civil city of Thuku extended all round the sacred buildings of Pithom, the abode of Tum." The name Thuku occurs twenty-two times in the inscriptions, while fifteen times the city is called Pi Tum.

Outside the temple area of Pithom were discovered rectangular structures built of crude bricks joined by thin layers of mortar, the walls having a thickness of two or three yards, and the surface being smooth and well polished. These chambers were entered from above, and had no connection with each other. They doubtless filled the whole area of the stronghold, and had been ruthlessly destroyed by the Roman soldiers, who leveled their camp by hurling into these store-chambers broken statues and any other material at hand.

The use of mortar between the layers of brick was not the usual mode of building in Egypt. MM. Perrot and Chipiez say:

> As to crude brick, it does not differ perceptibly from *fûse*, (which in Devon I should translate *cob*), placed one upon another, after undergoing only an incomplete drying. These bricks, under the action of pressure (*tassement*) and of atmospheric influences, finish by no longer forming any thing but a homogeneous mass, where one does not even distinguish the courses of work.

But the structures of Pithom were built with *mortar* between the layers of brick. M. Naville says:

> I may add that some of them [the bricks] are made with *straw* or *with fragments of reed*, of which traces are still to be seen, and some are of mere Nile mud and *without any straw at all*. Let us

now read with awe the account of Exodus: "And the Egyptians made the children of Israel to serve with rigor: and they made their lives bitter with hard service, in mortar and in brick.... And the same day Pharaoh commanded the task-masters of the people, and their officers, saying, Ye shall no more give the people straw; let them gather straw for themselves.... So the people were scattered abroad throughout all the land of Egypt to gather stubble for straw.*

Rameses II. was doubtless the founder of Pithom. There has been discovered on the monuments no name earlier than his own. His many works in the Eastern Delta show the high estimate he put upon the value of this part of his kingdom.

II. Goshen.

Pliny and Ptolemy, as well as the coins, name the twentieth nome in the list of Lower Egypt, "the nome of Arabia." Brugsch identifies this nome with Sopt or Soptakhem, and it is apparently counted to Asia. The name Heptakom is found on certain Greek coins. The religious capital of this nome was Pa Sopt. The name occurs in the inscription of Piankhi and an Assyrian inscription of Assurbanipal as the residence of one of the princes of Lower Egypt. A frequent designation of the shrine is "the abode of the sycamore." It is also called "the hiding-place," and "the temple of the victorious." This shrine Nectanebo built and repaired. The present name of Sopt is *Saft el Henneh.*

Strabo says that the nome of Arabia is situated between the Bubastite and Sethroite nomes, and that the metropolis of the Arabian nome is Phacusa; and furthermore, that from this point the canal which runs from the Nile to the Red Sea branches off from the river. There is also mention of Phaguse in the map of Pentinger and the *Geography of Ravenna.*

We apply ourselves to the study of the name of this place. Van der Hardt had already divided the word into two parts, *Pha* and *cusa*. *Pha* or *Pa* would be either the Egyptian article, or would mean "house" or "temple." Champollion has pointed out the cognate Coptic word KWC, in which Brugsch and Ebers agree. The word *Kes* occurs more than once on the shrine of Nectanebo. It is clear, then, that Phacusa or Pha cusa is "Pa Kes"—and here we have incontestably the

* Exod. i, 13, 14, v, 6, 7, 12.

origin of the famous name Goshen. The Septuagint calls Goshen "Gesem of Arabia," or Gesem which is in the nome of Arabia, and the Coptic bears testimony to the same effect, while tradition has always located Goshen in this part of the country.

In the Denderah temple list we meet with the god Sopt, of whom it is said, "he brings thee Kesem of the East." Here it is a land, as the determination shows, but in the geographical list of Edfu the determinative proves that there was a city of the same name. M. Naville fixes the situation of the city and land of Goshen, "the country around Saft, within the triangle formed by the village of Saft, Balbeis, and Tell el Kebir." The land of Raamses was a larger territory, so that the Septuagint is right in placing Pithom in the land of Raamses, but not in Goshen—Kesem was a definite district of the nome of Arabia.

The nome of Arabia does not occur in the most ancient extant lists. In these early times the land of Goshen seems to have been marsh land, uncultivated and much of it unreclaimed, and yet furnishing the best of pasturage and inexhaustibly rich in its possibilities. It could be assigned to the Israelites without despoiling any owner or disturbing any occupier.

In the city of Goshen was discovered a colossal statue of Rameses II., and M. Naville is inclined to see in this ancient town the city of Raamses.

III. San—Tanis—Zoan.

One of the most ancient cities of the world of which we have any record is Zoan, the celebrated capital of the Hyksos, and the favorite city of Rameses the Great, the Pharaoh of the oppression. "Now Hebron was built seven years before Zoan, in Egypt." * Peculiar interest is attached to Zoan because it was witness to the miracles connected with the deliverance of the Israelites from the bondage of Egypt. "Marvelous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan." † The ruins of several cities lie one upon another—the ancient Zoan, the city of the Amenemhats and Usertesens, the Hyksos town, the capital of Rameses, the Greek Tanis, and above all the Arabic huts of San, a "sickening mass of dead fish and live babies, fowls, and flies."

* Num. xiii, 22. † Psa. lxxviii, 12, 43.

In his introduction to the study of Tanis, W. M. Flinders Petrie, one of the most brilliant of modern explorers, says:

> Beyond the civilized regions of modern Egypt, past even the country palm-groves, where a stranger is rarely seen, there stretches out to the Mediterranean a desolation of mud and swamp impassable in winter, and only dried into an impalpable salt dust by the heat of midsummer. To tell land from water, to say where the mud ends and the lakes begin, requires a long experience. The flat expanse, as level as the sea, covered with slowly drying salt pools, may be crossed for miles with only the dreary changes of dust, black mud, water, and black mud again, which it is impossible to define as more land than water or more water than land. The objects which break the flatness of the barren horizon are the low mounds of the cities of the dead; these alone remain to show that this region was once a living land whose people prospered on the earth. The reddened top of the highest of these mounds may be seen rising out of the flickering haze on the horizon some hours before it is reached; that is the great city of San, the capital of Lower Egypt.

At the period of its first settlement Zoan was but a sandy island in the midst of a sea of Delta mud. It lay beside the river, and the sea may have reached the base of the slightly elevated hill. In a hollow between its north and south dunes, which rise to a height of perhaps thirty or forty feet, the first settlers pitched their tents; and there at later periods were founded the great temples of the twelfth and later dynasties.

It does not come within our province to enumerate the many splendid works of art—statues, sphinxes, obelisks, tablets—which have been discovered at Tanis. The monuments are among the most interesting, and the type of face shows unmistakably that they belong to an alien race. They are all executed in black or gray granite, which may indicate that the Hyksos had no access to the red granite quarries of Assouan. Mr. Petrie remarks the especial honor which the Hyksos gave to the right shoulder, and his references prove that other Semites possessed the same peculiarity.*

Closely connected with Tanis was Tell Farun, which contained the great monolith shrine called Ras Farun, or Pharoah's Head. Since there are similar names elsewhere, Mr. Petrie, to prevent confusion, calls this place Tell Nebesheh.

*Exod. xxix, 22; Lev. vii, 32, 33, viii, 25, 26, ix, 21; Num. xviii, 18.

It is situated in the midst of the salt swamps which surround Lake Menzaleh, and belongs to the same nome with Tanis—the nineteenth. It was the religious capital, as Tanis was the civil; and, under the Egyptian name of Am, was sacred to the goddess Uat and the gods Khem and the young Horus.

Two sphinxes and an altar, both belonging to the twelfth dynasty, bear inscriptions added by a later hand—a certain "chief of the chancellors and royal seal-bearer." There are no other cases of a person not actually reigning who has appropriated royal monuments in a public temple or the capital of a nome. This office seems to have been unique, and to have belonged especially to the Hyksos rule.

After the Hyksos had conquered Egypt they gradually imbibed that civilization which was in advance of their own. The kings had little taste for the details of government, and left the civil organization about as they found it, to pursue its own way. "The chief of the chancellors and royal seal-bearer" was appointed to administer the government. This was the office to which Joseph was raised.

> And Pharaoh said unto Joseph . . . Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his signet ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he set him over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt.*

Peculiar interest is attached to Tanis as the Hyksos capital, the probable scene of this investiture of Joseph, and the witness of the miracles wrought in the days of Moses.

We are more and more impressed with the justness of the decision that Egypt, with its soil, its beneficent river, its system of canals, its pyramids and sphinxes, its temples and tombs, its works of art, its inscriptions, and its papyri, is the best extant commentary on the Pentateuch. Most opportune is the attention given in the present age to this great work.

* Gen. xli, 39–44, R. V.

IV. Tahpanhes.

The old frontier fortress of Tahpanhes—the Taphne of the Septuagint, the Greek Daphnai, the modern Defenneh—situated in the swampy region on the shore of Lake Menzaleh, stood in the most favorable position for guarding the great highway which led into Syria. All traffic which took the northern route, which was both more convenient and more fertile than the way by the Wady Tumilat, must needs pass near this stronghold. This same line is still kept open as a caravan road. After passing the southern end of the lake we come to the site of Defenneh—with Menzaleh on the east, the Pelusiac branch or canal on the north, and a fresh-water lake through which the canal runs on the west; being open to the south and facing the Syrian road.

When Mr. Petrie first arrived at these ruins he learned, to his surprise, that the place was known as Kasr el Bint el Yehndi, or the Palace of the Jew's Daughter. The place dates back to the nineteenth dynasty, but the fort, which still remains, was founded by Psamtik I., and Herodotus says that a garrison was kept there even up to his own time. The fort may have been built in 664 B. C., and the garrison—there were accommodations for twenty thousand men—was composed principally of Greeks and Carians.

When Neco led his expedition against Assyria he doubtless made use of this garrison. The prophet says, "The children also of Noph and Tahpanhes have broken the crown of thy head."* When Nebuchadnezzar, three years later, invaded Judea the inhabitants who fled to escape death or captivity would reach first of all Tahpanhes, where many of them, feeling themselves safe among the mixed population, would remain. There were several migrations during the troublous times from 607 to 588 B. C., the last of which is recorded by the prophet:

> Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all the nations whither they had been driven, to sojourn in the land of Judah; the men, and the women, and the children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam, the son of

* Jer. ii, 16.

Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah; and they came into the land of Egypt; for they obeyed not the voice of the Lord: and they came even to Tahpanhes.*

During this constant intercourse, throughout a period of twenty years, between the Jews and the Greeks, the names of musical instruments and other objects, which have attracted so much attention on the part of biblical critics, may have been adopted into the Hebrew language.

We return to the narrative of Jeremiah:

Then came the word of the Lord unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in mortar in the brick-work [or pavement], which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them, Thus saith the Lord of hosts, the God of Israel: Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. And he shall come, and shall smite the land of Egypt; such as are for death shall be given to death, and such as are for captivity to captivity, and such as are for the sword to the sword.†

The plan of the palace of Tahpanhes, as worked out by Mr. Petrie, proves the exactness of this description. We can do no better than to quote his own language. Speaking of the great open-air platform of brick-work he says:

A space is reserved outside of the door, generally along the side of the house, covered with hard beaten mud, edged with a ridge of bricks, if not much raised from the ground, and kept swept clean. On this platform the inhabitants sit when they wish to converse with their neighbors or the passers-by; a great man will settle himself to receive his friends and drink coffee, and public business is generally transacted there. Such seems to have been the object of this large platform—a place to meet persons who would not be admitted to the palace or fort, to assemble guards, to hold large levées, to receive tribute and stores, to unlade goods, and to transact the multifarious business which in such a climate is best done in the open air.

On this platform took place the symbolic ceremony described by Jeremiah, and here Nebuchadrezzar "set his throne" and "spread his royal pavilion."

Some years ago a native sold to the Boulak Museum three terra-cotta cylinders, each bearing an inscription of Nebuchadnezzar, such as would be used for foundation memorials. It is

*Jer. xliii, 5–7. †Jer. xliii, 8–11.

more than probable that these cylinders came from Tahpanhes. M. Gobénisheff purchased in Cairo last year a very remarkable seal. The legend which it bears is in Phenician characters, which correspond with those of the Israelitish alphabet in the seventh century before the Christian era. The legend reads: *L'eshalom Yirmeyahu*, "to the prosperity of Jeremiah." Nothing can be said with certainty concerning the origin of this seal. It is known that the Boulak Museum had just previously allowed a native to dig on the mounds of Defenneh. The treasure may, therefore, have come from old Tahpanhes. This seems more than probable, and if so it is doubtless a veritable relic of the prophet.

V. Naukratis.

The discovery of Naukratis by Mr. Petrie will always be considered a brilliant triumph of that instinctive genius which belongs to the true explorer. The fascinating story of this great emporium of Greek trade in Egypt is related in two magnificent volumes—the Third and Sixth Memoirs.

In the south-western part of the town there was a scarab factory which yielded to the explorer hundreds of scarabs and scarab molds. Naukratis was shown to have been a great center for the iron trade, evidences of both smelting and manufacturing being unmistakable. The city has contributed the most extensive collection of ancient weights in existence, acceptable material for important discussions. The oldest complete Ionic or Greek alphabet comes from Naukratis, and shows a much earlier date for its origin than any which had been hitherto supposed. Certain linguistic marks but recently discovered in the Fayoum *prove the existence of alphabetic writing at least two thousand years before the present era.*

VI. Bubastis.

The prophet, himself in captivity with his people, turns his eyes toward Egypt and pronounces a terrible curse upon it.

> I will also destroy the idols, and I will cause the images to cease from Noph; and there shall be no more a prince out of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros desolate, and will set a fire in Zoan, and will execute judgments in No. And I will pour my fury upon Sin, the stronghold of Egypt; and I will cut off the multitude of No. And I will set a fire in Egypt; Sin shall be in great an-

guish, and No shall be broken up: and Noph shall have adversaries in the day-time. The young men of Aven and of Pi-beseth shall fall by the sword: and these cities shall go into captivity.*

In going from Cairo to Suez the traveler skirts the mounds of Bubastis—the biblical Pi-beseth—at Zagazig. The four thousand acres covered by these mounds in the beginning of the present century have been reduced by cultivation to eight hundred. Herodotus describes the temple of Bubastis, and declares that at the great religious festival seven hundred thousand men and women, besides children, resort to this temple in vast processions, both by land and by water, with shouts, songs, and instrumental music.

The chief worship of Bubastis is addressed to the great gods Amon, Ptah, and especially Set, the god of the Hyksos, Hittites, and other peoples of western Asia. The local worship is that of the goddess Bast, represented in the Old Empire with the head of a lioness. She began to be represented in the likeness of a cat in the twelfth dynasty, and her worship was brought prominently to the front in the twenty-second dynasty. The cat which was worshiped is not the domestic cat of either ancient or modern Egypt, and may have been an importation from "the land of Kush." Naville opened the cemetery in which the mummies of millions of cats had been deposited, and found the skull much larger than any skulls known to naturalists. The bronze cats and kittens are considered model works of art.

After the fruitless excavations of Mariette, Egyptologists had generally come to the conclusion that the temple of Bubastis had entirely disappeared, and it was by a peculiar chance that Naville discovered in the diminished mounds, in 1887, a mine of archæological wealth. He continued his brilliant explorations during the winters of 1888 and 1889. The work was most exhilarating and exciting, as the four halls of the temple of different dates were compelled to give up columns, capitals, architraves, pillars, statues, sphinxes, and inscriptions which they had guarded for thousands of years so securely that the world did not dream of their existence. The great antiquity of the temple is established by the discovery of the standard of Cheops and the standard and name of Chefren, of the fourth dynasty, the builders of the two great pyramids, which

* Ezek. xxx, 13–17.

were written in large and beautiful hieroglyphics. The name of another great king, Pepi Merira, of the sixth dynasty, was found in the second hall. These three great kings fought against the inhabitants of Sinai, perhaps for the possession of the mines of copper or the quarries which may have furnished a portion of the durable black granite used for the Egyptian monuments. Previous to these discoveries at Bubastis the names of Chufu and Chefren had not been found north of Memphis, and their kingdom was not supposed to have extended so far north as to embrace the Lower Delta.

There is little preserved later than the reign of Rameses II. The twenty-sixth, twenty-ninth, and thirtieth dynasties are represented, and then we reach the age of the Ptolemies—the last inscription being that of Ptolemy IX., less than one hundred and fifty years before the Christian era. There are slight traces of the Roman period, and the temple doubtless lived on till its death sentence was pronounced by Theodosius, A.D. 389. It was originally founded at least as early as the reign of Chufu, B. C. 4206.

Perhaps the most important contribution received from Bubastis is the chapter which it presents concerning the history of the Hyksos, or shepherd kings, of which Manetho, as preserved by Josephus, gives an account, and which are of especial interest because of their connection with the Israelitish sojourn in Egypt. The sphinxes of the Delta are distinctive Hyksos monuments. They are certainly of a foreign type and of Hyksos art, but of Egyptian workmanship.

In the eastern part of the temple Naville discovered the first Hyksos statue which possessed a thorough Egyptian head-dress. This statue in its several fragments, as far as recovered, is now in the Boulak Museum. Another companion statue, in a more perfect condition, was discovered not far distant.

No one who has not the instinct of an archæologist can appreciate the feelings of the explorer when his workmen announced the discovery of this second head, wrought out of the same hard and durable granite. He writes with joy and enthusiasm:

> I shall never forget this sight, nor this hour—perhaps the most impressive I went through during my five winters of excavation. It was late in the afternoon; out of a pond of water, between the base and the torso, emerged the top of a head and the royal asp, the upper part only had been cleared and was visible above the

water. There was no place for us to stand, or rather to kneel, except on that head, which we did in turn, Count d'Hulst and I; and while the excited workmen drove out with their hands the water which was coming out of the earth in streams, or took away the mud in which the face was buried, we felt anxiously with the hand how far the features were preserved. There is the forehead, the eyes, the origin of the nose, but here a fracture. . . . I had one instant of despair, but no, it is only a slight wound; here are the nostrils, the mouth, the beard! The head is perfect! It was nearly dark; we let the water cover it again entirely, and the next morning we raised triumphantly our treasure, which now stands in the British Museum.

Neither of these statues is complete, and, if they belong to the same person, the first discovered was made at a more advanced age of the subject. Both statues had been usurped by Rameses II., and at a later period by Osorkon II., the name of the original king having been entirely lost; but Naville ascribes them, with proper reservations, to Apepi, the Apophis of Manetho, and, according to Syncellus and Christian tradition, the Pharaoh of Joseph.

But we are startled by another and greater surprise. In March, 1888, Naville uncovered the lower half of a life-size figure of beautiful workmanship in black granite. It represented a king seated on his throne, and must have belonged to the Hyksos period. The name of the king was Ra-ian, a name unlike any other hitherto brought to light. Visiting Boulak, he showed the inscription to the eminent Oriental Egyptologist, Ahmed Kemal-ed-Din Effendi, who immediately declared that it was the name which Arab literature gave to the Pharaoh of Joseph. Reiyan was the son of El-Welîd, an Amalekite, who conquered Egypt and became a powerful monarch. We cannot dismiss this as a mere coincidence without having first traced the Arab tradition to its origin. The name may also be compared with Jannas or Janras—or Ra-ian, since the *s* is a termination for gender, and the order of the syllables may be uncertain in Egyptian hieroglyphics. Jannas precedes Apepi in the list of Manetho; but there is no necessary discrepancy, since Joseph may have lived under more than one king.

VII. Important Discoveries.

Rameses II., the Pharaoh of the oppression, was buried with his father and grandfather in a splendid rock sepulcher, beauti-

ful and grand as a kingly palace, in the valley of the tombs of the kings. There, in robes and spices, confined by walled portals, he was left in his solitude and silence. But the haughty monarch was not to remain undisturbed in his quiet home. About two hundred years later tomb-breakers were active in their ghoulish profession. They were in search of the gold and silver which were deposited with the dead. To protect the royal mummy friends removed Rameses and placed him in the catacomb of his father. Ten years later priests were commissioned to inspect the tombs and found the body of Rameses still safe. But to insure its more perfect security they removed the mummy, together with those of Rameses I. and Seti I. to the tomb of Queen Ansera. Here it rested ten years, when it was taken with its companions to the sepulcher of Amenhotep, and six years thereafter all found their way back to their original starting-place. At some period after this return—we do not know when—they again went abroad, and sought the concealed retreat of Deir-el-Bahari, beneath the hills of Thebes, where they rested for three thousand years.

The dramatic enthusiasm awakened by the discovery of the mummies of Deir-el-Bahari in 1881 by Maspero and Brugsch, of the Boulak Museum, has become a familiar story. In 1886 the mummy of Rameses II. was unwrapped by Maspero in the presence of a noble company. The new coffin in which the body had been placed represents the monarch in the attitude of worship to Osiris. He has the flail and the royal crook, emblems of his own divinity. The body itself is a picture of the Pharaoh of the oppression, as we have known him from the account in the Bible. There are sovereign majesty, invincible resolution, and lofty pride. He is a man standing over six feet in height, broad-shouldered, and commanding. The head is long, the forehead low and narrow, the arch of the brows prominent, the eyes small, the nose Napoleon, the temples sunken, the cheek-bones very prominent, as is also the chin; the jaws massive, the lips thick, the mouth small, the teeth white, and the hair and thin beard turned from white to a yellow by the spices of embalmment—all expressive of great vigor and strength of character.

Rameses the Great rests at last; but exhibited in a modern museum, his form carefully measured and recorded, his like-

ness taken and scattered over all continents, examined by the learned, gazed upon by the curious; powerless, feared by none. Nont, "the mother of the gods," whose image, drawn in red and black colors on a strip of fine linen, extended the whole length of his body, afforded him no protection. The charms of Egyptian magic were of no avail. His meanest subject found no worse treatment in the grave. Surrendered at last! Surrendered to the spiritual descendants of his Israelitish slaves!

In this secret retreat were discovered the mummies of twenty important royal personages of the seventeenth, eighteenth, nineteenth, and twenty-first dynasties, besides several persons of lesser note of royal or priestly descent. What secrets were hidden away in the tombs of Egypt! There is more than a hint of one secret tragedy.

The discovery of the cuneiform clay tablets of Tell el-Amarna, in the Babylonian language, is characterized by Professor Sayce as "one of the most extraordinary and unexpected archæological discoveries of modern times." Amenophis IV. or Khuenaten, "the heretic king," sought to reform the ancient religion by prescribing the exclusive worship of the god of the solar disk. This may have been the religion of his mother, who was of Asiatic birth, and, being a woman of strong character, exerted a powerful influence over her royal son. Khuenaten built a new capital on the edge of the desert to the north of Thebes, and transferred to his new residence the archives of the empire which he stored in his palace library. Less than two years ago these treasures were recovered from Tell el-Amarna, which now occupies the site of the old capital. Several hundred tablets are now accessible to European scholars, and many of them have already been read.

We learn from these documents that in the fifteenth century before our era active literary correspondence was carried on throughout western Asia and Egypt. The Babylonian was the language of diplomacy and culture, and the cuneiform syllabary was found sufficient for the purposes of such literary intercourse. The wars of the Hittites and the conquest of Canaan by the Israelites put an end to this condition of affairs, and in the tenth century the Phenician alphabet was already fully developed and came into general use. Between the reign of the Babylonian syllabary and the rise of the Phenician

alphabet the hieroglyphs of the Hittites would keep the literary spirit from dying out.

The discovery of the Tell el-Amarna tablets has completely overthrown the foundation of much of that modern skeptical criticism which denies the possibility of written historic records previous to the age of David.

In the days of Khuenaten the towns of Palestine were garrisoned by Egyptian troops, and the governors, though bearing Semitic names, were officers of the Egyptian king. Indeed, Egyptian supremacy extended throughout Syria, and as far as the Euphrates. Many of the tablets are official communications from governors of cities or provinces to their sovereign.

Semitic influence was powerful at the court of Egypt. Many of the officers of high authority and great responsibility were Semites. It was only with the rise of the nineteenth dynasty that the old native aristocracy asserted itself and the Semite lost his influence. The king who knew not Joseph was at last on the throne.

We cannot speak of the results of other explorations, though some of these results are important. The Fayoum has been a most fruitful field. The discovery of the foundations of the Labyrinth secures its permanent place among the wonders of the world. Tours in Upper Egypt have been of great interest. The pyramids of Pepi I. and Teta of the sixth dynasty, and Ounas of the fifth dynasty, have been explored.

Every encouragement should be given to the most active prosecution of the work of exploration. The need is urgent and pressing. The destruction of monuments goes on with alarming rapidity. It is distressing to behold priceless treasures, which would enrich any museum in the world, yield to vandalism, ignorance, and cupidity. *Egypt is set as a mighty bulwark for the defense of the Holy Scriptures.* Its fortifications are impregnable, its guns well trained, its arsenals filled.

It is time that the Christian world should be awakened to the importance of hastening the survey now in progress. The full story which the antiquities of Egypt can relate should be fixed in our literature.

J. N. Fradenburgh.

Art. III.—GEOLOGY AND SACRED CHRONOLOGY.

The period of time which has elapsed since the creation of man, generally supposed to be supported by the Scriptures, is four thousand and four years before Christ. The authority for this claim is the name of Archbishop Usher, who gave his elaborate calculations to the world about the year 1650. So profound was the impression which his genius and learning made upon his age that his conclusions were very generally accepted as the final decision of all questions pertaining to biblical chronology, and were at length printed in the margin of the English Bible. Since then, for the most part, a remarkable confidence has been evinced in the correctness and value of these conclusions. They have almost seemed to share in the inspiration accorded to the matter of the biblical record.

It may be now said, however, that there are many exceptions to the universal acceptance of the dates and periods proposed. It is a well-known fact that even among the most orthodox and conservative students of the Bible there is acknowledged to be room for a very great difference of opinion. For instance, there are three texts, the Hebrew, Samaritan, and Septuagint, not to speak of Josephus and the Talmud, which differ very greatly in important particulars. The greatest difference is not less than fifteen hundred years. This discrepancy affects but little the body of the texts; but there are questions which grow out of the meager character of the genealogical tables, the longevity of the antediluvian patriarchs, differing statements regarding important periods of history, and lesser discrepancies which leave the chronology of the Old Testament in a very uncertain condition.

There is a manifest tendency to extend the time as much as possible, probably to bring the chronology of the Bible into harmony with the apparent demands of history and science. It has been because of this, undoubtedly, that the Septuagint has been preferred by many to the Hebrew text. Some authors, particularly Baron von Bunsen, have so interpreted the Bible as to give a much longer period than that usually accepted. They have relied mainly upon the possibility that the ages ascribed to the patriarchs have a cyclic character, and refer to generations or races of men. Lenormant, in a recent work,

The Beginnings of History, says: "It is probable—in fact, it seems certain—that the biblical numbers of the antediluvian patriarchs must have possessed a cyclic character, equally with those accepted by the Chaldeans and those which we find in the Mazdean cosmology." He continues: "We are thus compelled to refuse all historic character to the figures of longevity ascribed by the Bible to the antediluvian patriarchs, and simply record them as cyclic numbers."—P. 277. Noeldeke says, that these numbers are at the present time so uncertain that the really scientific study of them is impossible.

These quotations represent extreme views on the subject. They are based upon the unusual, and altogether exceptional, age of the patriarchs; upon the cosmologies and time records of other Semitic peoples as they are more fully understood; and upon the necessity of a longer period of time in which to account for all the events and facts of history. While it is not safe to dogmatize upon a point involving at the present time so much uncertainty, it is barely possible that a way of explaining the patriarchal record may be discovered by which all that is of historical value may be retained, and still some time be added to the present estimate. The obscurity of the antediluvian period, its exceptional character, and the possibility that it was not intended to furnish an exact statement of the number of years since man was created, would admit of quite a wide margin in calculation. It may be safely affirmed, that genealogy or pedigree is always of more importance in the Hebrew records than chronology; and that while the maintenance of a continuous line of descent was preserved, the exact number of years might not have been so carefully kept, or, in fact, thought to be of very great importance. The plan of redemption was involved in a genealogy leading onward to the coming of Christ; but an accurate record of years until Israel began to make history was apparently not necessary to its fulfillment.

In confirmation to some degree of these statements the following passages, which would seem to be in agreement with them, may be found in the Cyclopædia of McClintock and Strong:

> The knowledge of the Hebrews in chronology rested altogether on appearances; not a trace of any thing like a scientific view is to be found in their literature.*

* Article "Chronology."

Again:

The character of the records whence we draw our information forbids us to hope for a perfect system. The Bible does not give a complete history of the times to which it refers; in its historical portions it deals with special and detached periods. The chronological information is, therefore, not absolutely continuous, although often, with the evident purpose of forming a kind of connection between these different portions, it has a more continuous character than might have been expected. It is rather historical than strictly chronological in its character, and thus the technical part of the subject depends, so far as the Bible is concerned, almost wholly upon inference.

To the same effect is a statement in Smith's *Dictionary of the Bible:*

The historical part of Hebrew chronology is not less difficult than the technical. The information in the Bible is indeed direct rather than inferential, although there is very important evidence of the latter kind; but the present state of the numbers makes absolute certainty in many cases impossible.

There is no doubt that some of the most reverent and devout students of the Bible are in agreement substantially with the above.

In this brief and imperfect sketch of the chronological records of the Scriptures nothing more is intended than to indicate the time usually demanded to satisfy the text of the Bible, and the possibility that an extension of the time might be allowed by the record itself without any injury to its character as a revelation of the will of God. Unless we assume that it is a necessity of biblical inspiration and truthfulness to hold tenaciously to the received opinion that the time from the advent of man upon the earth to the Christian era was exactly four thousand and four years, it is possible to allow the addition of more time if it should seem to be necessary. Until we know through what changes the text of the Hebrew Bible has come, and on what principle its records were kept, and until some text is found in which the Bible binds itself to give accurate information on this point, faith in the truthfulness and worth of the Scriptures as the revelation of God need not suffer any disturbance by an increase of the estimate of the time since man came upon the earth.

The use which it is designed to make of the possibility of this extension of time is, to show that, if there is no room

for reconciliation between geology and the Bible on this point, or if there is no clear and precise reconciliation, the terms of the problem are not by any means contradictory. Radical scientists would, perhaps, regard this as of the least possible importance or interest either to science or religion. They would very likely affirm that there could not be any reconciliation whatever. Many of them have, in fact, rejected the record of Genesis as a mere fable or myth. While they have unbounded faith in the findings of science, however much these findings may contradict old and established beliefs, they have no confidence in Bible statements bearing upon such a matter as this. To believers in the truth of the Scriptures, however, who hold that the Bible is what it claims to be, a revelation from God, it is of the greatest interest and satisfaction that some agreement with the established facts of science be at least possible, although it may not be known exactly what that agreement may be. Much must be conceded to scientific investigations and methods. Truth is truth, out of the Bible as well as in it. This is readily acknowledged. Let it be admitted, also, that truth is truth in the Bible as well as out of it, and great advantage will be gained for both science and religion. It is believed that there is a sufficiently near agreement between the facts of geology, bearing upon the age of man upon the earth, and the records of the Scriptures to calm all fears, and give additional strength to the historical value of the Bible.

What, then, do the facts of geology demand? Do they require an indefinite period of hundreds of thousands of years? Will they be satisfied with a period which may be calculated by thousands? On its face, the Bible would seem to be best satisfied with the thousands. It might be impossible to say just how many, but it is clear that a moderate estimate would be more harmonious with its statements, arrangement of historical events, and general positions. In this respect, also, it may be said in passing, it is in sympathy with secular history.

In estimating geological time it is necessary to obtain, if possible, some admitted point from which to begin to reckon. This point cannot be determined in years. Geology knows very little of years. Its history has been preserved in epochs. It is in the sequence of these great epochs, or great changes in the development of the earth, that grounds for computing time may

be found. The days and years of geology are great cosmic revolutions, whose history is written in rocks or strata of rocks, in river-beds and on hill-tops, in terraces and beaches, in caves and mines, in the remains of great forest-growths, and in the scattered bones of a vast and changing mammalian life. Only as geologists are able to discover these epochs, and determine which followed the other, are there any data in geology upon which to reckon the period which has elapsed since man first appeared upon the earth. It is necessary to find that epoch which is identified with the advent of man.

The geological periods which bear upon this point, using the older geological terms for clearness, are the Tertiary and Quaternary. The former is divided into sub-periods, the Eocene, Miocene, and Pliocene. It was an age of varied and gigantic forms of animal life. The Eocene and Miocene had both a genial climate, even in the most northerly latitudes. The earlier part of the Pliocene was mild, but the latter part of it was marked by a gradual refrigeration of climate. The Quaternary, which followed the Tertiary, is divided according to American geologists into the Glacial, Champlain, Terrace, and Recent. The same period is included in the terms Pleistocene or Post-pliocene, and the Recent or Modern. The Pleistocene is conveniently divided into Glacial and Post-glacial. The Glacial was a period of intense cold, during which all northern Europe, with Great Britain and North America, became vast fields of ice. Immense glaciers crept southward. Vast mountains of ice, plowing through the valleys with inconceivable power, denuded and deepened them. Great masses of rocks and soil, loosened from their places by the frost and thrown upon the current of this frozen river, together with bowlders, some of which were of prodigious weight, were taken up and borne away with irresistible force. The evidences of these astonishing facts are to be found in grooves and scratches preserved upon rocks, bowlders, and pebbles; in unstratified deposits which are characteristic of glacial action; and in material whose transportation to the places where it is now found is best explained by referring it to glacial ice.

Eminent geologists differ very greatly as to the order of events in the glacial period. It is now generally admitted, however, that there have been two glacial culminations be-

longing to the same period, and separated by an indefinite interval of warmth. This interval has been called the Interglacial period. There was first an immense glaciation which covered all northern Europe and the northern portion of North America; then a period of mild temperature, during which the glaciers retreated and an abundant fauna and flora appeared in their place; then another period of cold, which gradually changed into a permanently mild and genial climate, such as now exists in Europe and America. Those who have denied this order, among whom are such names as Professor G. Frederic Wright * and Professor J. W. Dawson,† maintain, on the contrary, that there was one general advance, followed by a general retreat; but that all over the glaciated area there were minor retreats and re-advances, occurring irregularly and many times during the prevalence of the ice. Both parties rely upon the forest-beds and vegetable deposits, extending over a wide area of country, lying upon and covered by glacial deposits, as the proofs of the existence of these interglacial periods of warmth. It is, perhaps, enough for present purposes to call attention to this intermediate period of mild temperature. It was favorable to animal and vegetable life. Traces of the earliest glacial advance are found as low as the thirty-eighth degree of latitude in North America, while "the great terminal moraine, stretching across the United States from Cape Cod to Dakota, and thence northward to the foot of the Rocky Mountains, marks the limit of the ice-invasion in the second glacial epoch."

The changes which took place upon the surface of the earth during the glacial period were important and significant. Through the transporting and eroding power of the ice-streams, permanent remains of that period are found to indicate the extent and force of the ice-fields, and afford means for determining the sequence of different formations and deposits. River channels were cut, although it is difficult to say to what extent the water of preglacial rivers may account for much of the erosion attributed to the ice-current. Valleys were broadened, and in some cases both valleys and preglacial river-beds were entirely filled by the *débris* brought down by the glaciers. This is notably true of the Mississippi River

* *The Ice Age in North America.* † *Story of the Earth and Man.*

above St. Paul, and of the ancient outlet of Lake Erie, now represented by the Niagara River. Pretentious hills were formed, and lakes were made, either by a denuding and scooping-out process, or, as in the kettle-holes, by the deposits from the glaciers. By far the most important work of the glacial action was the wide distribution of materials evidently transported oftentimes great distances from their original resting-place. Immense bowlders, bowlder-clay, fine loam, sand, and gravel were taken up as the ice moved on its way, and deposited along its edges or underneath, or at its point of termination. There was a regularity in these deposits, although they were often irregular and contradictory. Mr. Dawson gives for a typical order in Scotland and Canada: first, till, or bowlder-clay; second, stratified clays; third, sand and gravel. He adds that these may locally be more complicated, or some of them may be wanting, or they may be transposed and united with other deposits.

The natural inference would be, that an immense period of time must have been required for the accomplishment of these great and important changes. The estimates which have been given of a hundred or two hundred thousand years might not seem unreasonable. It is a noteworthy fact, however, that the older estimates have been generally rejected, while a disposition has appeared to assume a much briefer period as entirely sufficient to account for all the facts involved. Many considerations favor this reduction of time. The occurrences and changes were all superficial. It was not an age of limestones and sandstones and coal-measures. The mountain ranges had long before been thrown up, and the great river channels had already been cut. It was an age of the deepening and widening of the valleys and beds of the streams. In its general configuration, however, the postglacial could not have differed essentially from the Pliocene. Vast changes were accomplished in this period, it is true, but gigantic forces were in operation, which as much exceeded any now known as their effects exceed any now witnessed. Professor Prestwich gives this as his opinion:

> The time required for the formation and duration of the great ice-sheets in Europe and America need not, after making all allowances, have extended above fifteen thousand to twenty-five

thousand years, instead of the one hundred and sixty thousand years or more that have been claimed. . . . The enormous pressure and wear of ice two thousand to six thousand feet thick in contracted valley-channels, especially in fiords, where, as for example in Greenland, it stood eighteen hundred to two thousand feet higher than now; the powerful disintegrating effects of extreme cold on rocks; the annual action of ground-ice in rivers and of the sweeping and devastating floods, resulting from the melting of the winter's snow and surplus ice, combined to produce results of which it is impossible to judge by the moderate work of these temperate latitudes.*

When, in relation to the great ice-age, may evidences of the existence of man be said to have been found—before, in the middle, or after? Was it before? To answer this question two other questions must be asked and answered. Can any traces of man be found in the Tertiary? This question is generally answered in the negative. Professor William Boyd Dawkins, after discussing the question of the existence of man in the Eocene and Miocene of the Tertiary, and denying it, proceeds to give his reasons why man may not be found in the Pliocene. He says:

> Nor in the succeeding Pliocene can we expect to find traces of man upon the earth. The living placental mammals had only then begun to appear, and, seeing that the higher animals have invariably appeared in the rocks according to their place in the zoological scale—fishes, amphibians, reptiles, placental mammals—it is hardly reasonable to suppose that the highest of them all should then have been upon the earth.†

In the same connection he denies the worth of discoveries alleged to prove that man was Tertiary, including the California find of Professor Whitney. Professor G. F. Wright agrees with him. Le Conte denies emphatically the existence of man in the Pliocene or Miocene of the Tertiary. He says: "The Miocene man is not acknowledged by a single careful geologist." Again: "The Pliocene man is even less reliable." ‡ While there are some who hold to the contrary, the names quoted and the reasons given for the opinion would seem to be sufficient to set the matter at rest until some new evidence is presented.

The second question relates to the preglacial existence of man.

* *The Ice Age in North America*, p. 502. † *North American Review*, Oct., 1883.
‡ *Elements of Geology.*

This question implies a period, longer or shorter, between the close of the Tertiary and the descent of the first great ice-sheet. Professor Dawkins, who rejects Tertiary man, believes in preglacial man. The same is true of Professor Wright. Professor Dawkins, speaking of Europe, declares that "the balance of evidence" is in favor of preglacial man. His ground of belief is the association of "rude splinters of stone and roughly chipped pebbles of flint and chert, at their very best trimmed to an almond shape, and mostly intended for use in the hand," with the remains of animals that immediately preceded the glacial period. It has been abundantly shown by Mr. Southall that such association can be proved, in many instances, to belong to postglacial times. Professor Dawkins, as quoted by Mr. Southall, has admitted the same association with the same conclusion. Professor N. H. Winchell, followed by Miss F. E. Babbit, discovered in 1877, at Little Falls, Minn., in the valley of the Mississippi River, "pieces of chipped white quartz, perfectly sharp, occurring in water-worn deposits and extended over quite a large area." He says:

> The chipping race preceded the spreading of the material of the plain, and must have been preglacial, since the plain was spread out by that flood-stage of the Mississippi River that existed during the prevalence of the ice-period, or resulted from the dissolution of the glacial winter.

Mr. Warren Upham, of the United States Geological Survey, and Professor Wright, identify the age of these "finds" with those of the flakes at Trenton and at Madisonville, Ohio, affirming that, if any thing, they are later. The age of the Trenton man will be considered later. It is sufficient to say he was not preglacial. Mr. James Geikie assumes the possibility of a preglacial man, but confesses that no remains of him have been found. It remains a question how strong a presumption in favor of preglacial man may be formed from the admission of a post-glacial or interglacial man, but there would hardly seem to be sufficient evidence at present of the existence of the preglacial man.

The identification of man's first appearance is one of the singular and interesting facts connected with geology. It has been the result of laborious and discriminating investigation. As a conclusion drawn from conditions which have them-

selves grown out of the development of the earth from age to age, it might not commend itself to those who are unfamiliar with scientific methods; but it may nevertheless rank with that class of facts which men are accustomed to accept with confidence. The peculiar character of the drift, which gave rise to the theory of glaciers and the submergence and elevation of the land in the Pleistocene, has in turn formed an order of sequence for that period. The elements of the drift, indeed, as a rule, are arranged in such a uniform relation to each other as to furnish marks of progress from the period in which ice prevailed over the northern portion of Europe and North America to the close of the Pleistocene. It is known what animals were inhabitants of those parts of the world in the times of the approaching ice-sheets. Their fossil remains have been preserved in the drift. Some of these animals perished with the descent of the first ice-current; others lingered into the Recent or Modern, as isolated specimens of a former life. With these denizens of the postglacial age, the great mammoth, the woolly rhinoceros, the cave-bear, the Irish stag, were associated animals which have come down to the present time. With the remains of the animals of a former age have been found also evidences of human life, such as rude and polished stone implements and weapons. These have been discovered in river-gravels and caves, in shell mounds and lake bottoms, closely mingled in many instances with the bones of extinct species of animals. The necessary inference is, that man co-existed with these older animals at the time of the different deposits in which the bones appear. The same general statement applies to both Europe and North America. The problem is the same in both cases. "The story of early man in America is a part of the greater story of the appearance of man on the earth, so far as he has yet been revealed by modern study."

There is a general agreement among geologists that man was at least interglacial or very early postglacial. The evidence for such an opinion is thought to be decisive. In Europe the kitchen-middens, with their bones of extinct animals and rude implements; the peat-bogs, containing the same proofs of the association of man and ancient animals, or covering formations containing them; the bone-caves, with the same remains lying

under layers of various materials and all surmounted by immense stalagmites; lake-dwellings, found in lakes and indicated by piles driven into the muddy bottom of the lake, and by the *débris* which collected around these ancient homes—these and the river gravels have been relied upon as proofs of the great antiquity of man. These collections, however ancient in themselves, all belong to interglacial, or postglacial times. They are superficial and such as must have been made after the recession of the glaciers, and when great rivers poured down through the valleys and flooded them. So far as the bone caves are concerned, it is admitted that bones of Pleistocene animals, as well as those of earlier times, are to be found in these caves. If, then, the presence of bones of animals is of any value as a measure of antiquity, the bones of later animals must have a like value as evidence of later times. Professor Dawkins gives the explanation which fixes the date as interglacial or postglacial. Mr. Dawson says:

> It may be stated with certainty that the Pliocene period of geology affords no trace of human remains or implements; and the same may be affirmed, I think, of the period of glaciation and subsidence, which constituted the earlier post-Pliocene, or Pleistocene. With the rise of the land out of the glacial sea indications of man are believed to appear along with the remains of several mammalian species now his contemporaries.*

The only point which seems to have been proved to the satisfaction of all regarding the relation of European man to the "great ice age" is, that he appeared at some time previous to the close of the period. All beyond this seems to be conjecture, without any reliable proof or general acceptance.

The history of the discovery of the first reliable traces of man in North America is given quite at length in Professor Wright's *Ice Age*, and in the first volume of Winsor's *History of America*. In 1877 Dr. C. C. Abbott's attention was attracted to flints, apparently of human workmanship, found near Trenton, N. J. Pursuing the search, he was rewarded by finding more bearing the same marks. A careful examination of them led to the conviction, on the part of eminent geologists, that they were rude human implements of a palæolithic type. Both the implements and the formations were

* *Story of the Earth and Man.*

critically studied by Professors Dawkins, Haynes, Lewis, and Wright. The flakes were found in Trenton gravel which rested upon Philadelphia brick-clay and gravel. The latter is supposed to have been deposited during the first glacial advance, the former after the retreat of the last glacial sheet, when the floods brought down and deposited the Trenton gravels. Professor Wright gives this statement:

> The Philadelphia brick-clay was deposited during the height of the glacial epoch, when the Delaware was considerably depressed below its present level. Toward the close of that period, when the land had resumed its present level and the ice had nearly all disappeared, south of the Catskills, the still swollen stream brought down the superabundant loose material from the kames and moraines of the glacial area and deposited it in the valley below. This period was marked by the presence of the mastodon and other extinct animals with palæolithic man in the neighborhood of Trenton.*

Dr. Abbott "considers man as belonging to inter-glacial times." † This opinion followed an earlier opinion, that "not long after the close of the last glacial epoch man appeared in the valley of the Delaware."

Professor Lewis, of Philadelphia, gives as his conclusion after a careful examination: "Two hypotheses only can be applied to the Trenton gravel. It is either postglacial or it belongs to the very last portion of the glacial period. ‡

Another interesting discovery is said to have been made by Dr. C. L. Metz, at Madisonville, O. An account of it is given by Professor Wright. Madisonville is situated near Cincinnati, between the Little Miami and Mill Creek, about five miles from the Ohio River. In 1887 Dr. Metz made a similar find near Loveland, on the Little Miami River, under similar conditions. The interesting and important points connected with these discoveries are these: The flakes resembled very closely those found at Trenton. They were found in deposits of gravel of the same general character as those of Trenton, and situated in much the same way. Professor Wright says:

> The depression is from one to two miles wide, and about five miles long, from one stream to another, and is occupied by a deposit of gravel, sand, and loam, clearly enough belonging to the glacial-terrace epoch.§

* *The Ice Age in North America*, p. 526.
† Winson's *Hist. of America*, p. 334.
‡ Winson's *Hist. of America*, p. 339.
§ *The Ice Age in North America*, p. 531.

Mastodon bones were found in sand, underlying the coarser gravel and pebbles. Professor Wright says again:

> In the light of the exposition just given, these implements will at once be recognized as among the most important archæological discoveries which had yet been made in America, ranking on a par with those of Dr. Abbott at Trenton, N. J.; since they show that in Ohio, as well as on the Atlantic coast, man was an inhabitant before the close of the glacial period.*

Reference has already been made to the chipped fragments of quartz found by Professor Winchell, at Little Falls, Minn., which were claimed to be proof of the existence of preglacial man. They can hardly pretend to do any thing of the kind, if the opinions of Professors Wright and Haynes are of any value. The former declares, that the time when the Little Falls stone implements and fragments from their manufacture were covered by the modified drift seems, therefore, somewhat later than that of the implements found in Southern Ohio and New Jersey.† Professor Haynes says:

> According to this view, the upper deposit at Little Falls would appear to be more recent than those laid down by the immediate wasting of the great terminal moraine at Trenton and in Ohio; but the occupation of the spot by man upon the lower terrace may well have been at a much earlier time.‡

While discoveries are claimed to have been made in other localities these are the most important. The weight of testimony which they give is in favor of the interglacial man. As to the point of geological time of deposits, Mr. Upham, as quoted by Professor Wright, says:

> Estimated by comparison with the series of moraines and beaches formed during the glacial recession, the date of the gravel plain at Little Falls appears to be about midway between the time of maximum extent of the last ice-sheet and the time of its melting on the district across which the Nelson River flows to Hudson Bay.§

Assuming the value of these discoveries and the correctness of the inferences drawn as to the existence of man in connection with geological formations named, the question returns, How long is it since man inhabited for the first time the

* *The Ice Age in North America*, p. 533. † *Ibid.*, p. 549.
‡ Winson's *History of America*, p. 346.
§ *The Ice Age in North America*, p. 539.

northern portion of Europe and North America with the great mammals of the Pleistocene, and perhaps disputed with them the right to live among them? It is evidently a question which it is much easier to ask than to answer. With many it is thought that it is impossible to answer it; and it is quite certain that it never can be determined in years as the events which have transpired in historical times are determined. A disposition has been general, until recent years, to assume a vast period of time. The great changes which had taken place seemed to call for it. The theory of evolution, which had all time at its disposal, was exceedingly prodigal of its allowances, although of late years even evolution does not seem to require so much time as formerly, at least among the more conservative evolutionists. Mr. James Croll has estimated the length of time since the beginning of the glacial period, on the basis of the eccentricity of the earth's orbit and the procession of the equinoxes, to have been two hundred and forty thousand years, and seventy thousand years since the close of the same period. The position is, that the occurrence of winter, when the earth is at aphelion and the eccentricity of the earth's orbit is greatest, through a succession of years, provides the necessary conditions for the ice-age. Very serious objections lie against this theory from a geological point of view, and it is rejected by very eminent geologists as of no value in determining the time and duration of the glacial period. There is a very decided disposition to accept a much briefer time since the ice-age began and closed.

Archæologists have agreed upon certain measures of time, such as palæolithic, neolithic, bronze, and iron ages. It must be acknowledged, however, that these distinctions, marking well enough the progressive advancement of a race from the lowest condition to one of development in intelligence and civilization, are only of relative value. They can be of absolute value only when they are identified with some geological period. Here archæology and geology must combine. These measures point out the rudest condition of human life, and geology points out the formation in different localities to which these rudest implements belong. In North America they have been found in the gravel-beds which were made at the close of the glacial period.

The means for computing the time since palæolithic man came upon the scenes in Europe are in the main the depositions of the river-gravels, the erosion of river-beds, peat-bogs, stalagmites and stalactites. Individual formations, such as that of the cone of the Tenier, have afforded some basis of calculation. The valley of the Somme, a river in France, includes erosion, river-gravel, and peat-beds.* Kent's cavern,† near Torquay, on the coast of Devonshire, Eng., will serve as an illustration of the part which the stalagmite takes in determining periods of time. Of the strata of various materials with which the cave is filled, the lowest consists of breccia and red loam, in which are the remains of the cave-bear and human implements. The next above it is stalagmite, in places twelve feet thick, containing bones of the cave-bear. In the next higher are found cave-earth, the bones of extinct species of animals, and human implements. Above these is stalagmite, nearly two feet thick. Still higher is a layer of black muddy mold, varying from three inches to ten inches in depth. Above all these are blocks of limestone, which have fallen from the ceiling, and have been cemented together by stalagmite. The unit of measure in all these cases is the rate at which, under present circumstances, these processes would take place. This is evidently unfair, since the circumstances must have been far different from what they are at present. Dr. Andrews, as quoted by Mr. Southall, says:

> 1. The ancient rivers, and consequently the ancient annual rainfall, were for a time, respectively, immensely larger and greater than at present. 2. The rapidity of the gravel deposit was, at least in some places, very great, and the time required proportionately short.‡

It may be said with reference to both the peat-beds and stalagmites that there is no uniform rate of formation. It has been abundantly proved that both may be formed under proper conditions with great rapidity. These considerations have led many eminent geologists to discredit the value of these time-measures. A better understanding of the forces in operation in those early times and the rates at which such processes could take place, and are known to take place, has had the effect to reduce the period of the time since the appearance of European man to

* Southall's *Recent Origin of Man*, p. 260. † *Ibid.*, p. 196. ‡ *Ibid.*, p. 269.

very moderate figures. Other and far more definite conditions of calculation are now relied upon.

Among the better and more reliable data is the gorge of Niagara.* The preglacial outlet, which was filled during the prevalence of the ice-period, is no part of the present outlet of Lake Erie. After the filling-up process it was necessary for the waters of Lake Erie to seek another outlet. Niagara River was the result. At Queenston a thick outcrop of limestone comes to the surface above the level of Lake Ontario about three hundred feet. The beginning of the gorge and the recession of the ice-sheet are identified in the following way: As long as the ice-barrier still crossed the Mohawk Valley the natural outlet at the eastern end of Lake Ontario southward, and thence by the way of the Hudson River Valley to the sea, was closed, and the pent-up waters of both Lake Erie and Lake Ontario would be kept at nearly the same level. The removal of the ice-barrier by the recession of the ice-sheet, as it melted into floods, would necessarily lower the waters in both lakes, but at the time the subsidence of the water would permit the formation of the cataract at the point at which the Niagara flowed over the limestone. Thus the beginning of the Niagara gorge in its relation to the retreat of the glaciers is fixed. The simple problem now is to determine the rate of erosion and the distance eroded. From observations made during recent years a unit of measure has been determined which is certainly fair, since the rate of erosion must be as slow now as it ever was. The result arrived at is, that seven thousand years is the age of the oldest portion of the Niagara gorge.

Another time-measure is found in the gorge of the Mississippi between Fort Snelling and the Falls of St. Anthony.† The distance is about eight miles. For a variety of reasons Professor N. H. Winchell concludes "that that part of the Mississippi gorge above Fort Snelling has been excavated by the recession of the Falls since the last general drift movement." ... Whether this was at the beginning or at the acme of cold, or at the recession of the ice, is a question which may well be considered; but at this time the only point that is claimed is, that it is not earlier than the beginning of the last glacial epoch, and probably was near the acme of cold. By a comparison of

* *The Ice Age in North America*, p. 456. † *Ibid.*, p. 460.

the dates at which the Falls were at different points, Professor Winchell determines the rate of recession. By means of this rate, which is based upon evidence extending over a period of one hundred and seventy-six years, and entirely just since the rate must have been at least as slow in that period as at any time previous, he estimates that seven thousand eight hundred and three years must have been required for the recession of the Falls from Fort Snelling.

The conclusions arrived at in these calculations have been confirmed, according to Professor Wright, by a variety of smaller water-falls and gorges in Ohio.* Dr. E. Andrews, from a study of the shores of Lake Michigan, has arrived at a similar conclusion.† Professor Wright says, in reference to the relation of these calculations to the Trenton man:

> This, of course, does not take us back to the period when the front of the glacier lay in the head waters of the Delaware and the Little Miami River, and when glacial floods were depositing the gravel at Trenton, N. J., and at Loveland and Madisonville, O., where Doctors Abbott and Metz have found palæolithic implements; but it does bring us back to within a comparatively short distance of that period, the difference being merely the time necessary for the melting back of the ice from the summit of the Catskills to the southern flanks of the Adirondacks, and from the water-partings of the Ohio to the north shore of Lake Erie.

Assuming the discoveries, of Dr. Abbott and others, of evidences of the existence of palæolithic man in America to be correct, it is a difficult fact to understand how man in the time of the ice-period could have populated America to such an extent as to have reached the upper waters of the Mississippi River. Science is putting a heavy load upon those rude flint flakes and chipped quartz! It is an instance of a remarkable faith. If it be true, a great many questions will arise. Did man originate on this continent? If not, how did he come here? If he came from the North, the probability is that he was preglacial. If he did not come from the North, how did he reach these shores? Is he Asiatic or European? However these questions may be answered, according to the foregoing, his origin was comparatively recent. Beyond the flakes, which at the most carry him back only to the closing scenes of the ice-age, all is conjecture. If palæolithic man was swept

* *The Ice Age in North America*, p. 468. † *Ibid.*, p. 471.

from the earth utterly by some great overthrow, as some geologists think, and a long interval elapsed before neolithic man appeared, was palæolithic man the antediluvian of the Bible? It is at least very suggestive. All that can be said is, that it might have been so.

Professors Wright, Winchell, Haynes, and Dr. Andrews agree that the close of the ice-age was scarcely seven thousand years ago. Professor Dawson says that the age of man is comparatively recent, and favorably quotes Dr. Andrews. Professor A. Winchell estimates the appearance of man in Europe at from five to seven thousand years. Mr. Le Conte says:

> In conclusion, we may say that we have not as yet any certain knowledge of man's time on the earth. It may have been one hundred thousand years, or it may have been ten thousand years, but more probably the former.

It is clear that there is very respectable authority for a recent date for the appearance of man. All presumptions that he must have been immensely earlier because of the doctrine of evolution are out of place, since evolution itself is in many of its claims, and especially in regard to man's origin, a presumption.

Professor Dawson says:

> The Christian, on his part, may feel satisfied that the scattered monumental relics of the caves and gravels will tell no story very different from that which he has long believed on other evidence, nor any thing inconsistent with those views of man's heavenly origin and destiny which have been the most precious inheritance of the greatest and best minds of every age, from that early prehistoric period when men, palæolithic men, no doubt, began to invoke the name of Jehovah, the coming Saviour, down to those times when life and immortality were brought to light, for all who will see, by the Saviour already come.*

* *Story of the Earth and Man.* p. 311.

A. W. Gallagher.

Art. IV.—THE MISSION OF THE ANGLO-SAXON.

There are good reasons for believing, on purely scientific grounds, that the whole human race had a common ancestor. Darwin, in his *Descent of Man*, inclines to this opinion, which has also been earnestly and ably advocated by Quatrefages in his various anthropological writings. If this is the true theory there must have been a time when there was only one language, from which sprang all the various languages and dialects now existing. It has often been stated with great positiveness by polygenists, who are generally extreme evolutionists also, that the human race came into existence at several different places and at various times; and that, therefore, the languages in use at the present time could not all have had a common origin. The chief argument adduced in favor of this position, both by anthropologists and philologists is, that the various races of men and the different languages known to exist differ so greatly from each other that it is impossible that they could have had a common origin. To a layman, however, it looks as if this diversity was the last argument that a Darwinist should employ; for certainly the different races of men do not differ as much in appearance as the different varieties of pigeons; and Darwin has shown that these are all descended from a common stock. The same reasoning may be applied to language. However much different languages may vary in structure, it is nevertheless true that no two languages are so entirely dissimilar that some resemblance may not be found between them.

But it may be well to admit, at the outset, that linguistic science can never demonstrate either the original unity or the original variety of the human race. The reason is, that the data are, and probably always will be, wanting. The human species cannot well be less than ten thousand years old, and the oldest written records scarcely go back more than half that far. The Egyptian hieroglyphics are, doubtless, the oldest literary monuments in existence, and, admitting the extreme claims for the antiquity of these, they do not go beyond four thousand years B. C. We should thus have a period of about four thousand years during which the art of writing was unknown, or at least from which no records have come down to

us, which amounts to the same thing as if it had not been known. Languages, when not preserved by literary documents or wide-spread custom, change with astonishing rapidity. The words that we use now in counting from one to ten do not greatly differ from those used by our Aryan ancestors thousands of years ago; but this is because these Aryans had reached a considerable degree of civilization before they left their primitive "cradle," wherever that may have been. The speech of savages, however, usually contains but a few hundred words, and these may be forgotten or entirely changed in a generation or two. "Among many South American Indians the language changes from clan to clan and almost from hut to hut, so that members of different families are obliged to have recourse to gestures to eke out the scanty pittance of oral discourse that is mutually intelligible." It is said that early in the present century a dictionary of the language of some of the Central American tribes became in ten years completely useless, so greatly had the dialect changed.

In the language of Tahiti four of the ten simple numerals used a hundred years ago have become extinct.

Two was *rua;* it is now *piti.*
Four was *lea;* it is now *maha.*
Five was *rima;* it is now *pae.*
Six was *ono;* it is now *feue.*

If a language can change so as to be unintelligible in a decade what might we not expect in four hundred decades? The present diversity of language, therefore, furnishes no argument against their original unity.

Starting, then, with a single tongue, for many centuries after the advent of man upon the earth his tendency, as well as that of his language, was centrifugal. In the course of time this one language had ramified into thousands of branches. But the tendency is now in the opposite direction. Civilization kills out inferior dialects, and cultivated tongues take their places. Thus the number of tongues actually spoken is constantly decreasing. In view of these facts the inquiry as to what language shall be the final survivor, or, in other words, what will be the language of the future, cannot but be pertinent and interesting. The principle of the struggle for life and the survival of the fittest comes into play here with great force, and

it can be shown that in this struggle the English language has more points in its favor than any other. There are agencies at work which, if they continue to work, will certainly make English the universal language, although it will require thousands of years to bring about such a result. Certain it is, that if there ever is a universal language it will be one of those now spoken, and not an artificial one like Volapük, which may do very well for business purposes but can never become the vehicle of a great literature. Volapük itself incidentally bears testimony to the superiority of English, for, although it is the invention of a German, it borrows nearly half its vocabulary from the English.

Let us now consider the claims that English has to universality.

The British empire extends over an area of about 5,000,000 square miles, with a population of about 250,000,000, while the United States have an area of 3,600,000 square miles, with a population of 64,000,000, so that the sway of the English—that is, English-speaking people—extends over nearly a quarter of the human race; and when we add that the English have important possessions in every part of the world the importance of a nation possessing such numerous "coignes of vantage" can readily be appreciated. England manufactures articles for the consumption of half the human race and sends them to their destination in their own ships. Her literature is the greatest in the world; her political constitution, having grown up out of the wants of her citizens, is, in many respects, an ideal one. In all these attributes of a great and growing nation England is only equaled by her over-grown daughter, the United States of America, who, in energy superior to the mother country, has already far outstripped her in population, and bids fair to excel her in many other characteristics of a great people. No other great literature is so free from immoral and irreligious tendencies as the English. It embodies the highest results of science in the most popular form, and at a price so low as to be read by the greatest number of persons. The issues of the daily and weekly press are unrivaled in the freshness and copiousness of their news, the vigor and common sense of their leading articles, the magnitude of their circulation, and the smallness of their price.

In ease of acquisition English compares favorably with any cultivated language in the world. Since it is closely allied to the German and Scandinavian tongues it is less difficult for the natives of those countries to learn than most others would be, while, on the other hand, it contains so large a Latin element that Italians, Spaniards, and Frenchmen find in it a large part of their own vocabulary in a modified form. Its comparative freedom from inflections, too, gives it a great advantage. In order to speak French fluently and correctly it is necessary to carry in the mind 2,265 verb forms, and, although German has fewer verb forms, the irregularity of its nouns and adjectives more than makes up for the difference, and its syntax is also more complicated. But the feature of the English language which perhaps gives it its greatest superiority over other cultivated tongues is one which is easily overlooked, but which will be appreciated by any one who has tried to speak French or German. This is the matter of gender; a difficulty which no other language has solved in a rational manner. It takes more time to learn the gender of foreign words than it does to learn their meaning. Even the most talented student only conquers this troublesome feature of French and German by an enormous amount of study and practice.

But the position of the English language can best be appreciated when we compare its claims with some of the other principal languages of the world. Greek, Latin, Arabic, and Spanish were successively entitled to claim the first rank, but as spoken languages they have perished, or dwindled into comparative insignificance. Greek, the first of these, through all its vicissitudes of more than three thousand years, has preserved its original character almost intact, and, although time has affected its grammar, pronunciation, and vocabulary, yet the language of Xenophon, Thucydides, and Plutarch is virtually a living language to-day, although greatly reduced in importance. However, so long as man is interested in any thing not purely material, the Greek language will always be studied, for the history of all the great problems in ethics, politics, and philosophy leads us inevitably back to the groves and porticos of Athens.

Although the Romans were at one time masters of the greater part of the world, as they knew it, the sway of their language

was never co-extensive with that of their arms; for in the East the superior genius of Greek triumphed over the speech of the Roman, but in the Western empire Latin very generally prevailed. Where it was not driven out by the Teutonic, as in England, it rapidly became corrupted under the influence of the native idioms, and forms the basis of Italian, Spanish, French, and Portuguese. It a second time became mistress of the civilized world in becoming the organ of the Roman Church. It was for centuries the medium of communication between men of culture, and all the treasures of the learning of the Middle Ages are embalmed in it. The writers of those times believed, as James Russell Lowell expresses it, that nothing that was written in a living language could itself live. Latin has a literary and historic value, but as a spoken language it is dead beyond the power of resurrection.

How greatly the importance of a language depends on the political importance of those who speak it is well illustrated by the Arabic, which was at one time spoken from the Ganges to the Pyrenees, and served as a vehicle for the boldest speculations and most careful observations in mathematics, medicine, and natural science; but with the waning of the political power of the Arabs the importance of their language disappeared, and it is only studied to-day because of the side-light it throws upon the Hebrew.

The Spanish language came into prominence during the reign of Charles V., who was the most powerful sovereign of his time, ruling over some of the fairest portions of Europe and more than half of the Western world. The causes of Spain's decline were chiefly moral. Although possessing a sonorous, refined, and expressive language, akin in strength and dignity to its parent Latin, she has never given us those treasures of science and literature that we have received from the other Romance nations, France and Italy. While the Reformation was quickening nearly all the rest of Europe, she, by her Inquisition, savagely crushed out all attempts at reform, thereby hopelessly consigning her subjects to the tender mercies of superstition and ignorance; and now there is none so poor as to do her reverence.

The French court under Louis XIV., aided by a literature which suddenly blazed out into exceptional brilliancy, dazzled the other courts of Europe and excited them to imitation. Its

speech became the symbol of elegance and good breeding, and, as the language of diplomacy, almost supplanted the vernacular among the higher classes in Germany, where its influence had a paralyzing effect upon the native literature. Frederick the Great, who did more for Germany than any man before or since his time, excepting, perhaps, Luther, had such a contempt for his native speech that he only used it under compulsion, and the results of his literary activity are now published in their original French in thirty-one volumes. The evil effects of this admiration for the French are even now plainly discernible in the language and literature of the Germans. This influence was also felt in England, where Charles II. regularly received French gold for betraying the interests of his own country; but the natural independence, not to say self-conceit, of the English made it less far-reaching in its effects here than in Germany.

The reaction against French speech and manners came when France, through the Revolution, and the establishment of a republic, lost her prestige in European courts. French is yet, however, in some sort regarded as the court language of Europe; but if we should accept this fact as an evidence that its superiority is generally conceded we should grievously err. The Russian aristocracy still speak French very generally, but the Germans are cultivating their own language with an increasing zeal. The English, on the other hand, have always despised the French, and, although Englishmen make up a considerable portion of the population of Paris they rarely think it worth while to learn the French language. They compel the Frenchman who wishes to do business with them to learn their language, hence the windows of nearly all the principal shops in Paris bear the legend "English spoken" (or "*spooken*").

In the heart of Europe we find a race possessing all the qualities necessary to make it a leader among nations, and speaking a language of great strength and flexibility, although somewhat harsh in sound. Germany, owing to internal dissensions, has not until recently taken that high rank as a power to which she was fairly entitled, while her language and literature are just beginning to be studied as they deserve. This language is copious in vocabulary, and in power of combination it excels all other modern idioms, but its numerous guttural sounds will always make it unpleasant to most persons not to the manner

born, and also make it somewhat difficult for such to speak. It seems probable, however, that Germany's relative importance in Europe will decline rather than grow. Bismarck has given her her present position, and there seems to be no one fit to take up the work where he laid it down. While the Germans will perhaps always be leaders in purely speculative thought, they seem to lack the practical sense which the present age demands. Neither is the soil of Germany very fertile, so that her increase in population must be slow, and it has, possibly, already nearly reached its limit. That she has not room enough for her children is shown by the large numbers of them that annually flock to our shores. These, in a generation or two, become English-speaking, and their influence is thenceforth cast into our side of the scale as against the mother country; and the same state of things prevails in the case of nearly every other country except England. She has extensive colonial possessions, so that even if Englishmen do emigrate they are almost sure to keep on speaking English, while emigrants from other countries become English-speaking simply because the English colonies and the United States are the only good places for emigrants to go.

Having seen that no other language is likely to become universal, we shall now show that English possesses qualities calculated to make it the universal language.

When the Angles and Saxons came to Britain it was in possession of the Kelts, who were subjugated, and their language gave place to that of the conquerors, who were in turn conquered by the Danes and Normans. Here we have an evidence of the tenacity of life of the English language, for, while it displaced or is displacing every language with which it ever came in contact, it did not long yield to either the Danish or the Norman-French. True, the Danish occupation did not last long, but that of the Normans was permanent. History scarcely furnishes another example of a subjugated people forcing their language on their conquerors as the English did on the Normans. Mere numbers do not always decide contests of this kind, else Latin would never have become the language of Gaul and of the Iberian peninsula. The result depends chiefly on the character of the people in question. English is gradually, in some cases rapidly, displacing the Keltic dialect in the different parts of the United Kingdom. Cornish died out toward the

close of the last century. The Irish is gradually giving way to the English, as is also the Gaelic in the Highlands of Scotland, and the time is not far distant when the latter will cease to be spoken. With the Welsh the case is different. They hold on to their language with remarkable tenacity; but since their future is inseparably bound up with that of England, as they become better educated they will doubtless adopt the language of the ruling country.

In the language of business English is forcing its way into the speech of all other commercial nations. This is easily tested by listening to the language in use on board the vessels plying between Germany and England and Germany and the United States. The French, notwithstanding their high opinion of the excellence of their own language, are constantly borrowing English words, even where there seems to be no real necessity for so doing. The native idiom could easily have supplied equivalents for *wagon*, *tramway*, *ticket*, and many others, but the French acknowledged the supremacy of the English by importing them ready-made, although they all have a very un-French appearance.

Approximate statistics may be of some service here. At the beginning of the present century French was spoken by about 25,000,000 people; to-day it is the vernacular of about 40,000,000. German in 1800 was spoken by 27,000,000; to-day it is spoken by about 57,000,000. English at that time was the language of 15,000,000, while to-day it is used by about 100,000,000. The increase of the French is 60 per cent. for the whole period; of the German 110 per cent., while of the English it is nearly 600 per cent. Professor De Candolle, of Geneva, estimates that in 100 years from now English will be spoken by 860,000,000 human beings, German by 124,000,000, and French by 96,000,000. Professor March, in the *Forum* for June, 1888, says: "At present the populations either speaking the English language or under the dominion of English-speaking people number more than 318,298,000, or one fourth the population of the globe. The English-speaking races occupy one fourth of the dry land of the earth, and own nearly two thirds of the tonnage of the ships. They live in all regions; they handle all articles of trade; they preach to all nations; they command one half of the world's gold and silver, and

distribute more than two thirds of the Bibles and Testaments. More than one half of the letters mailed and carried by the postal service of the world are written, mailed, and read by the English-speaking populations. The expectation that English will come into universal use is not based upon any thing in the nature of the language, but rather on the character and circumstances of the people. The English people have been the great colonizers of modern times. They have taken possession of America, Australia, of South Africa, the regions which are to be seats of new empires, and they control and assimilate the populations which flow into them and which grow up in them."

That a man should think well of his own language is, of course, natural and proper, and it is, therefore, not strange that those who speak English as their mother tongue should believe in its superiority. But English stands as high in the estimation of foreigners as it does in our own, as may be shown by a few quotations from distinguished men of other nations.

Dr. John A. Weisse, in a work on the English language, says that he was an utter stranger to English up to his thirtieth year. His contempt for it was in direct ratio to his ignorance of it. Convinced of its inferiority, he studied it with a view to demonstrating that inferiority. His investigations convinced him that "English contains the cream and essence of its predecessors and contemporaries; that its grammar is simpler and that its literary records are more consecutive and more complete than those of any other tongue." He is not content to class it *among* the best, it is *the best*, the most flexible, the one language of all that have ever existed most suitable to become a world language. He says further, that if our orthography were reformed and a few syntactical anomalies corrected, nothing could prevent the English language from becoming universal. Professor Jacob Grimm, whose penetration into the spirit of language has perhaps never been excelled, and who was, moreover, an enthusiastic admirer of his native German, says:

> No one of the modern languages has acquired greater force and strength than the English, through the derangement and relinquishment of its ancient laws of sound. The unteachable (nevertheless learnable) profusion of its middle tones has conferred upon it an intrinsic power of expression such as no other human tongue ever possessed. Its entire, thoroughly intellectual,

and wonderfully successful foundation and perfected development issued from a marvelous union of the two noblest tongues of Europe, the Teutonic and the Romanic. Their mutual relation is well known, since the former furnished the natural basis, while the latter added the intellectual conceptions. The English language, by and through which the most eminent poet of modern times as contrasted with ancient classical poetry (of course I can refer only to Shakespeare) was begotten and nourished, has a just claim to be called the language of the world, and it appears, like the English race, destined to a higher and broader sway in all quarters of the earth; for in richness, in compact adjustment of parts, and in pure intelligence, none of the living languages can be compared with it.

It is well to observe that spelling and pronunciation are mentioned by foreign critics as the chief defects of our language. These two are in reality one, for in an ideal language the spelling should conform to the pronunciation, and if our orthography were simplified the pronunciation would necessarily be easier. Lack of space forbids a discussion of the spelling reform, but it may be well to hear the opinion of one well qualified to speak on the subject. Professor Whitney says:

> It may well be that a thorough reform in English orthography will be found forever impracticable; it certainly will be so while the public temper remains what it is now. But let us, at any rate, acknowledge the truth that a reformation is greatly to be desired, and perhaps at some time in the future a way will be found to bring it about. If we expect and wish that our tongue should become one day a world language, understood and employed on every continent and in every clime, then it is our bounden duty to help prepare the way by taking off its neck this heavy millstone. How heavy we are hardly able to realize, having ourselves well-nigh or quite forgotten the toil it once cost us to learn to read and speak correctly; yet we cannot help seeing how serious an obstacle to the wide extension of a language is a mode of writing which converts it from one of the easiest in the world into one of the hardest for a foreigner to acquire and use.

Few of us would wish to go the length of spelling wife *yf*, as has been proposed, but certainly there can be no reasonable objection to spelling *program* with seven letters instead of nine, to dropping the final letter in *autumn* and other similar words, and the final *ue* in words like *catalogue* and *dialogue*. Even such changes as these would be a great step in advance.

But the mission of the Anglo-Saxon will not be accomplished when he shall have furnished the world with a universal

medium for the communication of ideas. He has a higher duty to perform. In politics and morals the Anglo-Saxon, especially the American Anglo-Saxon, seems destined to be the teacher of the world. Emerson says: "America is another name for opportunity. Our whole history appears like a last effort of the divine Providence in behalf of the human race." Doubtless the average inhabitant of Germany or France would smile incredulously on being told that America was to be the instructor and elevator of the human race; but it is a simple problem in arithmetic to show that the United States will in a short time acquire a vast preponderance over European nations; and when that preponderance is joined with wealth and intelligence it is sure to make its influence felt. Our country is certainly capable of supporting as dense a population as Germany has now, which is about two hundred and twenty-five to the square mile. Now, leaving out Alaska, we shall have a population of about 700,000,000 before our country is as densely peopled as Germany is at present, and even then we shall not be half so crowded as Belgium is to-day. If our population should continue, as it has done in the past, to double every twenty-five years, we should by the end of the next century number more than 1,500,000,000 souls—a larger population than the whole globe at present has. While the natural rate of increase among a highly civilized people is less rapid than among barbarians, the destruction of life is smaller. Wars are less destructive both of life and property than formerly, because they do not last so long. Medical science and sanitary regulations are likely to give us comparative, if not complete, immunity from pestilence, while increased facilities for intercommunication make it almost certain that no civilized country, at least, will ever suffer from famine. Immigration from Europe is likely to increase rather than diminish, for many European states are already overcrowded with population; and many, especially the young and vigorous, will leave their native land in order to avoid the universal conscription now in vogue in the greater part of Europe.

The question has often been raised whether, with such an enormous population, our Union could hold together, and the example of the Roman empire, which became so unwieldy that it broke in pieces by its own weight, is often quoted to show the dangers which threaten our future. But the cases are not

parallel. Old Rome was practically the government of a city over many widely-separated dependencies having no share in the government of the state at large, and consequently, no interest in its welfare. With us, on the contrary, with our equal representation and state sovereignty, the interest of one becomes the interest of all. Mr. Julian Fiske says:

> In contrast with such a system as that of the old Roman empire our skillfully-elaborated American system of federalism appears as one of the most important contributions the English race has ever made to the general work of civilization. The working out of this feature in our national constitution by Hamilton and Madison and their associates was the finest specimen of constructive statesmanship the world has ever seen. . . . The principle of federalism contains within itself the seeds of peace between nations, and to this glorious end I believe it will come in the fullness of time.

No one can doubt that the chances for the perpetuity of the Union are much better to-day than they were thirty years ago, when we had but half our present population. One thing, at least, was pretty thoroughly settled by our civil war, and that is, that no State or group of States has a right to appeal to arms for redress of grievances, either real or imaginary; and that all difficulties between States, as between individuals, must be settled by the courts. The Anglo-Saxon race showed the world a brilliant example of Christian progress when England and the United States amicably settled the Alabama difficulty. War is the favorite occupation of most savages, but is unworthy of a nation calling itself Christian, or even civilized; and when our public morality shall have arisen to a level with our private morality it will be regarded as being just as absurd for two nations to go to war to settle their differences as it now is for two individuals to adjust such matters with their fists.

Again, by an earnest cultivation of the arts of peace we shall compel Europe to disband her armies in sheer self-defense, and when this is done we shall already have made a great advance on the road to universal peace; for a nation that has no standing army is not likely to engage in war except as a last resort. We have only begun to scratch the surface of the new States of the north-west, and yet we are already formidable competitors in agricultural products with the Old World, and as population increases, and more scientific as well as more economical methods are employed, we shall be able to produce

even more cheaply than at present. This is also true in industrial matters. Germany and France will not be able to compete successfully with us if they each have half a million of men lying idle in the barracks; and their only resource will be to beat their swords into plowshares and their spears into pruning-hooks. During our civil war the potentates of the Old World watched the struggle with intense interest, for they hoped that the experiment of "a government of the people, for the people, and by the people" would prove a failure, just as they hoped that the Revolution in France would fail, and did what they could to crush it, because they feared that the example of the French might become contagious. But we may now fairly claim to have passed beyond the experimental stage; and it is not in reason to suppose that the intelligent European nations will long endure a personal government when they have such a brilliant example of the results of a representative government constantly before their eyes.

That God should choose one nation for a special mission, and therefore favor it above all others, is not an unheard-of thing in his dealings with men. The Hebrews were once his elect people, and Paul claimed that the advantage of the Jew over the Gentile was "much every way," but chiefly because unto the former "were committed the oracles of God." They, however, forfeited their high privilege by their rejection of the Christ, and there are good reasons for believing that to the Anglo-Saxon has passed the privilege as well as the responsibility of civilizing as well as of Christianizing the world. For hundreds of years the English race has been noted as the exponent of civil and religious liberty. The debt of continental Europe to us in this respect is so great that it cannot easily be overestimated. The great Reformation was started in England by Wiclif, although it had its greatest development in Germany under Luther chiefly because a reformation was more needed on the Continent than in England.

It will probably be admitted that that nation can rightly claim to be the depositary of the "oracles of God" that makes the best use of them. If so, then these oracles have, in these latter days, been specially committed to the Anglo-Saxons, for they are pre-eminently the exponents of spiritual Christianity. This is shown not only by the fact that the standard of morality is

higher among them than elsewhere, but also by the fact that they realize, as no other does, the importance of the command: "Go ye into all the world and preach the Gospel to every creature." The progress that the English language is making gives us an advantage over all other nations in conducting missionary enterprises. We are, to a large extent, the world's teachers. The petrified nations of the East look to the Anglo-Saxon for instruction in science as well as in the practical affairs of life. The opportunity to give instruction there far exceeds the supply. Millions whom we call heathen are waiting for us to educate them, and their intellectual and spiritual training must go hand in hand. India and Japan are, doubtless, two of our most promising mission fields, and in both of these the English language is regarded with special favor. Bishop Taylor said in a lecture, ten years ago, that there were in India a million natives who spoke English, and the desire to learn the language was constantly growing.

Not only does the Anglo-Saxon go every-where but he thrives almost every-where—in Alaska and in South Africa, in Canada and in India. Australia, with its dependencies, has a white population of more than five millions, all of whom have come there within a hundred years, and nearly all within fifty years. Our own country was nearly two hundred years in acquiring such a population. It is not improbable that in the aggressive and enduring vigor of the Anglo-Saxon may be found God's final solution of the dark problems of ignorance and heathenism. Just as the Indian is disappearing in North America, so is the Negro vanishing before the Caucasian in South Africa. Already five flourishing English states have been established there. Those portions of Africa that are unfavorable to white population are not so extensive as was formerly supposed. Says Mr. Fiske again:

> Who can doubt but that within two or three centuries the African continent will be occupied by a mighty nation of English descent, and covered with populous cities and flourishing farms, with railroads and telegraphs and free schools, and other devices of civilization not yet dreamed of.

In the Australian region, even at the present time, the native contingent is so small as to be hardly worth taking into account. "In some parts of the world the stronger races may be able to

preserve themselves from extinction, but in order to compete with the Anglo-Saxon they will be compelled to adopt his language, his civilization, and his religion." Notwithstanding the fact that the fetters of creed have been somewhat loosened in recent years, there is no reason to believe that vital religion has not as strong a hold now in our country as it ever had. There are encouraging signs of increasing attention to spiritual things among all classes of men. On the other hand, among peoples professing other beliefs, there seems to be a revolt against established traditions.

> In every corner of the world [says the historian Froude] there is the same phenomenon of the decay of established religions. . . . Among Mohammedans, Jews, Buddhists, Brahmans, traditionary creeds are losing their hold. An intellectual revolution is sweeping over the world, breaking down established opinions, dissolving foundations on which historical faiths had been built up.

Even in Catholic countries the old faith is losing its hold on educated men, and just in proportion as education advances will wane the power of the Pope over the minds of men. With good reason are papists afraid of free schools, for they are pre-eminently the schools of *freedom*, both in spiritual and political matters.

Thus, while on the one hand God seems to be preparing the Anglo-Saxon to take possession of his heritage, he is also preparing the nations for the reception of the truth, as he prepared them nineteen hundred years ago for the coming of his Son by an era of universal peace. May we not, with due reverence and humility, claim to be God's chief instruments in bringing about the time of which Tennyson sings, when

> "The war drum throbs no longer, and the battle-flags are furled,
> In the parliament of nations, the federation of the world,"

as well as that more glorious time when "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever?"

O. P. Belcher.

Art. V.—THE PROPHECY OF AMOS.

The Book of Amos is a model of Old Testament prophetic writing. All we know of the author is to be gathered from the title of his book and what is related of him in chapter vii, 10–15. He was not a disciple of the schools of the prophets, like the young man whom Elisha commissioned to anoint Jehu for the destruction of the house of Ahab (2 Kings ix, 1–10), but a herdsman of Tekoa, and also skilled in the care of fruit-trees. His prophecies, however, show him to have been a man of no mean culture. His language and style are worthy of rank beside the most admired examples of Hebrew composition. Though familiar with rustic life and scenery, he had looked upon the palaces of nobles, and could speak advisedly of their costly ivory and couches of Damascus silk (iii, 12, 15). He knows the history of all the contiguous nations, and of Hamath the Great and Calneh (vi, 2). The character of the Cushites and the migrations of the Philistines and the Syrians are as well known to him as the exodus of Israel from Egypt (ix, 7). He seems to have watched the inundations of the Nile (viii, 8, ix, 5), as well as the constellations of the Pleiades and Orion (v, 8). He is most intimately acquainted with the history of his own people, and refers familiarly to details of their idolatrous practices otherwise unknown to us (v, 25, 26). His imagery is varied. Being a herdsman and a gatherer of fruits, he very naturally speaks of cows of Bashan (iv, 1), the shepherd rescuing portions from the lion's mouth (iii, 12), the cart pressed down with sheaves (ii, 13), the growth of the rowen (vii, 1), the ripened fruit (viii, 1), the sifted grain (ix, 9), and vineyards and gardens (ix, 14). He thinks also of the horse and his rider, the archer and the fleet fugitive (ii, 15), the snared bird (iii, 5), and the deadly work of the lion, the bear, and the serpent (v, 19). The revelry of impious feasts (v, 23, vi, 5, 6), the woes of famine and pestilence and plague, with their aggravated mortality and the consequent cremation of the dead (vi, 10), are vivid in his imagination. He sees in an eclipse of the sun at midday a symbol of fearful judgment (viii, 9). His thought ranges from the top of Carmel to the bottom of the sea, and from the high heavens to the depths of Sheol (ix, 2).

The prophecy of Amos is assigned to the latter part of the reign of Jeroboam, the son of Joash, after Uzziah became king of Judah (chap. i, 1; comp. 2 Kings xv, 1). This was at the most flourishing period in the history of the kingdom of Israel, as 2 Kings xiv, 23–29, shows. Jeroboam recovered all that outlying region to the north, east, and south which had been wrested from Israel by various heathen powers during the reigns of his predecessors. But this great external prosperity begat luxury and its attendant vices at the chief cities of the kingdom, and led to the evils which are mentioned in this prophetic book (see ii, 6–8, 12; iii, 9, 10; iv, 1; v, 7, 10, 11; vi, 4–10; viii, 4–6). Such vices and pride, and especially the heartless oppression of the poor and the guilt of the worship of the golden calves (iii, 14, iv, 4, v, 5, viii, 14), were the occasion of "the words of Amos" and of "what he saw concerning Israel."

According to chapter vii, 15, Jahveh took this prophet from his humble work in Tekoa and commissioned him to go and prophesy unto Israel. A journey of twenty-four miles northward brought him to the altar and the royal houses of Bethel.* But his book begins with oracles against six heathen nations, followed by one against Judah, and the title declares that he received his revelation "two years before the earthquake." This notable earthquake is also referred to in Zechariah xiv, 5, as having occurred in the days of Uzziah, king of Judah. It is scarcely supposable that the prophet himself would have made this reference to the earthquake two years before its occurrence. On the contrary, if the title is genuine and inscribed by Amos, the inference is clear that he saw his visions and uttered his prophecies some years before he put them in writing. The most natural conclusion is, that after his mission to Bethel he returned to his former life at Tekoa, and soon after the remarkable earthquake, which caused great consternation and flight among the people, he wrote out his prophecies against Israel, together with those against the heathen nations and Judah, in the form in which they have come down to us.

All the neighboring nations mentioned in the earlier part of the book had been awed or subdued before the triumphs of Israel and Judah. But they were not yet overthrown, and the

* The reader should not fail to compare the mission of the unnamed prophet whose sad history is recorded in 1 Kings xiii.

memory of their numerous transgressions was vivid in the prophet's soul. He accordingly uttered against them all the words of doom which God gave unto him. Their walls and palaces and rulers are destined to perish before the fires of Jahveh's judgment. But the chief burden of the prophet is the announcement of judgment upon Israel. He sees a mighty nation far off beyond Damascus (v, 27, vi, 14) that will not only break the power of Damascus and lead the Syrians back to Kir (i, 5), but will also sorely oppress and scatter among all nations the house of Israel, and utterly destroy the sinful kingdom of the ten tribes (ix, 8, 9). With such a vision of judgment impending in the near future Amos wrote the following prophecy:

ANALYTICAL OUTLINE.

I. An Eightfold Introductory Oracle. Chaps. I, II.

1. Against Damascus, i, 3–5.
2. Against Philistia, i, 6–8.
3. Against Tyre, i, 9, 10.
4. Against Edom, i, 11, 12.
5. Against Ammon, i, 13–15.
6. Against Moab, ii, 1–3.
7. Against Judah, ii, 4, 5.
8. Against Israel, ii, 6–16.

Inasmuch as the chief burden is against Israel, that people is reserved to the last, and receives a more extended oracle.

II. Appeal to the House of Israel. Chaps. III–VI.

Three addresses, each beginning with "Hear ye this word."

1. First appeal, consisting of words of alarm and warning, iii, 1–15.
2. Second appeal, upbraidings for persistent hardness in the face of repeated judgments, iv, 1–13.
3. A lamentation, filled up with various exhortations, complaints, and announcements of woe, v, 1–vi, 14.

III. Visions and Accompanying Oracles. Chaps. VII–IX.

1. Vision of locusts, vii, 1–3.
2. Vision of fire, vii, 4–6.
3. Vision of the plumb-line, vii, 7–9.
4. Conflict with Amaziah, vii, 10–17.
5. Vision of ripe fruit, viii, 1–3.
6. Oracle of doom, viii, 4–14.
7. Vision of the altar, ix, 1–4.
8. Oracle of doom, ix, 5–10.
9. Oracle of promise, ix, 11–15.

I. Eightfold Introductory Oracle. Chaps. I, II.

CHAPTER I.

Opening Words.

2. Jahveh will out of Zion roar,
And from Jerusalem give forth his voice;
And then will shepherds' dwellings droop with grief,
And Carmel's head be withered to decay.

2. *Roar*—Comp. Joel iv, 16. To the prophet's rapt soul the thunder seemed like God's loud voice, which is also thought of as a lion's roaring. Without such imagery as a means of thought and illustration the oracles of the Hebrew prophets would have been impossible. *Shepherds' dwellings* are the open fields—an expression natural to a herdsman like Amos. This verse tersely sets forth the prophet's theme—God's judgment on mountain and valley of Israel.

1. Against Damascus.

3. Thus Jahveh has declared:
Because of three transgressions of Damascus,
Yea, even four, I will not turn it back;
For Gilead they have with iron cutters crushed.
4. And I will send a fire in Hazael's house,
And it shall burn Benhadad's palaces.
5. And I will shiver the bolt of Damascus,
And cut the inhabitants from Aven's plain,
And from Beth-eden him that holds the rod.
And Aram's people shall go unto Kir, saith Jahveh.

2. Against Philistia.

6. Thus Jahveh has declared:
Because of three transgressions of Gaza,
And even four, I will not turn it back,
For they bore off captivity complete,
To pass it over into Edom's power.
7. And I will send a fire on Gaza's wall,
And it shall burn the palaces thereof.
8. And I will cut the inhabitants from Ashdod,
And him that holds the rod from Askelon,
And against Ekron I will turn mine hand,
And they shall perish— the Philistine's remnant,
Saith the Lord Jahveh.

3. Against Tyre.

9. Thus Jahveh has declared:
Because of three transgressions of Tyre,
And also four, I will not turn it back,
For they gave unto Edom captivity complete,
And did not mind the covenant of brothers.
10. And I will send a fire against Tyre's wall,
And it shall burn the palaces thereof.

4. Against Edom.

11. Thus Jahveh has declared:
Because of three transgressions of Edom,
And also four, I will not turn it back,
For he pursued his brother with a sword,

3. *Three . . . four*—Poetically for many transgressions. *Turn it back*—Namely, the decree of penal judgment, which goes forth in the awful thunder-voice from Zion. *Cutters*—Such as carts with jagged wheels adapted to tear and crush what they passed over. Comp. 2 Sam. xii, 31, and 2 Kings xiii, 7. See 2 Kings x, 33.

4. *Hazael . . . Benhadad*—See 2 Kings xiii, 3.

5. *Shiver the bolt*—Poetical for breaking down the gates of a city which are bolted or barred against an enemy. Comp. Josh. vi, 1. *Aven* and *Beth-eden* were important towns belonging to Damascus. For the fulfillment of this see 2 Kings xvi, 9.

6. *Complete*—So complete as not to let one escape. The historical allusion is probably to the event recorded 2 Chron. xxi, 16, 17. See Joel iv, 6, (Eng. ver. iii, 6.)

9. *Covenant of brothers*—Established between Hiram and Solomon. See 1 Kings v, 1, 12. Comp. 1 Kings ix, 13, where Hiram calls Solomon "my brother."

11. *Sword*—Comp. Num. xx, 18. The allusion, however, is rather to the perpetual hostility of Edom to Israel, which showed itself on every possible occasion.

And his compassion stifled and destroyed;
His anger also tore continually,
And his outpouring wrath he kept for aye;
12. And against Teman I will send a fire,
And it shall burn the palaces of Bozrah.

5. Against Ammon.

13. Thus Jahveh has declared:
For three transgressions of the sons of Ammon,
And also four, I will not turn it back.
For Gilead's pregnant women they have cleft,
In order to enlarge their boundary.
14. And I will kindle fire in Rabbah's wall,
And it shall burn the palaces thereof,
With clangor in the day of battle,
With tempest in the day of whirlwind;
15. And into exile shall their monarch go,
He and his chiefs together, Jahveh saith.

CHAPTER II.

6. Against Moab.

1. Thus Jahveh has declared:
Because of three transgressions of Moab,
And also four, I will not turn it back,
For he burned the bones of Edom's king to lime.
2. And against Moab I will send a fire,
And it shall Kerioth's palaces devour.
And Moab shall in tumult die,
With clangor and the trumpet's voice.
3. And I will cut the judge off from her midst,
And all her princes with him I will slay.

7. Against Judah.

4. Thus Jahveh has declared:
Because of three transgressions of Judah,
And also four, I will not turn it back,
For they have treated Jahveh's law with scorn,
And his commandments they have not observed,
And their own lies have made them go astray,
After which same their fathers also walked;
5. And against Judah I will send a fire,
And it shall burn Jerusalem's palaces.

8. Against Israel.

6. Thus Jahveh has declared:
Because of three transgressions of Israel,
And also four, I will not turn it back,
Because for silver they the righteous sell,
Also the needy for a pair of shoes;

1. *Burned the bones*—Comp. 2 Kings xxiii, 16. This act of Moab, nowhere else mentioned, was evidently regarded as some horrible atrocity. Comp. 2 Kings iii, 27.
4. *Lies*—Idols and idolatrous practices.
6. *Sell*—Such a sale to the creditor as is contemplated in the law of Lev. xxv, 39.

7. They pant for earth-dust on the head of the poor,
And turn the pathway of the meek aside;
Man and his father to the damsel go,
To bring pollution on my holy name.
8. And on pledged clothes they stretch by every altar,
And in their god's house drink amerced ones' wine.
9. But I destroyed the Amorite before them,
Whose loftiness was like the cedars' height;
And mighty was he as the terebinths,
And I destroyed his fruit above and roots below.
10. I also brought you up from Egypt's land,
And led you in the desert forty years,
That ye the Amorite's land might possess.
11. And of your sons for prophets I raised up,
And of your choice young men for Nazarites;
Is it not thus, O Israel? Jahveh saith.
12. And ye have made the Nazarites drink wine,
And charged the prophets, Ye shall not prophesy.
13. Behold, I am about to press you down,
As the cart presses which is full of sheaves.
14. And flight shall perish from the swift,
And the strong shall not make his power secure,
Nor shall the mighty one save his own soul.
15. And he that grasps the bow shall not stand fast,
Nor he that is swift-footed save himself,
Nor he that rides the horse save his own soul.
16. And the strong heart among the mighty ones
Naked shall flee in that day, Jahveh saith.

II. Appeal to the House of Israel. Chaps. III–VI.

CHAPTER III.

1. First Appeal.

1. Hear ye this word which Jahveh has spoken to you, O sons of Israel,
Concerning all the family which I brought up from the land of Egypt, saying:
2. Only you have I known of all the families of the soil,
Therefore will I visit upon you all your iniquities.
3. Will two together walk except they meet together?
4. Roars lion in the forest, and no prey for him?

7. *Pant for earth-dust*—Hyperbolical phrase, as if they strove for the dust which the outraged poor man cast on his head in token of sorrow. Comp. 2 Sam. i, 2; Job ii, 12. *Turn*—They turn the meek out of the way in order to ensnare them.

8. *Pledged clothes*—Such as are mentioned in the law of Exod. xxii, 26, 27. Instead of restoring them at sundown for a covering, they appropriated them for their own use, and even lay upon them by the altars of sacrifice. *Amerced ones' wine*—Wine purchased by the fines which they had rigorously exacted.

2. *Known*—Known in the sense of having special relations of intimacy and fellowship. *Soil*—אדמה, the ground, or earth, as the source from which all the families of Adam had originated. Comp. Gen. ii, 7.

3. *Two*—Jahveh and the prophet.

4. *Roars*—Allusion back to chap. i, 2. Comp. verse 8, below, where Jahveh's

Gives the young lion from his lair his voice, not having seized?

5. Falls bird on snare of earth, and no net for him?
Goes snare up from the ground, and does not take at all?

6. Shall there be blown a trumpet in a city, and people tremble not?
Or shall there be an evil in a city, and Jahveh do it not?

7. Nay, the Lord Jahveh doeth not a thing,
Except his secret he reveal unto his servants, the prophets.

8. A lion roared, who will not be afraid?
Lord Jahveh spoke, who will not prophesy?

9. Proclaim ye on the palaces in Ashdod,
And on the palaces in the land of Egypt.
And say, Assemble ye upon Samaria's mountains,
And see what numerous tumults are therein,
And what oppressions in the midst of her.

10. And they knew not to do right, Jahveh saith,
Those treasuring wrong and violence in their palaces.

11. Therefore thus hath the Lord Jahveh declared:
An adversary, even round about the land;
And from thee he will bring thy power down,
And spoiled shall be thy palaces.

12. Thus Jahveh saith:
As saves the shepherd from the lion's mouth,
Two of the legs, or of an ear a piece,
So shall the sons of Israel be saved,
Those who are sitting in Samaria,
On the bedside and on the silken couch.

13. Hear ye and witness in the house of Jacob,
Saith the Lord Jahveh, God of hosts,

14. For in the day I visit Israel's transgressions on him,
On Bethel's altars I will also visit,
And cut off shall the horns of the altar be,
And they shall fall unto the earth.

voice of judgment is represented by this metaphor. Here we have the image of the lion just pouncing on his prey; the rending judgments of God are thus about to break upon Israel. The *young lion*, on the other hand, lifts up his voice over the prey after it has been brought into the *lair*. Israel will soon be such a prey.

5. *Falls bird*—The thought is, that snares are not set and birds are not taken without reason and purpose. Israel has invited the snare destined to capture him.

6. *Trumpet*—Like this prophet's cry. *An evil*—A calamity, like the overthrow of a nation. Israel's ruin was a judgment of Jahveh.

7, 8. These verses show that the preceding questions, as well as these more direct statements, are essentially a vindication of this prophet's mission.

9. *Proclaim ye*—This is a charge to any and all who might have opportunity to proclaim. Compare the same form of address in 2 Sam. i, 20. *Ashdod and Egypt* are called upon, as representative heathen powers from whom Israel had suffered in the past, to witness God's judgment on Samaria, the capital of the nation.

11. *Adversary*—Assyria. See 2 Kings xvii, 3–6.

12. *Legs...ear*—Those that escape the judgment will be like torn fragments of a body which a lion rends. Note how the image of the lion recurs again. The *bedside* and the *silken* (Damascus) *couch* are mentioned to depict the ease and effeminacy of the chief Israelites in Samaria, just as winter house, summer house, and

15. And winter house and summer house I'll smite,
And perish shall the ivory houses then,
And many houses have an end, saith Jahveh.

CHAPTER IV.

2. Second Appeal.

1. Hear this word, cows of Bashan, which are in Samaria's mountains,
Ye that oppress the weak, that crush the poor,
That say to their lords, Bring and let us drink;
2. Lord Jahveh in his holiness hath sworn,
That, behold, days are coming upon you
When one shall take you up with hooks,
Even your last one with the fishing-hook.
3. And through the breaches shall ye go straightforward,
And be sent to the castle, Jahveh saith.
4. Go ye to Bethel and transgress,
At Gilgal multiply transgression,
And bring your sacrifices in the morning,
Every three days your offering of tithes.
5. And burn incense from leaven for a thank-offering,
And cry out, "Free-will offerings!" Proclaim!
For thus ye love, O sons of Israel, saith the Lord Jahveh.
6. For I have given you cleanness of teeth in all your cities,
And want of bread in all your dwelling-places,
And ye have not returned to me, saith Jahveh.
7. And also I have kept from you the rain,
While it is yet three months unto the harvest;
And on one city I have made it rain,
And on one city I would not send rain;
One portion would be rained upon,
And one on which it would not rain would wither.
8. And two, three cities toward one city reeled
To drink water, and would not be satisfied.
And ye have not returned to me, saith Jahveh.
9. I've smitten you with blight and yellowness, [locust eat,
Your many gardens, vineyards, fig-trees, olives would the
And ye have not returned to me, saith Jahveh.

ivory houses, mentioned in verse 15, indicate the wealth and luxury of those who were guilty of the sins mentioned in chap. ii, 5–8.

1. *Cows of Bashan*—The voluptuous women of Samaria are likened unto fat, well-fed cows of the hills of Bashan.

2. *One shall take you*—The invading enemy will take them as one catching fish with fatal hooks.

3. *Be sent to the castle*—The fortress of the captors, where they would be reduced to the condition of female slaves. הרמון = ארמון.

4. *Go ye . . . and transgress*—Language of irony.

5. *From leaven*—See Lev. vii, 13. *Proclaim*—Make a great ado about it.

6. *I have given you*—The perfects here point to past judgments by which Jahveh had sought to discipline Israel and bring them back to obedience, but in verses 6–11 it is five times repeated that they have not returned. *Cleanness of teeth*—From want of food to masticate, and so equivalent to *want of bread.*

9. *Locust eat*—Such plagues as are described in Joel i, 4, had already smitten

10. I sent among you plagues in Egypt style, [horses,
Slew with the sword your youth, with the booty of your
And caused the stench of your camps to go up even in your nose;
And ye have not returned to me, saith Jahveh.
11. I overthrew among you like God's overthrowing Sodom and Gomorrah,
And ye were like a brand snatched from the burning;
And ye have not returned to me, saith Jahveh.
12. Therefore thus will I do to thee, O Israel.
Inasmuch as I will do this to thee,
Prepare to meet thy God, O Israel.
13. For lo, the Former of mountains and Creator of wind,
Even he that shows to man what is his thought,
Making dawn darkness, treading on earth's heights,
Jahveh, the God of armies, is his name.

CHAPTER V.

3. A Lamentation.

1. Hear ye this word which I lift over you,
A lamentation, O house of Israel.
2. Fallen is the virgin of Israel, she shall not rise,
Smitten upon her soil, none sets her up.
3. For thus has the Lord Jahveh said:
The city which goes forth a thousand has a hundred left,
And she which goeth forth a hundred has ten left for the house of Israel.
4. For thus saith Jahveh to the house of Israel:
Seek me and live;
5. But seek not Bethel, and to Gilgal go not,
And to Beersheba go ye not over;
For Gilgal rolling shall be rolled away,
And Bethel shall become a thing of naught.
6. Seek ye Jahveh and live,
Lest he break forth like fire on Joseph's house,
And devour, and no one to quenchfor Bethel.
7. Ye that turn judgment into bitterness,
And cast down righteousness unto the earth,

the vegetation of the land. The imperfects of these verses denote what *kept occurring*—afflictions which would repeatedly come.

10, 11. The wars and overthrow referred to in these verses are to be understood as a general allusion to the many troubles and losses of the nation in their past conflicts with surrounding nations.

12. *Thus*—In all the dire forms suggested in verses 6–11 by what he had done, and especially as threatened in verses 2 and 3. *Prepare to meet*—Consider how it will be possible to meet such a God of judgment. Not a call to repentance, but an appalling word of doom! The terror of this thought is enhanced by the description of this God in the next verse.

13. Or, *Jahveh, Eloah-Sabaoth, is his name.*

5. *Bethel . . . Gilgal . . . Beersheba*—Well-known seats of the calf-worship. Comp. viii, 14; 1 Kings xii, 29; Hos. iv, 15, ix, 15, xii, 11. *Rolling shall be rolled*—A play on words to resemble the sound of the name Gilgal, like the numerous

8. (Seek) him who made the Pleiades and Orion,
And turns the shadow of death unto the morning,
And causes day to become dark as night;
Who calleth to the waters of the sea,
And pours them on the surface of the land;
9. Jahveh his name, who flashes wasting on the strong,
Yea, wasting on the citadel shall come.
10. They hate him that is judging in the gate,
And him that speaketh perfectly they loathe.
11. Therefore, since ye have trodden on the weak,
And take from him the offered gift of corn,
Houses of hewn (stone) have ye built, but shall not dwell in them,
Vineyards of beauty have ye planted, but shall not drink their wine.
12. For I know many are your trespasses, and strong your sins,
Ye that afflict the righteous, take a ransom,
And thrust aside the needy in the gate.
13. Therefore the wise man at such time is silent,
Because it is a time of evil.
14. Seek ye good and not evil, that ye may live,
And so shall Jahveh, God of hosts, be with you, as ye say.
15. Hate evil and love good, and set up judgment in the gate;
It may be Jahveh, God of hosts, will pity Joseph's remnant.
16. Therefore, thus Jahveh, God of hosts, the Lord, says,
In all the market-places lamentation,
And in all streets shall they keep saying, Woe!
And they shall call the husbandman to mourning,
And lamentation to those skilled in dirge.

examples in Micah i. The verbs mean strictly *a going into utter exile*, and the language occurs again in chap. vii, 17.

8. *Shadow of death*—Deepest darkness; image of dire adversity. Comp. Psa. xxiii, 4. *Pours*—Allusion to the judgment of the flood. This verse and the following serve, like iv, 13, to enhance the conception of the punitive power of Jahveh.

10. *Him judging*—Put here for all righteous administration, as dispensed in the gate of the city. The ungodly leaders of Israel had trampled on human rights to that extent that they could not bear the thought of being held to what was just and true.

11. *Gift of corn*—Tribute exacted by unjust extortion.

12. *Needy in the gate*—Allusion back to verse 10, as showing further how these guilty leaders preferred to *thrust aside* those whom public justice, as administered at the gate of the city (comp. Ruth iv, 1), should have defended.

14. *As ye say*—As ye are wont to say; the perfect here denoting customary action.

15. *Hate evil*—Opposite of what they have been doing, according to verse 10 above.

16. *Therefore*—In view of all the sins enumerated above. *Market-places . . . streets*—Of Samaria, the doomed city; but applicable also to all cities destined to fall along with the capital of the nation. *Call the husbandman to mourning*—"The husbandman will be summoned from the field because a case of death has suddenly occurred in his family."—*Hitzig*. *Skilled in dirge*—Professional mourners, trained to sing elegies.

17. And in all vineyards shall be lamentation,
Because I pass in thy midst, Jahveh saith.
18. Woe unto them that long for Jahveh's day!
Why this to you? Jahveh's day is darkness and not light;
19. According as one flees before the lion, and the bear meets him,
Or coming in the house he leans his hand upon the wall, and the serpent bites him.
20. Is not the day of Jahveh darkness and not light?
Yea, gloomy, and it has no ray of light.
21. I have hated, I have despised your feasts,
And will have no delight in your assemblies.
22. For though ye offer me burnt-offerings,
And your meal-offerings, I will not be pleased,
Peace-offering of your fatlings I will not behold.
23. Remove from me the tumult of thy songs,
The music of thy harps I will not hear;
24. But let judgment like waters roll along,
And righteousness like a perennial stream.
25. Brought ye me sacrifice and offerings
In the desert forty years, O house of Israel?
26. Nay, ye took up the coverings of your king,
And the Saturn-symbol of your images,
A star of your gods, which ye made for you;

17. *I pass*—Pass along like an angel of destruction. Comp. Exod. xii, 12.

18. *Long for*—In the impious and daring spirit exhibited also in Isa. v, 19, and Jer. xvii, 15. *Darkness and not light*—So constantly in the apocalyptic oracles "the day of Jahveh" is a time of gloom, of upheaval and calamity, connected with wars and political catastrophe. How narrow, one-sided, and superficial his view of it who conceives it solely as a scenic trial at the conclusion of all human history, when each individual is formally summoned to the tribunal, examined as to his personal deeds, and then rewarded or sentenced according to desert! To magnify this latter conception in the light of certain New Testament teachings, to the neglect of Old Testament illustration, is to ignore the larger part of what the Scriptures have to say on the subject.

19. *Lion...bear...serpent*—Seeking to escape one evil they fall into another; none can escape from the deadly judgments of that day of Jahveh.

21. *Hated...despised*—Their substitution of ceremonial shows of worship for justice and right is here exposed, in order to assure them that such feasts and offerings will be of no avail to them in the approaching day of the Lord. They should rather stop their noisy displays and give corresponding prominence to judgment and righteousness (ver. 24).

25. *Forty years*—A round number, denoting here the period of the wanderings during which the nation was under the ban pronounced in Num. xiv, 33. During this period the sacrifices and offerings, as well as the rite of circumcision, seem to have been generally, if not altogether, suspended. A nation under ban could not appropriately observe the symbols of the covenant. So the question of this verse implies a negative answer.

26. *Coverings*—Small portable shrines resembling booths. Comp. Acts xix, 24. סכות is best taken here as the plural of סֻכָּה. Otherwise it is needlessly changed into an ἅπαξ λεγόμενα. *Saturn-symbol*—The doubtful and disputed word כיון seems best explained as a name of the star-god Saturn, which name, or its near equivalent, appears among several Semitic nations. See Fürst's Lexicon on the word. Taking up or bearing the *Chiun*, or Saturn, of their god implies a portable symbol

27. And I will exile you beyond Damascus,
Saith Jahveh, God of Sabaoth is his name.

CHAPTER VI.

1. Woe unto them who are at ease in Zion,
And in Samaria's mountain rest secure,
The honorable of the first of nations,
And unto whom the house of Israel come.
2. Pass over unto Calneh and behold,
And walk from there unto Hamath the great,
And go down unto Gath of the Philistines;
Are they more goodly than these kingdoms are?
Or greater is their border than your border?
3. Ye who put far away the evil day,
But make the seat of violence come near.
4. They lie down upon beds of ivory,
And are stretched out upon their couches,
And eat lambs from the flock, calves from the stall.
5. They chatter to the sounding of the harp;
Like David, plan them instruments of song:
6. They drink in sacrificial bowls of wine,
And with the best of oils anoint themselves,
But are not sickened over Joseph's ruin.
7. So now shall they go captive at the head of captives,
And the shouting of those stretched out shall depart.
8. Sworn hath Lord Jahveh in his soul,—
It is the word of Jahveh, God of hosts,
The pride of Jacob I abominate,
And I have come to hate his palaces,
And have given up the city and its fullness.

of the deity, and is immediately explained as *a star*. As it seemed impossible to abolish *teraphim* in Israel (see Gen. xxxv, 2–4, Judg. xvii, 5, 1 Sam. xix, 13, 2 Kings xxiii, 24), so other forms of idolatry also had place among them in spite of all laws to the contrary. See Deut. iv, 19; xxxii, 17; Lev. xvii, 7; Judg. ii, 12.

1. *At ease*—Having no fear of the coming judgment. Observe that *Zion*, as well as *Samaria's mountain*, is here mentioned as resting in fatal self-security. *Honorable*—Of distinguished name, princes and heads of families. Comp. Num. i, 16, 17. *First of nations*—Israel, first in privilege and honor before God. See Exod. xix, 4, 5. *Come*—For judgment and counsel.

2. *Calneh . . . Hamath . . . Gath*—Representative cities of three notable kingdoms, taken perhaps at random as suitable to a comparison for honor, excellency, and extent of territory. The comparison has reference to the statement that Israel is *first of nations* (ver. 1), and is not affected by the question whether these other nations were, just at that time, independent or in subjection. *These kingdoms*—Israel and Judah.

3. *Ye who put*—That this is addressed directly to the guilty parties is seen in the use of the second person in תַּנִּיחִין, which follows in the next member of the parallelism.

4. *They lie down*—After the direct address in verse 3 the prophet pauses a moment and then opens a new strophe, describing as in the third person (shown in the suffix ם. *their couches*) the profligacy of the princes. They reveled in luxury and licentiousness.

8. *Palaces . . . city*—The penal judgment is sure to burn chiefly against the capital of the guilty nation and the lordly mansions.

9. And it shall come to pass,
If there be left ten men in one house, they shall die.
10. And when his friend and burner lifts him up,
To carry forth his bones out of the house,
And says to one who is inside the house,
Is there yet with thee? and he says, No more;
Then he says, Hush!—
For one is not to mention Jahveh's name.
11. For behold Jahveh giveth the command,
And smiteth into fragments the great house,
And the house that is little into clefts.
12. Will horses run into the rock,
Or will one plow with cattle there,
That ye turn judgment to a poisonous growth,
And the fruit of righteousness to bitterness?
13. Ye, who have pleasure in a thing of naught,
Saying, In our strength took we not to us horns?
14. For lo, I raise up over you, O house of Israel,
Saith Jahveh, God of hosts, a nation,
And he will press you with a sore distress,
From Hamath's entrance to the brook of the desert.

III. Visions and Accompanying Oracles. Chaps. VII–IX.

CHAPTER VII.

1. Vision of Locusts.

1. Thus the Lord Jahveh showed me, and behold,
He made locust-swarms at the first growing of the rowen,
And behold, it was rowen after the mowings of the king.

9. *Shall die*—By fatal pestilence, which adds unspeakable horror to a siege.

10. *Friend and burner*—This verse gives a most graphic picture of the terrible mortality of verse 9. The deaths are so many that the bodies are not buried but burned, and the דּוֹד, the near friend and relative of the ninth dead person, has in charge this painful disposition of the corpse. When he carries forth his wasted body, almost a bare skeleton (hence the word *bones*), he inquires of the last one, the tenth, who shrinks back to the interior of the house, if there are any more besides himself remaining, and receives the ghastly, whispered answer, *No more.* The friend thereupon enjoins silence, lest he should invoke the name of Jahveh, who sends such bitter judgment. Thus Jahveh makes himself so terrible that the accursed ones shrink from hearing even the mention of his name. The last line, following the word *hush*, is perhaps best understood as the word of the prophet, not of the friend.

12. The thought here is that such perversion of judgment and righteousness as Israel's leaders were guilty of were no better than acts of madness and insanity. One might as well attempt to plow the rock as to commit such crimes and hope to escape fearful retribution.

13. *Horns*—Symbols of power. But their boasted forces are all imaginary—*a thing of naught*, a seeming something which amounts to nothing in conflict with Jahveh.

14. *Brook*—Not "the river of Egypt" (Num. xxxiv, 5), but the stream of the Arabah at the southern end of the Dead Sea. Comp. 2 Kings xiv, 25.

1. *Locust-swarms*—Comp. Joel i, 4. Here they are seen in vision, as a symbol of a devouring judgment, which is so all-consuming as not to destroy the rowen, the second growth, only, but all the green vegetation of the land.

2. And when they ceased eating the green things of the land,
I said, Lord Jahveh, pardon now, I pray,
Who, how will Jacob stand, for he is small?
3. Jahveh felt grief for this: It shall not be, saith Jahveh.

2. Vision of Fire.

4. Thus the Lord Jahveh showed me, and behold,
Lord Jahveh calling to contend with fire,
And it devoured the great deep, and devoured the portion.
5. And I said, O Lord Jahveh, cease, I pray,
Who, how will Jacob stand, for he is small?
6. Jahveh felt grief for this: Also it shall not be, saith the Lord Jahveh.

3. Vision of the Plumb-line.

7. Thus showed he me, and behold,
The Lord was standing on a plumb-line wall,
And in his hand a plumb-line.
8. And Jahveh said to me, What art thou seeing, Amos?
And I said, A plumb-line. And the Lord said:
Behold, I set a plumb-line in the midst of my people Israel;
I will not pass him over any more.
9. But Isaac's heights shall be made desolate,
And Israel's sanctuaries be destroyed;
And I will rise against the house of Jeroboam with the sword.

4. Conflict with Amaziah.

10. And Amaziah, the priest of Bethel, sent unto Jeroboam, king of Israel, saying: Amos has conspired against thee in the midst of the house of Israel; the land is not able to bear up all his words.
11. For thus has Amos said:
With the sword shall Jeroboam die,
And Israel rolling shall be rolled from off his land.

2. *Who, how*—The interrogative מִי, so emphatic here, seems to combine the import of both *who* and *how*.

3. *Felt grief*—Thus in vision the prophet beholds and records the never-failing tenderness and mercy of Israel's God. *It shall not be*—Jacob shall not be utterly destroyed. See more on this at chap. ix, 8–15.

4. *Jahveh calling to contend*—Calling in the sense of issuing a command for the objects of his wrath to be brought in conflict with his burning judgment. A judgment of *fire* suggests something more terrible than locusts. *Great deep*—Here a symbol of the heathen world. Comp. Jer. xlvi, 7, 8; Dan. vii, 2, 3; Rev. xiii, 1, xvii, 15. *Portion*—Israel, as contrasted with the nations. Comp. Deut. xxxii, 9.

7. *Plumb-line wall*—One built with mechanical accuracy. The vision teaches that Jahveh measures out his judgments with as great accuracy as he does any of his works. This symbol is elsewhere used to denote destruction. Comp. 2 Kings xxi, 13, and Lam. ii, 8.

8. *Pass him over*—Overlooking, excusing and not punishing him for his sins. The plumb-line of judgment will be dropped *in the midst*, not merely *pass over*.

10. *Conspired*—As if to suggest that this rustic Amos was either another Elisha, or else a son of the prophets, like the one described in 2 Kings ix, commissioned to prepare the way for the ruin of the king and his dynasty.

12. And Amaziah said to Amos:
O seer, go, flee thou to the land of Judah,
And there eat bread, and prophesy thou there;
13. But do not prophesy in Bethel more,
For it is the sanctuary of the king,
Yea, it is a house of royal dignity.
14. Then Amos answered and said to Amaziah:
I'm not a prophet, nor a prophet's son am I,
But I'm a herdsman, and gather sycamores.
15. And Jahveh took me from behind the flock,
And Jahveh said to me,
Go, prophesy to my people Israel.
16. And now hear thou the word of Jahveh:
Thou sayest prophesy not against Israel,
And do not drop against the house of Isaac;
17. Therefore thus Jahveh saith:
Thy wife shall be a harlot in the city,
Thy sons and daughters by the sword shall fall,
Thy land shall be apportioned by the line,
And thou on a polluted land shalt die,
And Israel shall be exiled from his land.

CHAPTER VIII.

5. Vision of the Ripe Fruit.

1. Thus the Lord Jahveh showed me, and behold, a basket of
2. And he said, What art thou seeing, Amos? [ripe fruit.
And I said, A basket of ripe fruit.
And Jahveh said to me:
The end has come to my people Israel,
I will not pass him over any more.
3. And wails will be the palace songs that day,
It is the oracle of the Lord Jahveh,—
How huge the corpse! In every place he cast it! Hush!

6. Oracle of Doom.

4. Hear this, O ye that are panting for the poor,
To cause the wretched of the land to cease,
5. Saying, When will the new moon pass, and we sell grain,
And the Sabbath, and we open up the corn?

14. *Son*—A pupil of the schools of the prophets. Such were called "sons of the prophets" (1 Kings xx, 35; 2 Kings ii, 3, iv, 38, vi, 1, ix, 1).

16. *Drop*—A metaphor derived from the idea of drops of rain. Comp. Deut. xxxii, 2; Mic. ii, 6; Ezek. xxi, 2.

17. *Polluted land*—An idolatrous heathen land.

2. *Ripe fruit. . . end*—The force of this symbol rests upon the paronomasia of קַיִץ and קֵץ, *qayits* and *qets*, and also on the fact that *ripe fruit*, ready for the harvest, suggests an *end*.

3. *Huge corpse*—As if the whole people Israel lay exposed in every place like one vast corpse.

4. *Panting*—Comp. chap. ii, 7.

5. *New moon . . . Sabbath*—They were too covetous and grasping to wait for holy seasons and days to pass in order to prosecute their fraudulent traffic. They measured out a small ephah, but demanded for it a large and heavy shekel.

To make the ephah small and the shekel great,
And to pervert the balances of fraud;
6. To buy the poor for silver, and the needy for a pair of shoes,
And we will sell the refuse of the corn.
7. Jahveh hath sworn by Jacob's excellence,
Surely forget I never all their deeds.
8. Shall not the land tremble because of this,
And all the inhabitants within it mourn?
And like the Nile shall it rise, all of it,
And be swept off and whelmed like Egypt's Nile.
9. In that day, 'tis a word of the Lord Jahveh,
I'll cause the sun at noontide to go down,
And make the land dark in a day of light:
10. And I will turn your feasts to lamentation,
And all your songs into a mournful dirge;
And I will bring up sackcloth on all loins,
And baldness upon every head;
And I will make it like grief for an only one,
And its last end like a day of bitterness.
11. Behold, days are coming, saith the Lord Jahveh,
When I will send a famine in the land;
A famine not of bread, nor thirst for water,
But of the hearing of the words of Jahveh.
12. And they will reel away from sea to sea,
And from the north even to the east will they run to and fro,
To seek the words of Jahveh, and not find.
13. In that day will fair virgins faint, and youths with thirst,
14. They who are swearing by Samaria's guilt,
And they say, By the life of thy God, Dan!
And by the life of the way of Beersheba!
And they shall fall, and shall not rise again.

6. *Silver...shoes*—Comp. chap. ii, 6.

7. *Jacob's excellence*—Or. *pride of Jacob.* Jahveh himself is that excellence. Comp. "his holiness," chap. iv, 2, and "his soul," chap. vi, 8.

8. *This*—Referring back to the *this* of verse 4, and contemplating all the sin and guilt described in verses 4–6, which occasioned the oath of verse 7. The land of Israel shall quake under God's judgment, and be, like Egypt during the inundation of the Nile, turned into a turbulent ocean. The thought is that the conquering armies will overwhelm the land like a flood of waters. Comp. Isa. viii, 7–8.

9. *At noon go down*—Poetical for sudden and unexpected calamity.

10. The fem. suffix translated *it* and *its* in the last two lines of this verse is best referred to the lamentation and grief depicted in the previous part of the same verse.

12. *Seek and not find*—Like Saul when Jahveh would not answer him by dreams, nor Urim, nor prophets (1 Sam. xxviii, 6). Comp. Prov. i, 24–28.

14. *Samaria's guilt*—The worship of the golden calf at Bethel. Comp. 1 Kings xii, 29; Hos. viii, 5. *Way of Beersheba*—Comp. chap. v, 5. Those who worshiped the golden idols of Bethel and Dan, and swore by them, also made religious pilgrimages to the shrine of Beersheba.

CHAPTER IX.

7. Vision of the Altar.

1. I saw the Lord standing over the altar,
And he said, Smite the capital, and let the thresholds tremble,
And break them in the head, the whole of them,
And their last one will I slay with the sword,
There shall not flee unto them one that flees,
Nor shall a fugitive escape to them.
2. If they dig into Sheol, thence my hand will take them,
Or if they mount the heavens, thence will I bring them down.
Or if they hide them in the top of Carmel,
Thence will I search them out, and take away.
Or if they hide from my eyes in the bottom of the sea,
Thence I will bid the serpent that he bite them.
4. Or if before their foes they go in exile,
Thence will I bid the sword, and it shall slay them.
And I will set my eyes on them for evil and not good.

8. Oracle of Doom.

5. And the Lord Jahveh of the hosts is he,
Who smites in the earth and it melts away,
And all the inhabitants within it mourn;
And like the Nile shall it rise, all of it,
And like the Nile of Egypt sink away.
6. He builds his upper chambers in the heavens,
And his vault, over earth he founded it;
He calleth to the waters of the sea,
And pours them o'er the surface of the land;—
Jahveh his name!
7. Are ye not like sons of Cushites to me, O sons of Israel?
Jahveh saith;
Brought I not Israel up from Egypt's land,

1. *Standing over the altar*—As in vii, 7, he was seen standing over a wall. We should not assume that a supernatural being, seen in vision, must needs stand *on* some material substance, as wall, altar, or earth. It needlessly confuses this part of the prophecy to suppose that the altar at Jerusalem rather than at Bethel must be here understood. Such a sudden transfer of scene from what immediately precedes would have required a more special designation. *Smite*—Command to unseen ministers of judgment. *The whole of them*—Not genitive after *head*, but co-ordinate with the suffix of בְּצַעֲם, and referring to the capitals and thresholds.

Their last one—The last of their ministers, the priests who were wont to pass those thresholds. The לָהֶם, twice used in the latter part of this verse, is most naturally explained as referring also to the thresholds, whither terrified fugitives were wont to flee as to an asylum, and lay hold on the horns of the altar. Comp. 1 Kings i, 50, ii, 28.

2. *Dig*—All other imaginable attempts to escape, besides fleeing to the temple, will prove utterly vain.

7. *Like sons of Cushites*—Their idolarties and manifold sinfulness had reduced Israel to the low level of the despised Cushites. Comp. Jer. xiii, 23. The exodus from Egypt would of itself avail no more than the migrations of other tribes.

And the Philistines out of Caphtor, and Aram out of Kir?
8. Lo, the Lord Jahveh's eyes are against the sinful kingdom,
And I destroy it from the face of the earth.
But yet not utterly will I destroy the house of Jacob,
Jahveh saith,
9. For, behold, I will give my command,
And shake in all the nations Israel's house,
Like what is shaken in the sieve,
And there shall not a grain fall to the earth.
10. All sinners of my people by the sword shall die,
Who say, "The evil shall not reach and fall around us."

9. Oracle of Promise.

11. In that day I will raise the fallen booth of David,
Wall up their breaches, and his ruins raise,
And I will build her as the days of old,
12. That they the remnant of Edom may possess,
And all the nations on whom my name is called,
Saith Jahveh, who doeth this.
13. Behold, the days are coming, Jahveh saith,
When he that plows will touch upon the reaper,
And he that treads grapes him that sows the seed;
Then will the mountains cause new wine to drop,
And all the hills dissolve themselves.
14. And I will turn the captivity of my people,
And they shall build the wasted cities, and inhabit;
They shall plant vineyards and shall drink their wine;
They shall make gardens and shall eat their fruit;
15. And I will plant them upon their own land,
And no more shall they be torn from their land,
Which I gave to them, saith Jahveh thy God.

Philistines out of Caphtor—See Gen. x, 14; 1 Chron. i, 12. *Kir*—Whither Aram was destined to go again into exile, chap. i, 5.

8. *Sinful kingdom*—The ten tribes, the doomed kingdom of Samaria. *But not utterly*—Though this *kingdom* be utterly annihilated, *the house of Jacob* was not destined thus to perish, but only "the sinners of my people," verse 10.

9. *Not a grain*—Only the chaff shall perish. Comp. Psa. i, 4; Matt. iii, 12.

11. *Booth of David*—So sadly broken by the revolt of the ten tribes, as described in 1 Kings xii, 16. The house of David is here conceived as a fallen booth or hut: how fallen from its glory in "the days of old!" *Their . . . his . . . her*—The first suffix refers to the two kingdoms of Israel and Judah as composed of fragments of the monarchy under David and Solomon; the second refers to David; and the third, to the united kingdom as it was and is again to be.

12. *Possess Edom*—Allusion to the prophecy of Num. xxiv, 18. Edom is specially mentioned because of his persistent enmity toward Israel. Comp. chap. i, 11. *All the nations*—A prophetic glimpse of the Messianic age and the gathering in of the Gentiles. Compare the New Testament application of this in Acts xv, 14–17.

13. *He that plows . . . reaper*—Comp. Lev. xxvi, 5. *Mountains . . . drop*—Comp. Joel iv, (iii,) 18.

Milton S. Terry

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

GERMANY has some scruples about using the word "orthodox" as expressive of its Christian faith. The word is applied to so many varying and uncertain conditions of thought that it fails to convey the single or generally accepted idea of the Christian believer touching the supernatural origin of the system of divine revelation. The conservative prefers, therefore, the words "evangelical," "liberal," or phrases that will not entangle him in the snare of contradictory notions. Thus the high-toned word, which in America represents the historic faith of the Church, has fallen to the level of that critical terminology that should be used only in the critical, and never in the popular, sense. What is orthodox in America is evangelical or liberal in Germany. Of evangelical religion in the empire, it is strengthening to be assured that it is on the eve of a veritable achievement in the realm of criticism; and there are grounds, also, for the belief that the results of its triumph will be permanent, undisturbed by the politic schedule of Roman Catholicism, or the ever-menacing attitude of aggressive rationalism. It is not to the credit of the evangelical party that the prophetic triumph has been so long delayed or rendered uncertain until the recent awakening of the orthodox sentiment in the universities. In two respects Orthodoxy has been culpable, and is to-day suffering the penalties of its lassitude and over-confidence. 1. It is held, with more or less evidence, to support the accusation that historic orthodoxy is responsible to some extent for some of the errors and heterodoxies that have afflicted and divided the Church from the days of Pelagius. Nearly every error is represented as a reaction from an over-rigid, iron-clad orthodoxism. The theologian has provoked the heterodoxy he would demolish. Even now it is said that negative criticism is the result of an over-positive faith. The theory of verbal inspiration provoked a denial of all inspiration, as the dogma of the Trinity provoked the development of Unitarianism. This is the accusation. 2. It is certainly true that many times Orthodoxy has been lethargic when, by alertness and a methodical assault, error could have been overcome before it intrenched itself in the thought and faith of the people. In a crisis involving its very life it has been singularly slow and deficient, permitting heterodoxy to establish itself, and for the time check the advance of evangelical truth. But it must be added, that, inert from over-confidence, and too often relying upon its alleged fellowship with divine forces, it has always awakened to its peril in time to save itself from extinction or material harm. In Germany the weakness of the evangelical forces has been this spirit of self-confidence and lethargy in the midst of peril. It is now in the act of opening its eyes, unsheathing the sword, and entering the arena for a final rescue of the truth that lay

wounded, if not bleeding, in the center of conflict. The orthodoxy of the universities is at last proclaiming itself, and causing terror among those who, like Nebuchadnezzar, were carrying away the vessels of gold from the temple of the Lord. Professor Weiss, of Berlin, insists that the orthodox party must unite, himself being willing to be leader, and drive the higher critics from the field. Professor Strack, of Berlin, strikes the Wellhausen theory hard blows and is anxious to expel it from Germany. Professor Luthardt, at Leipsic; Professor Köstlin, at Halle; professors at Griefswold, Rostock, Tübingen, Erlangen, and Bonn, are saying to higher criticism, as Jehovah said to the proud waves of the sea, "Hitherto thou shalt come and no farther." As the problems of the "higher criticism" will be determined in the universities of Germany, it is gratifying to know that the evangelical party, though not united as to methods, are agreed to define the limits of negative criticism, and to see that the biblical system of religion is unharmed by the destructionists, who rejoice at every advance they have been able to make. Germany will quench its own rationalism. Destructive criticism will have its Waterloo somewhere in the empire. The fact, however, of the tardiness of the orthodox party, with the dangers and mischiefs that have followed, should teach the orthodox classes in America a very profitable lesson. If Professor Weiss is correct in saying that that party in Germany could have prevented the mischief done by the higher critics, it is certainly true that such a party here, strong, scholarly, resolute, can checkmate every movement of destructionism, and save Christianity from the necessity of slaying the already slain errors of a majority of the critics. Let the Orthodoxist assert and vindicate the faith, and error will have small chance of success.

It is a common saying that the God of nature is the God of the Bible, and that the teachings of the one are in no wise contradictory of the teachings of the other. On this platform of truth the Christian can afford to stand; but the atheist, the infidel, and the agnostic have temporarily made a point against the biblical doctrine of providence in human life by declaring that the system of nature is fatalistic, unchangeable, without respect to persons in its administration, and cold and unmoved at calamity and death. Infidel or agnostic science presumes to find in nature as heartless a predestination as Calvin unearthed in the realm of theology. If within the system of nature there is no room for miracle, providence, mercy, or adaptation to human exigencies as they arise, then we must expel these things from the Bible, or withdraw the claim that the God of the one is the God of the other. To the assumption, however, that nature is fatalistic we oppose a square negative, and insist that, interpreted from its own history as well as in the light of the divine purposes as made known in the Bible, it is in perfect harmony with the divine government, and furnishes the most powerful illustrations of the divine benignity. With its observable tendency to order, nature is the theater of unfixed fact. In the morning of creation the earth was chaotic; but under the plastic touch of the Former it began to assume mathematical precision.

In its progress from chaos to order and from deformity to beauty it was changeable, and was under the force of a purpose that compelled its own laws or tendencies to contribute to an end which, left to itself, it could not actualize or establish. From the Silurian through the mesozoic, carboniferous, cretaceous, and tertiary periods, it was unfixed, unfatalistic; new laws and new ends constantly appearing and being fulfilled. The same unfatalistic tendency is now manifest, for under the manipulation of human agency it is changing in appearance, and man is acquiring dominion over it according to the original commandment given at the close of the creative week. He is seldom the victim of lightning, or the seas, or the wind, or rock, or mountain, but is master of the situation, looking upon nature as both friend and servant. If, then, nature has ever been obedient to a divine purpose, which contemplates its regulation and development according to an ideal of order, beauty, and perfection; and if it also has been and is subservient to the directing power of man, by which he causes it to minister to his happiness, in what sense does it appear cold, fatalistic, and contrary to the doctrine of providence? It is, however, affirmed that the laws of nature were established in the beginning, and that none of these permitted such variations in the development of history as would be compatible with the theory of providential changes and interventions. We do not know when the laws, so-called, were established; and it is quite certain that science has not yet discovered the entire list of natural laws, as it has not yet catalogued all the phenomena of nature. It may happen that, when Nature shall have been fully explored, and the record of its phenomena and their laws shall have been completed, some so-called laws that have contradicted the notion of Providence will have disappeared, and laws entirely subservient to the divine rulership will have been enthroned. We are not yet sure of the so-called laws of nature. Some of them science may have read into Nature; they may reflect the subjective states of men and have no objective existence. Is it not, therefore, a little early to employ the little knowledge that men have against the possibilities and probabilities of those divine interferences that have marked the successive ages of world-building, and also the more remarkable epochs of human history? If we embrace the larger view of Nature's history, and interpret it in its present condition as the product of divine and human forces, ever serving a divine idea and never venturing an idea of its own, we shall relieve it of all alleged coldness, and compel the fatalist to seek other worlds for instances of a doctrine that is as comfortless as an iceberg, as unphilosophical as the grossest stoicism, and as irreligious as satanic ingenuity and malice could suggest or approve.

The trend of critical thought in England is toward a sturdy, vigorous orthodoxy. By this we do not mean an orthodoxy respecting doctrine, but an orthodoxy respecting the historic origin and authorship, or the literary character, of the books of the Bible. Unlike the dilatory orthodox party in Germany, the Christian scholars of England have leaped into

the conflict even before the higher critics were ready for them, and have demolished some of their arguments by anticipation, and overcome others by the calm processes of logic and history. Exhibiting the same boldness, the same measure of egotism, and the same degree of hostility to the orthodox faith as prevails in Germany, the critics of England hoped to win without much of a struggle; but we are greatly mistaken if they make any advance in the future. Oxford University will take care of the evangelical faith in England. It is true the university is the center of rationalistic sentiment, the principal critics of the German type occupying some of its chairs; but it is all the more fortunate that the battle can be fought there and the victory secured. Dr. Cheyne cannot lead England into acceptance of his theory of the origin of *Deuteronomy;* Dr. Driver has not turned the faith of the English people toward a dismembered *Isaiah;* Professor Neubauer has only gathered ridicule unto himself by an attempted employment of a critical weapon against the Christian faith; and Dr. Gore, one of the brilliant writers of *Lux Mundi*, has been obliged to write an explanatory essay of his original paper, intimating that he was misunderstood, and that he did not intend to assert any thing contrary to established faith. We may now apprise our readers of two scholars at Oxford who are doing more to damage higher criticism than has been done even in Germany by the conservative critics. Professor Sayce, with the cuneiform inscriptions recently discovered at Tell el-Amarna, is driving the boastful critics into a dungeon by showing that writing was known in pre-Mosaic times, and that the Pentateuch, so far as allusions are made to it, record exact history and is a Mosaic document. Professor Margoliouth has already overthrown the theory of the late origin of the book of *Daniel*, and is preparing to vindicate the single authorship of *Isaiah* by a philological argument that is unanswerable. So complete is his argument in vindication of *Daniel* that Cheyne and Driver practically surrender the point. With Professor Sayce on our right hand and Professor Margoliouth on our left, we could walk through all the camps of the German critics and compel a retreat without discharging a single gun into their midst. Oxford will answer Germany, and save England from a transitional epoch in criticism. Others also are at work in triumphant vindication of the historic faith: Principal Cave, who renounces negative criticism; Canon Ince, who insists on an orthodox theology; the Rev. Mr. Spurgeon, who punctures negativism at every opportunity; Mr. Gladstone, who has cast a bomb into the ranks of the Wellhausen school; Professor Freeman, who holds to Christianity on historical grounds, and a host of scholars who are united in defense of the truth, and are determined to preserve the Bible *as it is* for the English people. The strength of the defensive movement among conservative critics is its purely progressive character. Neither tradition, nor the usual historical arguments, are invoked, but rather a class of arguments based on the latest results in philology, archæology, history, and exegesis. The negative critic is resisted by the same logic, and by the same methods, as he employs against the position of orthodox believers. Of this he cannot complain, and the result is his extinction.

We cannot close the present volume without a word retrospective and a word prospective. It is gratifying to announce that the majority of the Methodist pastors are patrons of the *Review* and give it their most cordial support. The labor spent in the preparation of its successive numbers—the high character of its contributors, all of them scholars and occupying posts of distinction—the wide variety of themes discussed, philosophical, scientific, biblical, theological, social, æsthetic, political, and moral—the maintenance of the specific position of the *Review* on biblical criticism, both by contributors and the Editor; the introduction of "The Itinerants' Club" department under the supervision of Bishop Vincent; the *résumé* of foreign movements in Church and State; the thorough analysis of the leading reviews and magazines of Europe and America, and the critical notices of the latest books in the market indicate the character of the contents of the *Review* during the year, and also the special work it undertook to do. It has sought to promote intellectual inquiry in the ministry and to defend the orthodox phases of the biblical system of religion. In this particular it has found no occasion to retreat from its earliest positions, or even to modify them. The Church is orthodox, and far in advance of German criticism. The *Review* of 1890 may in the future be opened for resources in a crisis with rationalism, or criticism, or infidelity.

The year 1891 will bring with it some changes and improvements in the *Review*. The addition of several pages to each number, besides a fuller discussion of current topics by specialists, will be accepted by the Church as a proof that the Editor and the Agents are anxious to conform to the strong demand for a still larger periodical than has heretofore been issued. A series of articles on New Testament books in opposition to the rationalistic interpretation will be published, suitably following those on the Old Testament which have appeared during the current year. While recently in Germany we arranged with a resident scholar in Berlin to prepare the "Foreign Résumé" for the *Review*, thus securing for our readers the latest literary news from that country of theologians and philosophers. "The Itinerants' Club" will pass into the hands of Professor Luther T. Townsend, of Boston University, an orthodox scholar, a thinker, critic, and well-known author. The Editorial departments will, as heretofore, be under our personal supervision and preparation. We shall hope to discuss New Testament problems and many cognate questions of criticism, besides themes in sociology and the general subjects of reform and the political forces of civilization. Inasmuch as our plans for 1891 are already in a reasonable state of maturity, we may promise a *Review* that shall at the least fulfill some of our ideals of religious journalism on the high level hitherto occupied by this periodical of the Church. If possible, we shall endeavor to convince the minister who is not under its influence that he is suffering a loss which he cannot overcome by any substitute in periodical literature. With the expression of our thanks to the Church at large for its appreciation of the *Review* under the present management, we conclude the volume and at once enter upon the labors of another year.

CURRENT DISCUSSIONS.

THE RELATION OF THE OLD TESTAMENT TO CHRISTIAN FAITH.

THE virulent pertinacity with which "destructive criticism" has assailed, and still assails, the inspiration of the Old Testament, shows the clearness of its unconfessed conviction that the various writings of Holy Scripture constitute "an organic whole," and that to disprove the inspiration of the Old Testament is to strike a "fatal blow" at the belief of men in the inspiration of the New. That criticism recognizes by implication the important fact which Dr. Augustus H. Strong succinctly states in these words: "The Old Testament is part of a progressive system whose culmination and key are to be found in the New. The central subject and thought which binds all parts of the Bible together, and in the light of which they are to be interpreted, is the person and work of Jesus Christ." In the light of this luminous fact rationalistic criticism understands that to destroy men's belief in the inspiration of any part of Holy Scripture is to overthrow the foundation on which its whole is built. Finding it easier to strike the Old because of the thicker mist of a greater antiquity which envelops the facts it records, this criticism aims its most audacious assumption at its venerable pages, vainly hoping that its poisoned arrows, by passing through the Old, may pierce the fundamental facts of the New. Its supreme object is to eliminate the supernatural—that is, God—out of the Bible, and thereby to rob it of its authority over the conscience of humanity.

The Bishop of London, Dr. Temple, once a rationalistic critic, in a recent lecture said that "the more he read the Bible through *from end to end* the more the things in it seemed to be master of him, so that if he differed from it he was driven to the conclusion that either he did not understand it or that he was in the wrong. The spirit of it was so supreme over all that he could think or imagine of the purest and holiest things that it was absolutely necessary he should accept its authority. When, too, he studied the unique Figure in humanity which stood unapproachable by all philosophers or heroes, his conscience," he said, "which bowed before the book, bowed before that majestic Royalty which spoke with authority, not as a learned man, not as a philosopher, not as a guide or a teacher, who having gathered knowledge from various sources communicated it, but with a voice which bore eternal truth with no qualification, and which was plain for every one to hear and to understand." In this beautiful and manly palinode of his former rationalistic criticisms the learned bishop illustrated, by his own experiences, the spiritual unity of the Old and New Testaments. In surrendering himself to their influence he had found the spirit of the divine Christ in both. The whole book had become to him what the burning bush was to Moses —the shrine of the infinite Presence speaking to his understanding, touching his spirit, winning his affections, commanding his submission, and

molding his character. One voice spoke to him from Genesis to Revelation, because one Spirit moved all the holy men who, without losing their several idiosyncrasies, recorded the manifold facts and various truths contained in the holy book. Thus when this bishop permitted his critical judgment to give due heed to that divine Voice he perceived the great truth which Ebrard finely expressed when he said, "Between Jesus Christ and the God of the Old Testament there is not the least essential disagreement."

Whoever fairly grasps this idea of the organic unity of the Scriptures holds a principle which explains the relation of each Testament to the other. "The law of genesis and progress in the revelations," says Dr. Humphrey, "gives shape to the structure of the Scriptures." As Augustine tersely puts the thought, "The New Testament is latent in the Old, the Old is patent in the New;" the old was "a preliminary stage," a "gradual ['literally pedagogical,' says Neander] development of the divine revelation." It was "a prophecy, a hope, a longing, of which Christianity was a fulfillment and completion." Because of his failure to perceive this obvious fact, Marcion, in the third century, discerning little else than the severity of justice in the Old Testament, rejected it. And not seeing how dependent the New Testament is on the history, the prophecy, and the supernaturalism of the Old, unreflecting minds may even now be disposed to accept the views of a writer in a religious journal who recently penned the following paragraph. After postulating the possible success of scientific criticism in proving certain portions of our Bible untenable, he wrote: "Well, then, we may begin with Genesis and tear out every book of the Old Testament until we come to the Psalms. We may tear out all the history and the prophecy that remains. Beginning with the New Testament, we may tear out all there is in the gospels, except the Sermon on the Mount and Christ's words on Calvary. Then we may tear out every thing else except the Pauline epistles—and we still have the grandest body of natural and revealed truth that the world ever knew. We would have all the essential parts of our body still. For if we have the Sermon on the Mount we must have Christ. No mere man could have ever spoken those words. If we have the Pauline epistles, we have the heart and core of our theology; and if we have the Psalms, we have all the poetry and the spiritual uplift which the soul of man requires. Science can never touch the essential truth and spirit of the Bible. Thus we see how large reserve we have in the Bible as against the destructive critic at his worst."

Intrinsically, this crude passage is scarcely worthy of citation, much less of serious discussion. But since it has been quoted in other religious papers with more or less favor, and may therefore incline superficial thinkers to underestimate the injury to faith wrought by the destructive criticism of the times, it may not be out of place to briefly point out the absurdity of its ungrounded assumptions. On its face one discerns an implication that all the contents of Holy Scripture except the "Psalms," "Paul's epistles," "Christ's dying words," and the "Sermon on the

Mount" are *superfluities*—are writings which the "soul of man" does not require for its "spiritual uplift." If this be true, it is pertinent to inquire why the greater part of the Bible was written. Assuredly "God never does any thing superfluous." Hence the fact that he moved holy men to write the whole must certainly be taken as proof that the whole was, and is still, needed for the "spiritual uplift" of humanity.

The folly of the assertion that all "the soul of man requires" for its "spiritual uplift" is contained in the *disjecta membra* named above, is obvious when one notes that these parts would be unintelligible without the light of the parts which the postulate "tears out." Could the Psalms, for example, be appreciated without the story of David's life, of the kingdom over which he reigned, and of the "law" which he praises so enthusiastically? Could "the Sermon on the Mount" be satisfactorily interpreted without a knowledge of the laws of Moses to which it refers? Could the awful meaning of our Lord's dying words be comprehended if the gospels which portray his unmatched character and absolutely pure life were blotted out? Could Paul's epistles be understood if the teaching and life of Christ, which are their basis, were lost, or proven to be mythical? Would Paul's grand portraiture of Christ's everlasting priesthood have any meaning but for the Mosaic account of the Levitical economy? After "tearing out" all but the parts this writer thinks requisite to the soul's spiritual life would not the Bible thus recklessly mutilated, instead of remaining what it now is, "the grandest body of natural and revealed truth the world ever knew," be like a collection of unrelated fragments broken from some stupendous ruin of unknown origin and unimaginable purpose? Obviously its meaning would be an insolvable problem vexing mankind with perplexing uncertainties respecting their relation to God and to immortality. Moreover, since this writer's "tearing-out" theory is postulated on the supposition that "science" had disproved the claim of the "torn out" books to inspiration, one is unable to see how the claims of the specified fragments to be God-spoken words could be maintained. The "science" which could set aside the authority of so large a portion of Holy Writ could with equal or even greater facility overset that of the remainder, thus relegating the entire Bible to the tomb of dead traditions and repudiated creeds. But what more need be said of this shockingly frivolous passage? No really Christian thinker can do other than repudiate it, because his knowledge of the historical connection of Christian truth with the antecedent revelations of the Old Testament shows him that there is a vital relation between them, that the former is "the flower and bloom of the latter," and that to effectually defend Christianity against the assaults of rationalistic skepticism the authority of the Old Testament must be maintained. Taken together the two Testaments constitute a beautifully symmetrical whole. Taken separately neither is complete. The New is needed to explain the Old, which is imperfect by itself because it represents a gradual process of education, pointing to something final and universal. The revelation of the incarnation in the New Testament explains and

justifies the otherwise inconclusive and inexplicable teaching, ritual, and prophecy in the Old.

We are indebted to the Old Testament for our knowledge of the source of that concept of God possessed by the Jews in the time of Christ. In an age of universal idolatry, when even the cultivated Greeks, in their most highly intellectual city, were wholly given to idol-worship, the Jews believed in God as the one living, invisible Creator and Ruler of the world. Concerning the origin of their superior knowledge we should be in utter darkness but for their history contained in the Old Testament. From its divinely illuminated pages we learn how God revealed himself, first in Paradise to the primal pair, next to the few individuals who retained that revelation in their thoughts, then to the patriarchs of the Hebrew nation, which he constituted for "the purpose of rooting deeply into human consciousness the idea of the one living and true God." So thoroughly was this sublime lesson taught by miraculous providences, priestly services, and prophetic voices that the Jews "came to look on all natural forces as manifestations of God's personal will." Thus David said, "The God of glory thundereth." This grand concept of Deity, which is the underlying thought of all the Jewish Scriptures, prepared that much-favored but fickle people to understand the teaching of Jesus concerning the spirituality and personality of the "living God." Those ancient Scriptures inform us from whence they obtained and how they retained their exclusive possession of that monotheistic concept which all other ancient nations had lost. Without them we should be unable to show why the Saviour's theistic utterances were accepted without cavil, even by the people who rejected him. God had spoken to their fathers, saying, "Hear, O Israel, the Lord our God is one Lord."

The Old Testament is largely prophetic. Very many, perhaps most, of its prophecies have been fulfilled, thereby demonstrating the inspiration of its prophets. To the believer in Christianity this feature of the Jewish Scripture has immeasurable significance and value. "For," says Pascal, "We know God only [fully and experimentally] through Jesus Christ. . . . To prove Jesus Christ we have the prophecies, which are good and valid proofs. And these prophecies, being fulfilled and truly proved by the event, indicate the certainty of these truths, and are, therefore, the proof of the divinity of Jesus Christ." Hence the Old Testament, with its truly marvelous prophecies, is of inestimable value to Christian faith, which cannot afford to surrender it at the demand of a criticism which is as groundless as it is malevolent.

The Old Testament is also aglow with the light of the divine Presence, the supernatural flashes from all its parts. It reveals God in close living touch with human beings and with the universe. In Paradise it presents him in converse with Adam as his affectionate instructor. When the first pair stand before him, covered with the shame of inexcusable sin, he is heard speaking to them of mercy, and giving them a promise as a star of hope to them and to their descendants. Subsequently God is seen communing with men, who listen for his voice, all through the ages. He

makes himself known to Noah in the flood, and to the patriarchs by personally directing their steps and giving them enlarged promises of forgiving love for their children, and for "all nations." Through Moses he works stupendous miracles, thereby giving the Hebrews national existence. Through the prophets he predicts the destiny of great nations, the coming, the character, the mission of Jesus Christ, and the final triumphs of the Messianic kingdom. Thus the supernatural stands out everywhere in Old Testament story as distinctly as a tower on the summit of a hill, which is a fact of immense importance in the conflict between Christianity and materialistic skepticism. For it shows that so far as it is supernatural "Christianity is as old as the world."

"A miracle is contrary to experience," says Hume, the philosophic skeptic; he therefore proceeds to argue that Christianity, which is based on the supernatural, is not true. To this the Christian apologist confidently responds: "To be accepted this assumption must include universal experience unbroken by a solitary authenticated fact, which it cannot be made to do." Moreover it is flatly contradicted by the historic evidence contained in the Old Testament, which, as we have just seen, testifies that God by divers miracles did actually touch the lives of a "cloud of witnesses," from the birth-hour of the human race through all the ages down to the coming of Him whose person was itself a miracle and whose wondrous deeds demonstrated his divinity. But for these supernatural experiences of their ancestors the Jews might have "resented the miracles of Christ as an anomaly in human history," as violating "the natural order which is transcended," and therefore as being "too supernatural," at least in seeming, to be believed. This, however, they could not do without abandoning belief in their Scriptures. Hence, while they could not deny the presence of a supernatural force working with the Christ, they blasphemously claimed that it was diabolical and not divine. It was not their reason, therefore, but the perversity of their will, which rejected the Christ, as he charged when he said to them, "Ye will not come to me that ye might have life." They would not accept him because he did not fill their preconception of the Messiah. In the Spirit of these Jews our modern skeptical critics* bring to their examination of Holy Scripture a preconception concerning the impossibility of miracles which blinds their eyes to that beautiful coherency between both Testaments which makes them explanatory and confirmatory of one another, and commends them both to honest and unbiased minds as books bearing the stamp of divinity.

The Old Testament, by its faithful and minute delineation of Hebrew

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*It is due to some scientific skeptics to say that they abandon the position of the old deists, saying with Mr. Huxley, that "the question of miracles seems now to be admitted on all hands to be simply a question of evidence." To this the Christian thinker needs only to ask if there be any historical fact supported by stronger and more abundant evidence than that of the supernaturalism of both the Old and New Testament.

character, furnishes *indirect* though strong testimony to the divine character of the Lord Jesus. Compelled, in spite of their prejudices, by evidence they cannot repudiate, to admit the historic reality of Christ, his unique, morally grand, life is both an object of admiration and a stumblingblock to our deistic critics. His perfect humanity, his unprecedented moral perfection, undefaced by a solitary blemish, his commanding yet gracious dignity, his charming simplicity, his peerless humility, his exquisite tenderness, and his sublime self-sacrificing beneficence force them to see that he fills their highest conception of the ideal man, in whom all the virtues possible to a man were harmoniously combined. This peerless character compels their admiration, but how to account for it while denying as they do his claim to be the Son of God, one with the Father, is a problem they cannot solve. Some of them attempt its solution by asserting it to be the result of "a fusion of Greek and Jewish influences in a Galilean medium." Yet they fail to show how Greek influences could have touched him, seeing that his environments and education were from his infancy exclusively Jewish. Neither can they explain how the influences of his Jewish mother, of his Jewish home, and Jewish instruction could have produced in him that sublime purity and exceptional greatness of character which transcended the highest types of Jewish sainthood, and which excelled in traits almost wholly lacking in the race from which he sprang. Skepticism cannot solve the problem thus. Neither can it be solved except by admitting that while he was the Son of man he was also the Son of God. He was the crowning glory of humanity because he was also "the brightness of the Father's glory."

At this point one sees the value of the testimony of the Old Testament to the Christian concept of Christ. These old Scriptures ascribe traits of character to the Hebrew nation which make it logically impossible to trace the exalted life of Jesus to Jewish influences. Ebrard, in the third volume of his *Christian Apologetics*, treats this point, if not exhaustively yet quite conclusively. After showing that the Semitic nations were notably inferior to the Japhetic in purely human nobility, in humanity, in æsthetic and social conscience, and in their sense of honor, he claims that the Jews, excepting some individuals of nobler character, were as a nation marked by a huckstering spirit, by a lack of natural magnanimity, and of a high sense of honor. They were characterized by "shamelessly selfish desire, by shameless pride, and self-righteous stubbornness." Nothing but "the checks of old Testament revelation," he thinks, "kept them within the limits of possible redemption." When Christ was born among them, he was therefore "a great light" to "the people that sat in darkness." But he had not "in himself a fiber of their peculiarly Semitic character. He became not a Semite but a man" in whom all "that is noble in man most harmoniously developed is in comparison with him like pale moonlight before the clear shining of the sun." "This alone," Ebrard fitly concludes, "should suffice to prove the truth of the incarnation. Jesus Christ is no product of humanity." Thus it becomes apparent, in the light shed by the Old Testament upon Jewish character, that he who

was in every respect immeasurably superior, both to his own and to all other races of mankind, must have been "the Word made flesh" filled with the glory of the Father, "full of grace and truth." The corruption of his ancestral race, as described in Hebrew history, thus becomes a dark background to the unexampled light which gleamed so effulgently from the person and teaching of the Redeemer.

In view of these and other relations which indissolubly unite the two Testaments the best Christian scholarship of to-day, both in Europe and America, despite the exegetical skill, learning, and perverse ingenuity of destructive critics, confidently accepts the position of Canon Liddon when he says: "The trustworthiness of the Old Testament is in fact inseparable from the trustworthiness of the Lord Jesus." And the number of profoundly learned Christian scholars entering the lists against the destructive critics is constantly increasing. Take, for example, three recent issues of the British press, namely, 1. Principal Cave's paper in the *Contemporary Review* entitled "The Old Testament and the Critics;" 2. Dean Chadwick's thoroughly orthodox commentary on "The Book of Exodus;" and, 3. "The Servant of the Lord, in Isa. xl, 66," by the learned and venerable Dr. John Forbes, Emeritus Professor of Oriental Languages, Aberdeen. These writers grapple the theory of two Isaiahs, the arithmetical and physiological notions of Bishop Colenso, and the heterodox objections of Professor Cheyne and Canon Driver with a force that practically puts those plausible critics *hors de combat*. It is becoming evident that the violence of the storm of skeptical criticism is gradually blowing itself out, and that the best Christian learning of the age is enlisting in defense of an orthodox interpretation of both the Old and the New Testaments. For this cheering aspect of the hour the learned and the unlearned Christian will alike thank God, take courage, and confidently feast on every word of God suited to their needs whether it be written in Genesis or Revelation. From cover to cover they will esteem and love the Bible as the word of the Lord, and hesitate more and more to turn away from those historic antecedents of the true faith by the tempting suggestions of a well-clothed but specious criticism. The fear of any successful assault upon the temple of truth is overpast. The position of the critics is reversed in this, that whereas a few years ago the negative critics were plaintiffs and the conservative critics defendants, the conservative critics are now the plaintiffs and the rationalistic critics are the defendants. This means a speedy verdict of the whole case.

THE CRIME OF THE HIGHER CRITICISM.*

The home of the "higher criticism" is Germany. It has residences in France, Switzerland, Austria, England, Scotland, and the United States; but if one would study it in its original aspects, and discover its power of metamorphosis to suit its necessities, one must visit the German universities and confer with those critics who are recognized as leaders both in the assault upon, and in the defense of, the word of God. In a qualified sense we have a profound respect for the German scholars who are theorizing out of existence the historic standards of the Church; they are erudite, patient, devoted to method, and self-sacrificing in their labors; and, what is more to their credit, they are *original*, disdaining to be borrowers or tinkers of other men's ideas. Of Rénan in Paris, Kuenen in Leyden, and a few others in other lands, we may write the same commendation; but, as a class, the higher critics of other countries are wholesale borrowers of German theories, arguments, and speculations. It is this fact that leads us to deride the so-called scholarship of other countries in its defense and elaboration of negative criticism. It walks on stilts and shouts through a German tube, causing even the Germans to laugh at the dwarfs who wish to be taken for giants in the great conflict between truth and error.

Granting to German criticism an originality that dignifies it, an intensity that guarantees it wide-spread influence, and a scholarly force that lifts it above cheapness and vulgarity, we have some things to write against it; or rather we prefer to say that as we have studied it in the presence of its leaders we have discovered in their methods and purposes some things that from an evangelical view-point cannot be justified or even explained. The testing-time has not yet fully come, but it will come. If it shall be shown in the future that the higher criticism has been dishonest in its methods and disastrous in its results, it will have a terrible responsibility to render to the truth; but if, on the other hand, it can sustain itself, it may boast of having rendered some service to human thought and some aid to theology and religion. We shall endeavor in this article to exhibit its spirit, its methods, and its conclusions, leaving the reader to infer whether its work is in the evangelical line or contrary to those historic conclusions that the Church for ages has accepted.

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* It may not be improper to state that last summer we visited Europe chiefly for the purpose of investigating the critical biblical questions that have been and are still in discussion between conservative and rationalistic critics. We were favored with extended interviews with thirty-one of the prominent professors in Germany and eight professors in England, besides numerous interviews with other scholars in those countries and in Scotland and France. We have been amply rewarded for the effort made to gain a personal knowledge of the critics and of the arguments upon which their theories are based. In this and succeeding articles we shall avail ourselves of the rich material obtained in this way.

We now observe, that the *radical critic has worked without any sense of barrier, either as to his method or conclusions.* He seems to have forgotten that he was under any obligation to respect the laws of literature or the spirit of religion. He commenced his investigations as an Ishmaelite, warring against all views merely because they had regulated the faith of mankind, and contradicting the essentials of history because they were authentic and all-powerful. He was reckless beyond description, and theoretic even when facts warned him against speculation. He never acknowledged the restraints of law, religion, or the literary spirit, and worked as if he had a divine commission to uproot what the Church had planted. He was irreverent from choice, and ridiculed when silence would have dignified his negativism. He went forward, therefore, in an irreverent, reckless manner, reaching inconclusive results, and standing for them as if they had behind them the demonstration of irrevocable certainties.

In no department of literature has there been such an exhibition of irreverence toward facts, of recklessness of method in investigation, and of obstinacy for ill-founded conclusions as has occurred in the realm of German criticism. Gibbon was not as ferocious as Graf, Hume not as illogical as Wellhausen, Bolingbroke not as circumscribed as Pfleiderer, Porphyry not as unreasonable as Socin and Stade. We cannot appreciate the irreverent and reckless methods of the critics by a generalization, nor does space allow particulars to any great extent ; but it will assist the reader in his study of the subject if we remind him that they have been entirely unscrupulous in regard to fixed points of sacred history, and totally blind as to the facts of sacred biography. They commence in their investigations as their fancies or theories require, perfectly oblivious of the dates, epochs, books, and Hebrew leaders who may have been associated with the great events of the Jewish cycles. They handle the Bible in the interest of their theories, and every thing in it is made to support them or is rejected. It is the deceitful investigation of the Bible that is a characteristic of the higher criticism. Pfleiderer commences his *History of Israel* with Samuel, repudiating all the Pentateuchal history as either legendary and delusive, or at the most uncertain and improper in national annals. Stade repudiates the pre-Mosaic history and denies the historical character of Abraham. Wellhausen builds upon the seventh century and upon a single alleged fact in Israel's career a theory that compels in his judgment the late origin of the biblical books. Socin denies the truthfulness of the book of Exodus. And Dillmann, urging that writing was unknown in the time of Moses, a view overthrown by Ewald, and recently proved fallacious by the late Professor Wright of Cambridge, and Professor Sayce of Oxford, insists that he wrote no portion of the Pentateuch. Nearly every critic holds a different view and has a different starting-point. *He may begin à priori, or à posteriori, anywhere, any time, with any body in Israel's history, tear down, pluck out, or do any thing that his preconceived theory requires.* If he does nothing else he indulges in what Job says he could gather, a "heap of words." Hitherto there has been no

restraint, and the result has been a conglomerate of theories, absurd, impracticable, irrational in form if not blasphemous in spirit, the whole subversive of faith in the so-called system of revelation. Under this influence the critics have proposed all sorts of biblical reconstructions, especially of history and prophecy, and have affirmed that in the interest of the human race they have delivered the Bible from the bondage of the Church. The destructive spirit has met a check in the sense of limitation the most advanced radicals have reached; in the cogent answers of the conservative party; and in the self-evident disagreement among the critics themselves, who are destroying one another as rapidly as the printing-press can publish their mutual antagonisms.

"Higher criticism" in Germany may properly be designated the new rationalism, for it differs from the old rationalism in little else than name. Not a critic, however, assumes to be a rationalist in any sense, because it strikes at his intellectual sobriety, and implies that he has lost his reckoning in the search for truth. This is an incidental proof that Germany is veering toward the right side of faith; but it is nevertheless a fact that Dillmann, Pfleiderer, Wellhausen, Merx, Socin, Kautzsch, Meyer, Stade, and the extreme critics generally are spoken of as rationalists all over Germany. They differ too little from Semler, De Wette, Baur, Strauss, and the elder school to claim separation from them, except that, while the older rationalists confined themselves to one object and were narrow in their researches and proofs, the critics of to-day, unrestrained by any considerations whatever, have exceeded them in the breadth of their investigations and the length of their conclusions. The Bible survived the narrow rationalism of the elder school; it has required all the resources of Christian scholarship to resist the critical attacks of the new school upon its historical integrity and supernatural character. The old rationalism aimed to eliminate the miraculous element in the Scriptures, but either conceded the truth of the remaining portions or rejected them because compromised by alleged association with legendary events and incidents. The new rationalism, instead of investigating or discussing the supernatural element, ignores it, and so disposes of it without examination; an easier method than that of Semler and De Wette. The one school discussed it out of existence; the other school banishes it from its realm of investigation. In either case the result is the same—the supernatural element is without recognition. On this point this is the exact difference between the old and the new rationalism.

The new rationalism proposed for its object the investigation of the origin of the biblical books. It was not unreasonable to inquire if Moses wrote the Pentateuch, or under what historical conditions Isaiah inbreathed his prophecies, or whether the book of Daniel really originated with the prophet, or whether John wrote the fourth gospel, or whether Mark's was the first gospel, or if Paul really wrote the letters to Timothy. No scholar objects to these inquiries any more than he objects to such questions as whether Livy wrote the fragmentary books that have come down to us, or whether Xenophon wrote his *Anabasis*, or Aristotle his works, or Pliny

his *Letters*. Such inquiries are innocent enough, plausible enough, and may be propounded by minds the most devout; and, so far as methods are involved, in the same way in the realm of sacred as in profane literature. If the higher critic did nothing more than to press his inquiry for the origin of the Pentateuch, or that of the Psalms, or that of the Prophetical Books, we should not only not pronounce him a rationalist, but join him in his uncovering the hidden facts of authorship; yet the Baur school of rationalists concerned itself more with the origin of the Pauline epistles than any thing else, and Renan has expended his richest imagination on demolishing Paul as an author. We are quite willing, however, to suspend the application of the hateful word to modern critics until we follow them into the intricacies of their work and discover the ultimatum of their inquiries.

In our investigation of German theories we have been pained to find that the *origin* of the biblical books, at first the chief question, is now simply incidental, and that the gist of criticism is the overthrow of the biblical system of revelation. It were easy to furnish abundant proof of the departure of the critics from their original purpose, and to show that the question of authorship or the investigation of the literary history of the books has been superseded by the larger question of the truthfulness of the biblical record and the value of the biblical system.

As an explanation of the wide range of criticism it will be urged that the one question of origin implies all collateral questions, and that the whole system rises or falls with the determination of the origin of the books. Had the critics advertised their scheme in the beginning it had been understood; but no conservative scholar suspected that the word "origin" was a Trojan horse full of all menace to the citadel of truth. It seems, however, that in pursuing the one end the critics, at first quietly but latterly openly, have been striking at nearly all the fundamental questions of revelation, deciding these even more readily than the original question with which they commenced. They not only sit in judgment on the authorship of the Pentateuch, but they *impeach the veracity of its contents:* they not only empty the prophetical books of inspiration, but *renounce the predictive character of the Messianic visions*, declaring that Christ was in no sense an intended fulfillment of them: they not only destroy faith in the historic authorship of the books, but take pleasure in showing their anonymous character, thereby opening the door to all kinds of speculation respecting their value and meaning: they not only eliminate the supernatural, but also eliminate such portions of the historical as do not conform to their theories or contribute to the ends of destructionism. They not only divide books, displace dates, and argue authors out of existence, but they *abolish* books, and mutilate the Old Testament by such a process of reconstruction of the remainder as to deprive it of recognition as the "Scriptures" from which our Lord and his apostles quoted. In dealing with the New Testament they are as reckless in assault, as daring in maneuver, and as careless of consequences as in their attempts upon the Old Testament. In

addition to the simple question of the origin of the New Testament books they push into an examination of its contents, challenging its teachings and undermining faith in the religion they embody. It is not enough with them to declare that John did not write the fourth gospel, nor Paul many of the epistles that bear his name; they reject the doctrine of incarnation, the doctrine of Christ's sacrifice, the doctrine of the resurrection, the doctrine of regeneration, and the doctrine of a divine system of religion. In summing up the positions of the critics we have been led to conclude that, 1. They have gone far beyond the purpose of ascertaining the literary origin of the Bible; 2. They have gone far beyond the elder rationalists in their investigations, and surpassed them in the ruin they sought to achieve. Are they not, therefore, rationalists of a most dangerous type?

It is at this point that our condemnation of rationalistic criticism begins. We may approve the investigating spirit that even dares to confront the supernatural with a question; we may accept certain results which honest inquiry has established; but the process, claims, and purposes of the higher critics compel us to survey with great care their general announcements before we adopt them. We paragraph some of the weighty objections to radical criticism.

1. *It underrates the biblical literature.* If the books of the Old Testament were manufactured in the haphazard, miscellaneous, compilatory way, as the theorists assert, we can have little respect for those who had any thing to do with their making. If Moses prepared the Pentateuch in any such way as they say it was prepared, he was the poorest of book-makers, and incompetent to write even his own private memoranda. If, however, later men compiled, wrote, or produced the Pentateuch, as we have it, themselves scholars, scribes, wise men, the case against them is even worse than that against Moses. If the other books, such as "Joshua," "Judges," "First and Second Samuel," "Chronicles," "Ezra," "Isaiah," "Jeremiah," "Ezekiel," and "Daniel," were produced according to the methods suggested by the critics, we can no longer have any regard for such literature or the authors of it. Intelligent men never prepare books in that way. Bancroft never writes history as they say Moses wrote it, if he wrote it; Tennyson never writes poetry as they say David wrote the psalms, if he wrote them; Hawthorne never wrote fiction as they say Daniel wrote his book, if he wrote it. Nor can a single instance of the biblical process of book-making, as the critics define it, be found in profane literature. Livy, Plato, Horace, Demosthenes, Aristotle, did not write in any such style or after any such process of book-making as is charged against the writers of the Old Testament. We repeat with emphasis, that if the Old Testament was produced in the *miscellaneous, illogical, unhistorical, illiterate, and absolutely absurd way* as declared by the critics, it is an anomaly in literature, and unworthy of the common respect of scholars. Nevertheless, the critics affirm that their design is to magnify the Bible and give it an honorable place in literature! This is not only strange; it is ludicrous and ridiculous beyond all expression. A

book prepared according to the alleged process of the critics could have no claim on the intelligent attention of the scholar or the inquirer. It would lack in order, common sense, psychological force, and the evidences of human culture, and rejection of it would be universal. Nor can the Bible be elevated in human estimation as a literary book by the theory that it was prepared in a way that would disgrace all other literature and humiliate its writers or authors.

2. *The "higher criticism" deprives the Old Testament of its chief doctrine.* According to the teaching of the Christian Church the Old Testament contains a revelation of God as the world's Creator and the Father of all mankind. He is represented as the one God, besides whom there is none other; as supreme over the universe; as holy, just, omnipresent, omniscient, and immutable; as jealous of his name and authority, and so opposed to all polytheism and idolatry. Monotheism is the core of the old revelation. From Genesis to Malachi we trace the existence of one God, exhibiting himself in various relations to the race in order to win their devotion and wean them from the religions of the world. Who would read any thing but the most absolute monotheism into the Old Testament, or extract from it any thing not in harmony with the doctrine? The critics, however, affirm that the God of the Old Testament was a national God, just as Zeus was the god of the Greeks and Amon the god of the Egyptians. Jehovah was the God of the Hebrews, limited but powerful, and no more the supreme God of the universe or of nations than Zeus or Amon.

Hence, a conflict is now on hand between conservatives and rationalists as to the monotheism of the Old Testament. Was it national or universal? Was Jehovah the God of the Jews only, or the God of the Gentiles also? It is admitted that the monotheism of the Old Testament undergoes a development from the patriarchal period to the times of Amos and the last school of the canonical Jews; but it is not a development from a national to a universal monotheism. It is a development of manifested attributes, epiphanies, and teachings that more clearly demonstrate the unity, supremacy, and universal authority of one God; it is a development not from local to universal rule, but from dim recognition of the sole Deity to transparent affirmations of his infinite character and all-comprehending government of the worlds and races that inhabit them. The question, "Shall not the Judge of all the earth do right?" signified in the Abrahamic times a monotheistic conception as broad as any thing we find in the later times of David, or Isaiah, or Paul. It needed amplification, however, and under the Mosaic dispensation the great thought of one God paralyzed idolatry in Israel and lifted the nation far above their polytheistic neighbors.

The expansion of the monotheistic conception in its incipient to its unquestioned and completely developed form in Judaism is an interesting study, and furnishes proof of the method of the Old Testament revelations. Nearly every great truth which it announces has in its pages a gradual development from dimness to transparency, from uncertainty

even to assurance, but never such a development as involves a change of character, or quality, or significance, of the doctrine. If the monotheism of the Old Testament was purely national and local, its very character was changed when it became absolute and universal; but this was impossible. It is as impossible to develop a national into an absolute monotheism as it is to develop a national god into the Supreme Being. It is possible to change from darkness of conception to clearness of apprehension, and from error of statement to certainty of declaration; but it is not possible to put the doctrine of monotheism through such an evolutionary process as, beginning with a local god, will end with the mighty, everlasting, universal Father. The Old Testament has not committed the folly of attempting to induct into the mind of the world the idea of the rulership, sovereignty, and universal fatherhood of God by any such self-stultifying process as is made necessary if it commence with a national, and close with a universal, deity. But the critic must advocate this kind of evolution, or expel from the Old Testament the doctrine of absolute monotheism altogether. If he assume the latter, of what value is the Old Testament as a revelation of God? In such a case it only reveals a local deity who is no more to the Gentiles than Zeus or Amon. We pressed some of the German critics on this point, and insisted that the Old Testament interpreted in this way loses its character as a revelation, the very thing needed in early times. We urged that David's Psalms abound in the most absolute monotheism, but Professor Baudissin replied that he accepted only one psalm (xviiith) as having a Davidic origin, and those that extolled Jehovah in his universal relations he referred to a very late period in Israel's history, when the idea at last took shape that the god of the Hebrews was possibly the Father of mankind. We also urged that the prophets represented Jehovah as above all gods and ruler of all men, but it was replied that, with the exception of Jeremiah and Amos, all such allusions were compatible with the narrow local interpretations, and that these two prophets had no broad conception of the divine sovereignty, but generalized a special fact without knowing its significance. We cannot now defend the Old Testament in its monotheistic teachings, but we call the attention of orthodox scholars to the eliminating work of the critics, and in this particular to its effect on fundamental doctrine.

3. *The "higher criticism" invalidates its own results by its deficient methods of investigation.* We have heretofore shown that the desultory methods employed in the examination of the biblical books would, if applied to any other literature, tear it into fragments. We may now cite the recent work of the critics on the Odyssey, in which, according to their method, they show it to be the product of four or five authors, and in its present form a compilation. Homer is ruled out of authorship. We can apply this method to Carlyle's *History of the French Revolution*, and prove he never wrote it; or to Plato's works, and show their compilatory character, placing himself out of all relation to them. No one really knows who combined Aristotle's works in their present shape, and

starting from this point it were easy to show that he is not the author of his Logic, Ethics, or Metaphysic. Livy also is a good author upon whom the critics might practice, for he would soon retreat under their blows. In studying their methods we are not so much alarmed for the Old Testament as we are interested in the fate of literature generally. The Old Testament can stand it, but literature cannot afford the risk of such criticism. If it destroy the one, it will surely destroy the other. Hence, a reaction is bound to come, and the literary world will eschew the critics as readily as Nebuchadnezzar condemned those who reported a false charge against Daniel.

Descending to particulars, we observe that the exegetico-grammatical method adopted by the critics is unadapted to the solution of the problems upon which they are working. Admitting that it is indispensable in the study of Hebrew literature, it cannot be employed on all the questions, facts, and doctrines involved in that literature: that is to say, like any other method it has its limitations, and is of force only in the sphere to which it belongs. Questions of philology; interpretations of law, truth, and the spirit of the biblical system; indications of style, or special literary character of the books properly come within the province of the exegete and philological student. When, however, he ventures into the realm of biblical history, or the sphere of biblical authorship, with nothing more to aid him than a few Hebrew or Arabic roots, or the uncertain canons of exegesis, he trespasses upon the rights of other investigators, and must fail in reaching the best results. This is the mistake that the radical critics have made from the beginning, and they continue to make it. They expect to decide historical problems by the grammatical method, but the method is as inapplicable to the problem as the historical method is indeterminate in the sphere of astronomy. In their judgment a Coptic word, a Babylonian character, an Arabic phrase, and the Hebrew alphabet are the talismanic influences that will open all doors and throw light upon the darkest recesses of the hidden truth. Historical problems, however, refuse a settlement on the exclusive philological basis. Pithom, according to Naville one of the Egyptian cities of Israel, is not wholly a philological question. Dr. Brugsch, the great explorer of Egypt, commenced his task as an infidel, with no interest whatever in the biblical record, but the archæological evidence of the truth of the Old Testament in its references to Egypt was so conclusive that he yielded his prejudices, and to-day is a strong defender of the accuracy and integrity of the Old Testament records. Archæology, not philology nor the exegetical methods, wrought this wonderful change in his faith. Egypt, Babylon, Nineveh, and Syria, with Asia Minor and the isles of the Mediterranean, are in process of exploration, by which it is believed the Pentateuchal history and the subsequent relations of Israel with Oriental nations will be fully validated. Such eminent scholars as Schrader, Brugsch, Naville, Delitzsch, and Sayce have in their hands these Old Testament problems, and are doing more for their solution than such workers as Dillmann, Socin, Kuenen, and Wellhausen, who are pettifogging

with Arabic and Hebrew, or forcing a fallacious exegesis upon the inspired word. We can hope for a thorough vindication of the Old Testament only when archæology has reclaimed the unread annals of empires and unlocked the passage-ways to the treasure-houses of the buried nations of the past. In addition to the archæological method of investigation the critical scholar is also employing the purely historical method on purely historical problems, giving ground for belief that at last scholarship is adjusting itself to the several methods of inquiry necessary to an understanding of the biblical books. We cannot yet affirm, however, that the radical critics are alive to the importance of all these methods; they are yet too narrow in purpose, too anticipatory of conclusions, and too obstinately vigorous in maintaining theories to desire any other instruments of investigation than those they have hitherto employed. Yet the day is near at hand when philology, exegesis, archæology, and the true historical spirit will unite in corroboration of the Old Testament as an historical revelation of God.

4. *The "higher criticism" is rather a theoretic than historical inquiry; it is a literary experiment in the domain of inspired literature rather than a defensive solution of the biblical problems.* The critic is known as a theorist, his result is spoken of as a theory. Science reports facts, history events, theology doctrines, but higher criticism *theories*. It is useless to go to Wellhausen, Dillmann, or Pfleiderer for facts, they turn the inquirer away with mammoth verbal theories. Perhaps the most prominent critic in Europe is Professor Wellhausen, of Marburg, who, following Reuss, Graf, and others, has popularized the theory of the late origin of the Pentateuchal books, and is credited with effecting a revolution in the biblical realm. For the hour the theory is in the ascendant. Its fascination for the radicals is the destruction of the Mosaic authorship of the Pentateuch, and the postponement of its present literary form to the seventh century before Christ. In a very cordial interview with this leader of criticism, and in reply to a specific question, we were apprised that the strongest argument, in his estimation, for the theory is what he calls in his "Prolegomena," the *centralization of cultus*, or worship at Jerusalem. The Book of Deuteronomy, he alleges, makes manifest the existence of several places of worship in Palestine, while Leviticus and other books intimate but one center of worship—namely, the Holy City. From this the professor infers that Deuteronomy was written before Leviticus, because it refers to a religious condition that existed prior to the centralization as recorded in the other books of the Pentateuch. Having in this way established the priority of Deuteronomy, he employs a less transparent method for fixing the date of the much-discussed book, and concludes that it took shape in the time of Josiah upon the discovery of the Book of the Law. The other books of the Pentateuch were, therefore, later in appearance. We felt it to be a duty to inform the professor that if his theory rested on no higher pedestal than that of "centralization" it could be overthrown, pedestal and all; when he smilingly replied that in that event he would abandon it. This is an instance illustrative of the theoretic

aspect of criticism; of the insufficiency of the results of criticism whereby many are misled in their faith; and of the folly of those schemes for the reconstruction of the Bible that rest upon no more certain basis than the wild notions of an extravagant critic.

Considered in its wholeness—its spirit, method, claims, and theoretic purposes—it is not too much to say that rationalistic criticism, such as prevails in Germany, and which has contaminated the religious thought of other countries, is little less than a crime against the truth of God. With all their discriminating abilities the German critics do not separate probabilities or conjectures from absolute results, but announce the one with the same assurance that they unfold the other. A theory has all the recognition of a truth, and until overthrown it dominates where truth should reign. Equally oblivious are these critics to all distinctions between *results and conclusions.* We are more than willing to accept verified results in the department of philology, archæology, and history, but we are unwilling to accept the inferences the critics draw from such results. The trouble is not with results; we are waiting for them; we anxiously desire them; but the controversy is with the ill-reasoned conclusions of the critics—conclusions that are not justified by any thing they have discovered or even suspected. Canon Farrar is obliged to say that the conclusions of the critics respecting the "Priestly Codex" cannot be ranked as yet among the accepted data of biblical criticism; and yet the conclusion is trumpeted abroad as if it were a truth. The theory of the late origin of the Book of Daniel cannot be accepted in the realm of criticism, in fact, it has been completely overthrown by an Oxford scholar, yet the critics are shouting for 165 B. C. The Wellhausen theory of the late origin of the Pentateuch cannot be accepted as resting upon any adequate basis, yet it is proclaimed as an epoch-making theory in biblical literature.

Results, not conclusions, are in order. It is a crime, with the former incomplete and undetermined, to declare the latter. It is a crime to foist probabilities into the air when under analysis they turn out to be the unsupported inventions of theorists. It is a crime to dignify a conjecture with all the proportions, strength, and character of a real fact, and to substitute the one for the other. It is a crime to turn the Bible into a sporting-ground for theorists, who, unrestrained by conscience or the Christian faith, and neglectful even of intellectual order and honesty, assail the great writers of the Old Testament with invective and *hauteur*, assign its books to periods and authors that neither history nor logic will support, eliminate the supernatural element with the fervor of infidelity, but in the guise of a professed faith, and trifle with the stupendous and priceless truths of a revelation whose chief value is derived from the very elements so ruthlessly expunged. *Such is the crime of the higher criticism.*

THE ARENA.

COLLEGE UNIFICATION.

THE Educational Institutions of the Methodist Episcopal Church, great in numbers, students, and results, are nevertheless not an integral part of the Church in any organic sense. 1. The General Conference does not legislate for them in any authoritative way. Paragraph 344 of the Discipline, which contains wise and salutary suggestions, is nevertheless not mandatory. As many schools of all grades may be founded as the caprice of local bodies or the sanction of Annual Conferences shall dictate. Iowa, Illinois, and other States, East nd West, have a multiplicity of schools of higher grade rivaling each other, and the number is increasing. There is no system unifying and grading them, and each is in a position to be independent of any legislation outside of its own board of trustees. The paragraph referred to is violated constantly, and the amount of capital wasted in multiplying colleges within a limited field is simply enormous. 2. The Educational Society has no authority. Though its charter provides for such work, as yet no funds are available for college erection or maintenance; and any institution in financial peril cannot receive by gift or loan a single dollar in aid. Our churches have the Church Extension Society; our missions, the Missionary Society. Our schools and colleges in the South have the Freedmen's Aid and Southern Education Society. Our colleges North and West have nothing in any event, however perilous the case or important the field occupied. Our people are induced to multiply colleges beyond the wants of the Church; and in those instances where the united counsel of the bishops and the educational board encourages their erection there is no source of help in case of financial emergency. 3. The Annual Conferences have not power to unify the colleges of any given territory if they would. Nor have a majority of the colleges the power to do so. One institution can defeat the unification of a whole State. The General Conference may withhold funds in aid of indigent students in any college that refuses to unify, but it cannot do more under the present order of things. 4. Our theological schools are more directly identified with the Church; but the General Conference steadily refuses to accept their work without the re-examination of students, even in those cases where the same text books are used. Other facts might be adduced, but these are enough to show that wise and efficient legislation is needed in this matter.

Unification has been attempted in several States, and in almost every case local interests have defeated the larger interests of our educational work. Iowa and Kansas are examples.

The Discipline is right. There ought to be some lodgment of power, either in the General Conference or the educational board, that could be utilized in concentrating the strength of the Church in not more than one university in each State or large section of country, and making other institutions within the same field affiliated schools of lower grade. As

long as Iowa and other States repeat their work in a dozen institutions, no one of them can ever become a great center of learning able to compete with the State universities. While Nebraska has succeeded in preempting the whole territory for one university and affiliated academic schools, and something has been done in the South to effect similar results, the system of individuality obtaining elsewhere shows not only bad generalship but want of generalship. Something ought to be done to control the future. It should result in organized and systematic control of all our educational interests. Then our educational society might wield an influence as far-reaching as any of the great connectional societies of the Church. One great post-graduate university, with elective courses and special departments for original research, in Washington city, is enough if it becomes what its founders anticipate. The Disciplinary plan for other institutions is all that is needed if it could be enforced. The alliance and unification of all our colleges, under conditions that should give each independence within its proper sphere, would be in harmony with the *connectional* idea of Methodism. The highest would never lack for means or students, and the most obscure would be an integral part of the one University System.

C. F. Creighton.

Nebraska Wesleyan University, Lincoln, Neb.

THE CENTENNIAL GENERAL CONFERENCE.

Omaha will entertain the Centennial General Conference.

The first Methodist assembly that received officially the appellation "the General Conference" sat in Baltimore, November 1, 1792. The Christmas Conference is often called a General Conference, but it was not so designated in its Minutes, nor in the early Disciplines; but simply "a conference." It was a meeting of preachers suddenly called at the instance of Asbury and a few of his ministerial associates after the arrival of Dr. Coke. At that time there was no Methodist Episcopal Church.

The Christmas Conference would probably not have assembled but for Asbury's refusal to receive the superintendency from Mr. Wesley. Snethen, in his "Answer" to O'Kelly, which Asbury sanctioned, says: "To obtain the election of superintendents was a special design of calling that Conference."

The Christmas Conference did but little legislative work. It made no provision for the election of preachers to sacred orders, nor for subsequent ecclesiastical legislation. It was soon apparent that the Connection, as Coke remarked, "was a rope of sand." To meet the exigency "the Council" was constituted. This was a device of Asbury. Snethen, in the work above quoted, says: "The plan of the Council, which was adopted to save the Connection from threatening danger, appeared defective, and did not remedy the existing evils. At most it only gave a temporary relief. Nothing but a General Conference could give satisfaction."

The Council had only two sessions. The first was in 1789, the last in

1790. Its history and failure form a large chapter in the ecclesiastical progress of the denomination. Dr. Stevens accords it thirty-three lines.

From the ashes of the Council sprang the General Conference. Asbury was against it, but finally assented. There is no Journal of the first General Conference. In a *History of the Wesleyan Itinerancy of North America*, the advance volumes of which will, if God permit, appear ere long, a very full and authentic record of the transactions of that body, derived from various ancient sources, will be presented, as well as a fuller representation of the work of Methodism generally in this country than has hitherto been attempted.

The General Conference delivered the Church from the peril of disintegration. Cannot its Centennial be celebrated the second Sunday in November, 1892, so as to effect the contribution of a few millions to a Connectional Fund for the Relief of Aged Preachers?

Jersey City. JOHN ATKINSON.

"THE DISCIPLINE AS IT IS."

Once in four years the Discipline of our Church costs the denomination a large sum of money, to "amend" and reissue; yet in many important particulars—nay, may we not truthfully affirm in things essential to the "spreading of vital godliness and scriptural holiness over these lands?"—it is one of the most neglected, if not absolutely condemned, of any of our publications. What is the cause of this unfavorable showing? Is the Discipline at variance with the intelligence and conscience of the Church, and its commands burdensome and unreasonable? Or are our people, for no well-defined reason, simply disloyal, and inimical to its enforcement? These questions demand an answer, and cannot much longer be evaded. If the former be true, why not put the book in harmony with the spirit of the Church? If the latter is the correct view, why not seek to restore the ancient practice, thus magnifying our power and increasing our usefulness? If, as many declare, the Discipline, on what were esteemed paramount points in our polity, is unsuitable to our present necessities, why maintain it, and strive to impose the obnoxious rules upon the membership? That it is not—indeed, cannot be —administered "as it is" is obvious to all; and we fear it is not intended to be thoroughly enforced, even by those who are "set for its defense." Suppose some brave and honest pastor, sent to one of our large, wealthy, and fashionable congregations, should attempt to compel attendance upon class-meeting, "how long would he stay" in that charge? What bishop would be strong enough to resist his removal at the instance of the official board, many of whose members never enter a class-room, at the end of "his first year?" Now, if attending this means of grace is obligatory only on probationers; and if, as soon as they are received into "full connection," they, like the great bulk of our people, may drop class-meeting, why in the name of truth and honor should not this pretense of sustaining an "essential feature of Methodism" be at once and forever

abandoned? This would save expense, labor, confusion, inconsistency, and mortification, and no doubt greatly increase our numerical and financial strength.

Again, what is gained by a menace of trial for neglecting "secret prayer?" In this event who is to witness against the culprit? Will he humbly confess his sinful dereliction and ask to be expelled? Should such a trial ever begin, and the accused withdraw his plea of guilt, what then? We submit, this provision of "our excellent Discipline" is little less than solemn trifling, and should be corrected at once.

There are other things equally absurd in our legislation; but the main object of this writing is to call the attention of the Church to the fact that our practice is not only in opposition to the letter of the law, but the spirit also; and to urge that our wise and great men shall find some way to relieve us from our embarrassment, and hold up the hands of those who are sworn "not to mend," but to "keep, our rules" for "conscience' sake."

Waynesborough. J. B. MANN.

CHRIST'S LOVE.

In considering the account of Christ's challenge of Peter's love (John xxi, 15–17 inclusive) various commentators endeavor to supplement an alleged incompleteness in the English Authorized Version, distinguishing between the nature of the interrogatories through a claimed difference in meaning of the verbs *ἀγαπάω* and *φιλέω*. For instance: "The former, by virtue of its connection with *ἀγαπαι*, properly denotes a love founded in admiration, veneration, esteem; but *φιλεῖν* denotes an inclination prompted by sense and emotion."—J. H. Thayer's *Greek-English Lexicon of New Testament*, after Grimm.

It is asserted, also, that the commands are modified by reason of a difference in meaning between the verbs *βόσκω* and *ποιμαίνω*, owing to which Christ's injunctions should be rendered, "Feed my lambs; be a shepherd to the weak ones of the flock; feed these weak ones."—Rev. H. W. Watkins, M.A., Professor of Logic and Moral Philosophy, King's College, London, England.

Is such interpretation required, or even justified?

1. As to the commands. If we dismiss *προβάτια*, in the second command (and the texts of Scholz and Griesbach, together with the editions of Stevens, Beza, and the Elzevir, have *πρόβατα* in both commands), we have to deal only with the two verbs, each of which signifies to feed, and each signifies to tend or nourish. Each is used literally and each figuratively as far back as Homer. The New Testament shows no bias; the verbs are interchangeable, as:

Matt. viii, 30 (also Mark v, 11, and Luke viii, 32), Herd of many swine feeding (*βοσκομένη*).

Luke xv, 15. And he sent him into his fields to feed (*βόσκειν*) swine.

Luke xvii, 7. A servant plowing or feeding (*ποιμαίνοντα*) cattle.

Acts xx, 28. Made you overseers to feed (*ποιμαίνειν*) the Church of God.

1 Cor. ix, 7. Who feedeth (*ποιμαίνει*) a flock and eateth not of the milk of the flock?

1 Pet. v, 2. Feed (*ποιμάνατε*) the flock of God.

Jude 12. When they feast with you, feeding (*ποιμαίνοντες*) themselves without fear.

Rev. vii, 17. The Lamb shall feed (*ποιμανει*) them.

In view of these (the only New Testament passages in which feed is rendered by *βόσκω* or *ποιμαίνω*) can it be held that *πρόβατα must* signify a different class of sheep when indicated in connection with *βόσκω* from that when associated with *ποιμαίνω*?

2. Concerning the interrogatories, commentators claim that Christ endeavors to evoke from Peter an expression of loftier, more admiring and venerating love than is indicated by *φιλεῖν*, and that after two unsuccessful efforts to secure Peter's recognition of and assent to this love, he delicately rebukes Peter by asking him *φιλεις με?* This seems without support either from any mandatory distinctiveness in the verbs, or from the general features of the queries, responses, and injunctions.

Dr. Schaff says (*Popular Commentary on the New Testament*): "Φιλέω denotes rather the tender, emotional affection. Ἀγαπάω is never dissociated from intellectual preference, esteem, choice. The one term is not necessarily stronger than the other."

Dr. Joseph Henry Thayer (in Lexicon above named) says: "Men are said *ἀγαπᾶν* God, not *φιλεῖν*," [how, then, 1 Cor. xvi, 22, If any man love (*φιλεῖ*) not the Lord Jesus Christ] and God is said *ἀγαπῆσαι τὸν κόσμον* and *φιλεῖν* the disciples, and yet we read:

Mark x, 21. Jesus beholding him loved (*ἠγάπησεν*) him.

John xiii, 1. Having loved (*ἀγαπήσας*) his own, etc.

John xiii, 23. One of his disciples, whom Jesus loved (*ἠγάπα*).

John xvii, 23. That the world may know that thou hast sent me, and hast loved (*ἠγάπησας*) them.

Rom. viii, 37. Through him that loved (*ἀγαπήσαντος*) us.

Rom. ix, 13. Jacob have I loved (*ἠγάπησα*).

1 John iv, 11. If God so loved (*ἠγάπησεν*) us.

Rev. i. 5. Unto him that loved (*ἀγαπῶντι*) us.

Rev. iii, 9. And to know that I have loved (*ἠγάπησά*) thee.

The New Testament use of these verbs shows them interchangeable, albeit *ἀγαπάω* is the one more frequently used. A complete presentment of proof texts would be wearying and is unnecessary. A few will cover the ground.

1. As showing identity of expression:

John iii, 35. The Father loveth (*ἀγαπᾷ*) the Son.

John v, 20. The Father loveth (*φιλεῖ*) the Son.

Another instance:

John xix, 26. The disciple standing by, whom Jesus loved (*ἠγάπα*).

John xx, 2. The other disciple, whom Jesus loved (*ἐφίλει*).

And again:

Matt. xxiii, 6. They love (*φιλουσι*) the uppermost seats.

Luke xi, 43. Ye love (ἀγαπᾶτε) the uppermost seats.

Luke xx, 46. Who love (φιλούντων) greetings in the markets.

Still another:

Heb. xii, 6. Whom the Lord loveth (ἀγαπᾷ) he chasteneth.

Rev. iii, 19. As many as I love (φιλῶ) I rebuke and chasten.

2. As expressing the same nature of love:

John xi, 3. He whom thou lovest (φιλεῖς) is sick.

John xi, 5. Jesus loved (ἠγάπα) Martha and her sister.

John xi, 36. Behold how he loved (ἐφίλει) him!

John xv, 9. As the Father hath loved (ἠγάπησέν) me, so have I loved (ἠγάπησα) you.

John xvi, 27. For the Father himself loveth (φιλει) you, because ye have loved (πεφιλήκατε) me.

The fact is, that all the phases of love expressed in the New Testament by ἀγαπάω, are there expressed also by φιλέω: the love of God for Christ; the love of Christ for his disciples; the ambitious love of honor; the tender, disciplining love of God for his children; the love of Christ emotionally for his friends; and God's emotional love for those whom Christ loves.

Observe further, that it would be expected, if the change from ἀγαπάω to φιλέω was intended to be significant, that Peter's answer would have indicated his appreciation of this new phase of the question. But Peter replies φιλῶ, in each instance.

Note, also, that the record is, "He saith to him again the *second time*," "the *third time*." If the sense of the inquiry was modified, this "second" and "third" time would be superfluous. The expressions denote the repetition, *not* the modification of the question. The triple iteration emphasized the inquiry, and "grieved" or annoyed (ἐλυπήθη) Peter, because he had already twice affirmed his love. The annoyance would not have been warranted if Peter had comprehended any variety in the questions.

There seems to be no warrant for the interpretation which alleges incompleteness in the Authorized Version (nor does the Revised Version suggest improvement or amplification). The best that can be said of the condemned exegesis is that it is ingenious; it is clearly not necessary, nor is there by it substituted any teaching more valuable than the evident one of the recital as it appears in the common version. Any interpretation is to be deprecated which obscures or distracts attention from the weighty import of this catechism. Its *obvious* lesson is that true, intense love for Christ is the disciple's incentive to and warrant for the Christ-life, which Peter came at last to comprehend and imitate; and the impressions of this lesson recurred to him when he so eloquently described to after Christians the quickening power of love for the Saviour, and said to them, "Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (1 Pet. ii, 25).

Boston, Mass. ALFRED A. POST.

THE ITINERANTS' CLUB.

THE Rev. Dr. E. L. Parks, of the Gammon School of Theology, has prepared an admirable outline of Systematic Theology as set forth in the required books of our Conference course. He begins with Pope, giving for volume one, twenty-two topics; volume two, twenty-four topics; volume three, thirty topics. Part II. of Watson's *Institutes* he arranges in forty-five topics; Wesley's *Plain Account*, in twenty topics; *Atonement in Christ*, by Miley, in twenty-six topics. The Analysis of Butler's *Analogy*, by Dr. Parks, is especially helpful. We hope to see the entire list of topics published in an "Itinerant Club Series." The following outline of Dr. Miley's book on *Atonement in Christ* will illustrate Dr. Parks's method.

ATONEMENT IN CHRIST.—MILEY.

1. The plan of the work.

2. The scope, mode of treatment, importance of fact and doctrine, data, relation to theology, and definition of the atonement ~~in Christ~~.

3. The proof of the reality of the atonement in facts, terms, and priesthood and sacrifice.

4. The relation of the nature of the necessity to the theory of the atonement.

5. The nature of the necessity for the atonement found in the function and necessity of penalty in moral government.

6. The schemes of universal happiness after penalty or sovereign forgiveness must be rejected.

7. Why divine forgiveness cannot be granted on natural repentance; the bearing of human forgiveness.

8. The popular and the scientific classification of the theories of the atonement.

9. Criticism of the vicarious repentance, redemption by love, self-propitiation in self-sacrifice, realistic, mystical, and middle theories.

10. The facts and refutation of the so-called moral influence theory.

11. The history and elements of the theory of satisfaction.

12. The nature and forms of justice, and its relation to the theory of atonement.

13. The principles of the satisfaction theory.

14. The tests which condemn the satisfaction theory.

15. The basal facts upon which the governmental theory is founded. Its origin and its position in Arminian theology.

16. The character, nature of penalties, and relation to atonement of public justice.

17. The theory of the atonement determined to be the governmental by the real and deepest necessity, the rectoral value of penalty and of the atonement, the consistent interpretation of Scripture terms, and Scripture facts.

18. In what sense is the atonement a satisfaction to divine justice?

19. The elements which constitute the sufficiency of the atonement.

20. The atonement a lesson of most exalted character for all created intelligences.

21. Answers to the objections that the atonement is irrational, a violation of justice, a releasement from duty, an aspersion of divine goodness.

22. The determining law of the extent of the atonement.

23. The universality of the atonement proved by the pleasure of the Father and the Son.

24. The interpretation of Scripture passages which have been adduced to support a limited atonement.

25. The various groups of Scripture passages which teach the universality of the atonement.

26. The fallacies of the view that the atonement is limited.

Our young candidate for examination on Dr. Miley's work may find real and valuable assistance in the above outline. Here is an analysis of the whole book. By reading it over frequently, and then by committing it to memory, the student is well on his way toward its mastery. His mind is awakened to the vastness and importance of the theme. Specific topics are clearly presented to him. He can at once begin a process of self-examination. "What do I make out of topic 5?" he asks himself. The more he thinks on "moral government," "penalty," the relation of the "atonement" to "the function and necessity of penalty in moral government," the deeper he gets into a great problem; and the more he thinks about it on his own account before he refers to the page or pages of the text-book which discuss it, the more he thirsts to know; and the more he thirsts and thinks and talks with himself and others, with the more attention and avidity does he read the author, and the more eagerly he goes to other authors, until he knows the subject and has it at his tongue's end.

Suppose, now, that our candidate resolves to give a course of four or five Thursday evening lectures to his young people, or to the Bible classes, or to the more advanced members of the "Epworth League," on the doctrine of the atonement, telling his hearers that he will simply give them an outline of Dr. Miley's book, using such illustrations as may come to him in his effort to make the matter plain to his people: do we not see what a school of practice this process becomes to him? and what a stimulant to his people? Suppose, also, that he preach two or three sermons, for example, on topics six and seven, twelve, seventeen, twenty, and twenty-one, and perhaps a sermon on topic twenty-five: thus he will master not merely a book, but a subject; be prepared for an honorable examination; and in the meanwhile educate his people. This same method may be pursued with all the books and subjects of his Conference course.

The Denver Itinerants' Club held in Trinity Church, September 8–14, was pronounced by the ministers who attended it a complete success. The attendance, attention, active participation, and enthusiasm of the brethren during the seventeen sessions of the club were proof of the hold which the new movement has upon them, and of the demand for the further development of this Itinerants' Biblical and Theological School. Lectures were delivered, the Conference course outlined, and lessons in vocal music given; but among the most valuable of the exercises were the "Conversations" and "Praxes," by which the whole club was set at work thinking and talking. Especially profitable were the reading of

hymns with after-criticism, the written definitions of theological terms, the answers to the questions, "What are the people we preach to thinking about?" "What are some of the things which weaken ministerial influence?" The result of the Denver Club will be a permanent organization, with an annual meeting, local church music-schools for promoting congregational singing, greater attention to the "ordering of public worship" even in little country churches and school-houses, the thorough mastery of the Conference course of study, the selection of more skillful examiners, and greater care at the door of the Conference as to the men admitted on trial and into full membership.

The editor of this department of the *Methodist Review* wrote the following note to every examiner in the four years' course of the Troy Conference:

How would you, as a friend, a teacher, and an examiner, advise a probationer or other undergraduate in his Annual Conference to begin and to proceed in his preparation for his annual examination in the book or subject indicated below? Please give me a careful, condensed, very short, comprehensive, practical reply.

All of the examiners did not give answer, but from several we received the following:

Rev. G. H. Van Dusen: 1. As early in the year as possible read the book (Wesley's *Plain Account*) with care and attention, so as to master the plan and make thorough acquaintance with details. 2. Go through the book a second time near the close of the year *thoroughly* (note-book in hand), studying carefully the progressive development of the author's thought, and giving especial attention to the statements in which he defines the doctrine and gives scriptural proofs. 3. Write out a full and comprehensive statement in your own language of the doctrine as held by Wesley, answering thus a list of questions suggested to your mind as covering an adequate examination of the book. By this process you will make yourself master of it.

Dr. Geo. W. Brown: 1. I would advise him to make a careful and complete preview of the entire book (Pope's *Compendium*, volume ii), the subjects treated and the method of treatment, that he may comprehend the work to be done. 2. To make a *thorough study*—not a mere cursory reading or superficial cramming—of the large portions of the book, division by division, until clearly comprehended and firmly fixed in the mind. 3. To thoroughly review the portions studied, in connection with a careful reading of the fine-print matter. 4. To make a full synopsis of the work, covering every point studied—from memory as far as practicable. 5. To remember that the most important part of a preacher's equipment is a thorough knowledge of scriptural theology.

Dr. Geo. W. Brown: 1. Be willing to work. This volume (Harman, O. T., chaps. 31–52) mastered will make the Bible a new book to you. Gird up your loins like a man and make its teachings your own. 2. Cultivate concentration of mind. Sitting dreamily over a book is not study. Call back the mind when it wanders and compel it to give undivided attention to your work. 3. Endeavor to get precise ideas. The reason why so much is forgotten is that it was never really known. It never stood out sharp and clear-cut before the mind. One clear idea is worth more than a dozen half-formed hazy notions. Try to give your thoughts the boundary of a definition. Such a mastery of this work will make the books of the Bible stand out to you, each with an individuality of its own. 4. Make an analysis. "Study with pen in hand." The table of contents will help you. Preserve in condensed form, per-

haps on the margin of your study Bible, data as to date, authorship, and purpose of each book of the Bible. 5. Review with some one — some neighbor-pastor who is taking the course, or your wife. The writer did both, to his great advantage. If unable to do this, write a series of questions, then turn "committee" and examine yourself. 6. Search elsewhere for information. You will find help in commentaries, McClintock and Strong's *Cyclopœdia*; Horne's *Introduction*; Smith, Kitto, Peirce's *Word of God Opened*, Pentecost's *In the Volume of the Book*, and elsewhere. 7. Utilize your work. Much of homiletical value, and much that will aid you in Bible-class or normal-class instruction, will be found in this book—as in the entire course. If you wish to make a thing doubly your own, tell it to others. 8. Study for the culture and broadening of your own mind, and not for the examination simply.

REV. S. MCLAUGHLIN: I would advise a probationer, or under-graduate, to begin and continue his preparation for the second year's examination on *The Sacraments Biblically Treated*, by consulting every passage in the Bible on the subject in hand, until mastered in all its ramified relationship. Baxter's *Analytical Greek Lexicon*, and Young's *Analytical Concordance*, would help and save time. It might then be well to read and master one or two works of the best authors on the given subject.

REV. W. W. COX: Read preface to get author's idea of book (Thalheimer's *Mediæval and Modern History*), then table of contents for a comprehensive view of whole work. At the end of every twelve to fifteen sections is a recapitulation. Read to one of these, then make one (written) of your own, and compare with one given by the author. Then read same sections again and make another recapitulation. Proceed thus through entire volume.

There are five books in the volume, and at close of each one are Questions for Review. When one book is finished, as per above plan, endeavor to formulate *in writing* a clear and comprehensive answer to every one of these questions. Mark those which you cannot satisfactorily answer, and afterward turn to the sections suggested and re-study until an answer can readily be given.

When the entire volume has thus been finished again go carefully over the whole by using the Questions for Review and the answers you have written. This will also be a good plan for the final review.

REV. C. V. GRISMER: Pope's *Compendium*—1. Study carefully the table of contents. Thus get a bird's-eye view of the book. 2. Study the coarse print in which the author states his doctrines. This throughout; thus getting a nearer view of the book. 3. Study the fine print with the coarse, mastering the proofs and the history of the doctrines presented. 4. Review the book by means of the marginal notes.

REV. M. HITCHCOCK: Let the student read the book (Miley on Atonement) carefully, keeping in mind these questions: 1. What are the three leading theories of atonement? 2. To what general system of theology does each correspond? 3. How does each answer to the Scripture teaching concerning an atonement? 4. How far does each seem reasonable as a means to accomplish the end designed—that is, to bring men from sin back to God? Review the book so far as is necessary to have a definite opinion concerning the last two of these questions. Other parts of the book are subordinate. If the student has in mind the three theories with the arguments for and against, he has the substance of the book.

REV. D. M. GATES: Porter's *Elements of Intellectual Science* is admirably classified in four parts. I would advise the student to master each part separately and then study them in their relation to each other.

REV. HENRY WRIGHT: My advice to an undergraduate in preparing for an examination in Butler's *Analogy* would be: 1. To read the book carefully, re-reading any paragraph or part as he proceeds until he understands the author's meaning clearly. 2. To read each chapter carefully, endeavoring to fix the author's arguments in his mind, and then, with the aid of Tefft's *Analysis*, review until he can easily and clearly recall the author's arguments in each chapter, and so proceed to the end of the book; and then, with the aid of the *Analysis*, review the whole book.

If I could not get Tefft's *Analysis*, or one as good, I should prepare one for myself upon the second reading of the book. The use of the *Analysis* will greatly facilitate the understanding of the author's meaning (which it is sometimes quite difficult to do), and also help to recall and fix in the mind his arguments.

The "Itinerant Club" idea found its expression in the Troy Conference, in connection with the Summer School of Theology organized this year at Round Lake, N. Y., under the presidency of Rev. Dr. H. A. Buttz, of Drew Theological Seminary. The aim of this summer school was as follows: 1. To give opportunity for the review of the Hebrew of the Old, and the Greek of the New, Testament, under the direction of acknowledged masters. 2. To afford opportunity for the Conference committees of examination and the young men in the Conference classes to meet, and leisurely and carefully consider their work, and, if any committees and classes so decided, to pass the examination in some part of their studies; at least to take a broad preview of the prescribed course of study, assisted by reviews of the respective text-books, lectures upon cognate themes, etc. 3. To give to ministers of the Gospel the privilege of considering, under the direction of some of the leading minds of the age, the most important and practical questions connected with real ministerial success. Questions of archæology and sociology, as well as those of homiletics and pastoral theology, were to be open for free discussion.

This scheme was presented to the Conference at its session at Saratoga Springs, and was indorsed with the thanks of the Conference, and by resolution it was recommended that the preachers, so far as practicable, attend, and that the churches grant their pastors vacations for that purpose. The presiding elders earnestly strove to give success to the effort, and the chairmen of all the examining committees heartily co-operated. The result was that all the classes and all the committees were represented, some of them quite largely, and some of the studies were so thoroughly discussed that excellent examinations were passed in them.

In addition to this Conference work, President Buttz daily met a class of beginners in Hebrew, and also conducted a most interesting and profitable series of "Studies in the English Bible," while Professor James Strong, S.T.D., taught daily classes in Hebrew and New Testament Greek.

There was also each afternoon a lecture on some such important and practical theme as "Inspiration," "Agnosticism," "Pastoral Work," "The Song of Songs," "The Pastor and Young Men," "Bible Archæology," etc., followed by free discussion of the subject.

The normal work of the Assembly was carried on simultaneously with the other departments, and from these classes some of the younger ministers obtained valuable hints and helps for their work.

Tuition and furnished rooms or tents were free to all ministers, and as the brethren present expressed the highest appreciation of their privileges, it is confidently expected that next year a still larger number will avail themselves of such rare opportunities for increasing their efficiency in their great life-work.

B. B. Loomis,
Cor. Sec. Round Lake Association.

EDITORIAL REVIEWS.

FOREIGN RÉSUMÉ.

THE GENERAL SITUATION.

AGITATION is the watchword of the day throughout Europe. Everywhere the tocsin of strife and struggle is being sounded—to-day it is religion, to-morrow economics in its various phases, and again the social question *par excellence*. Just now the general feeling is running against State interference—against state reasons, state universities, state clergy, state councils, and even state railroads. The people feel that they have been too much governed in the past, and would much like to escape the leading strings of state, and launch out a little into the open sea for themselves. And a favorable wind seems to prevail at present for those who would venture on a voyage.

Some of the European countries are looking in this sense toward their great schools. France seems on the eve of reviving her great universities of Paris, of Lyons, of Montpelier, etc. Under Napoleon all these were absorbed into one great machine called the University of France, which is so vague that it requires close investigation to know just what it means. And it is now the grand master of all the universities of France who deals the first blow at the scaffolding of this imperial monument. In his discourse at the recent celebration of the sixth centenary of the former and ancient University of Montpelier the minister of public instruction struck the first blow by his energetic and telling words in favor of autonomy. He declares his intention to submit to the Chambers a bill which will reorganize some of these ancient university bodies with their own rights, and especially their own budget, and the power to administer their own finances and receive legacies on the model of the great universities of Oxford and Cambridge, of Göttingen and Heidelberg.

Indeed, in some of the great German institutions the tendency is the same, though modified by nationality. The Russians are trying to get rid of the Germans in their schools, though these have built them up. Bohemia is determined to have a university teaching the Czech, instead of being beholden to the German schools and tongue; while the Hungarians are claiming their own national school from Austria. And then and there arises the agitating question for Austria, where she will be able to stop if she once starts on this uncertain path; for she has other nationalities, as the various Slavonic races, which will soon plead for the same grace.

If all the reforms demanded are in a small measure granted, it is clear that much unripe fruit will be shaken from the trees only to lie on the ground and rot, for the people are too little trained and cultured to know how to nurse and nourish such a progeny. But there is nothing better than good combats to make good combatants.

I. RELIGIOUS.

THE AGITATION IN BERLIN.

The evangelical council in Berlin has at last felt the necessity of appeals to the clergy of the State Church to come out more energetically in the attack on social evils. It has issued a call to all preachers to come forward into practical work, and gives them counsel as to the manner of proceeding with the help of the Church in the present Socialist agitations. And it runs in substance thus: The more exacting the epoch the greater is the duty and responsibility of the divine office. . . . And we need for its fulfillment no new means. The word of God and the sacraments have lost nothing of their rescuing and preserving force. But if the alienated ones are again to seek the Church, the Church must first seek them. Therefore the burden lies to-day on those who have the special care of souls, and in presence of the need, that burden is as great as are the needs. Not only do the congregations have their duty, but all soul-caring activities must now come into full activity and power. And the more energetically this shall be performed in the future the more easy it will be to reach all hearts. Congregational care through deaconesses must be greatly extended, and women's associations, with their effective activity, must be at their side. The great influence of the Sunday-school on the family must not be neglected, nor must the work of the Church among the sick and the poor be carried on in any other than in a Christian sense.

PROTESTANT GOSPEL WORK IN BELGIUM.

The origin of gospel mission work in Belgium dates back to 1837, up to which period nothing in the line of evangelization had been done. It started with two or three stations; now it has twenty-eight. Twenty churches have been built, divine service is held in ninety stations, and by occasional preaching there is gospel work in some seventy other places. Besides this, the colporteurs have reached two hundred other points, so that the Protestant Church in Belgium now numbers seven thousand six hundred members, all of whom, with the exception of about four hundred, were originally Catholics. For three years nearly five hundred new members have been added annually to the list. If there were money enough, a larger number of pastors and colporteurs might easily find profitable work. These latter now bring the call from various villages to send them a pastor.

But it is only with great difficulty that the present corps of thirty-four pastors, with evangelists and Bible-readers, can be supported. The cry is therefore for help, and the money cannot be obtained in Belgium, which is in some regards the most fanatical Catholic land in Europe. Most of what is now expended comes from abroad: of 140,000 francs Belgium supplies but 50,000. But even this is a great deal when we consider that the members of the Protestant churches are nearly all from the ranks of the poor, who earn their bread with great effort. In spite of their poverty, however, they make great exertions to support the work,

and many touching examples are related of their self-sacrifice for the aid of the Church. The fact that the Church comes largely from the laboring classes is a cause of financial weakness, but is an encouragement as far as true gospel work is concerned; for just in these ranks it can do most good. These Protestants now number hundreds who have been rescued from a life of drunkenness and misery. In all the troubled and exciting periods of these latter days the Protestant Church has maintained its honor and Christian character.

The well-known French Protestant pastor, Godet, who visited Belgium last year and went about among the churches, writes thus of them: "Never has the examination of any churches so much commanded my attention and interest as those of Belgium. The congregations came mostly from the ranks of the toilers, who are a simple people, without culture; but the Gospel very soon exerts a strong influence over them. The reading and study of the Bible instructs and elevates them; their newly acquired conviction holds them back from the excesses of their comrades, their external conditions are visibly improved, and they soon attain comparative wealth and ease. The moral status of these Protestant families is a striking fact which calls general attention to them, and which is of greater value than many assertions. The members of these congregations take upon themselves heavy burdens, and they are determined to bear still greater ones for their cause, and therefore I appeal to all Protestant Churches to help the Belgian Mission Church in its patient Christian efforts."

THE RUSSO-GREEK CHURCH.

The Russian czar, as head of the Church, is quite zealous in the protection of its spiritual interests, and he is now spending large sums of money in the erection of churches for the congregations that he expects will come. Having lately built in Riga, at the expense of the State, a magnificent Russian cathedral, he is now turning his attention to Reval, the capital of Esthland, which is to be favored in the same way. The endowment of the emperor gives character and influence to a committee which is now appealing to all orthodox Christians for contributions for the purpose of this structure.

That in this enterprise political aims occupy the foreground is quite evident from the fact which is emphasized in the appeal, namely, that Reval can scarcely be regarded as a Russian city; the steeples that are now visible from the sea and the land all belong to the Russian Churches. The present Greek cathedral was formerly a Lutheran church, which, on the seizure of Reval, was turned first into a garrison church for the troops and then into a Greek edifice; but, with all the changes made in its external appearance, it still bears a close resemblance to Western churches. Now, when the Greek Church is no longer "persecuted and oppressed" in the land, but has become the ruling one, it is thought to be the right time to build a Russian cathedral as a sign of the triumph of Orthodoxy. Thus far the contributions have come in but sparingly, and

the State in the end will doubtless be obliged to contribute handsomely for the pious cause. The new Russian church now being built in Warsaw has already cost the State 700,000 roubles, and the municipal council of the city has already granted 300,000 roubles. The last Roman Catholic nunnery in Russia, which originally belonged to the Franciscans, has now, by order of the government, been transformed into a prison.

SUNDAY-SCHOOLS ABROAD.

It is almost amusing to American veterans in the Sunday-school work to listen to the new-born enthusiasm in this line of those to whom its present development is a wonder. The Protestant churches of Paris recently had a sort of anniversary in the summer for all their schools in that city, which assembled in the famous Trocadero, one of the most beautiful of the public halls of the capital. Five thousand children were there, grouped according to their schools, having banners and streamers adorned with symbols or devices. While the schools of Paris were in the body of the hall those of the McAll missions and the outer districts were in the galleries, the same bright sun smiling genially on them all.

On the platform behind the row of pastors were raised seats occupied by representatives of all the phases of the Protestant work. The programme was magnificently carried out. All the children sang in unison the hymns prepared and studied in advance, or replied verse for verse to hymns by those on the platform, the effect being new and pleasing.

But what of the orators? These were perfect of their kind, and captivated the little public for two hours, or rather the public of little ones. One of them gave a very paternal and touching discourse, while another gave good advice to youth by words beginning with the vowels, and thus exhorting them to learn and obey. Then a messenger armed with a new attraction on a long table—it was nothing less than a missionary chariot from Lessonto, in Africa, the seat of a French mission. The children's necks were craned and eyes strained to see the team of six oxen before the vehicle and two negroes driving a wagon covered with canvass. This was a French object lesson. Another orator spoke of the beauties of nature in a style to be comprehended by the children, and enjoyed by the parents. Finally came the humorous speech by a "French Talmage" which was a huge success with the children, who greeted it with immense applause, that was reechoed by the adults. In short, it was voted that the president of the combined schools had done wonders to get up so interesting a programme, and all present felt that God had favored the first Sunday-school anniversary in France.

IN JERUSALEM.

A government architect in Jerusalem announces that he thinks he has discovered the tomb of Isaiah in the village of Siloam under the walls of Jerusalem. It was evidently an ancient chapel hewn in the rock, which has for a time served as last resort to a poor fellah as a store-house for his

straw. A Greek inscription engraved over the niche of an altar shows that this sanctuary was dedicated to the prophet Isaiah. As there is shown a little further on in the valley, near the Pool of Siloam, the place where Isaiah is said to have been sawed in two between two boards by order of the king, Manasseh, it is probable that in the Middle Ages at Siloam they used to show the pilgrims the tomb of Isaiah, but their accounts on this point were so indistinct that the tomb can no longer be found.

The inhabitants of Siloam, who are confirmed Mussulman fanatics, forbid to Christians access to their dwellings. We know by Matt. xxiii, 29, and Luke xi, 47, that in the time of Jesus the Jews had already built monuments on the tombs of the principal prophets. It is not, therefore, impossible that the chapel found by the architect Schick was erected on the place which was considered in the first age of our era to be that of the tomb of Isaiah. When the report of this discovery was noised abroad the Russians and the Latins contended for the purchase of the chapel. The Latins finally obtained it for the price of 4,000 francs.

II. LITERARY.

AN AUTOBIOGRAPHY OF DELITZSCH.

On his seventieth birthday Delitzsch, by special request, sent a small autobiography to the *Norwegian Mission Journal.* Of this the German original was lost, and an admirer has just translated it back into the German, in which we find it, and feel that our readers will enjoy an epitome of it in its original simplicity :

"I was born in Leipsic, and baptized in the St. Nicholas Church. My father kept a junk-shop, and his profits were small, so that my childhood was a hard one. From my youth up my benefactor was a Jew named Levy; he lived with us and dealt in books. Without his aid I should never have been able to study. After passing through the ordinary schools I came out a complete rationalist. I felt a drawing toward God, but the person of Jesus was for me enveloped in deep darkness. I went to the university to study philosophy and philology. Seeking for truth, I plunged into the systems of the German philosophers, of whom Fichte was especially attractive to me. A university friend, who had found Jesus and loved him, worked incessantly to bring me to the faith. I withstood him long, but to-day I can point to the spot in the street of my native city where a beam from above placed me in the same condition as Thomas when he exclaimed, "My Lord and my God!" I then studied theology, and mingled with Christian families, and the three years of my university course were the sweetest of my life—the spring-time of my spiritual love.

"My most welcome friends were the Jewish missionaries Goldberg and Becker, who came to the fair in order to work among the Jews. These two men were the first to teach me to love the people from whom the

Saviour sprang. It sounds almost absurd for me, the Hebraist, to say that Becker gave me my first rabbinical instruction. I had a little knowledge of the Hebrew from the gymnasium, and the study became my favorite. A fruit of my missionary labor I found in my benefactor, Hirsch. My confession of Christ bore in him late but ripe fruit, and he was baptized in the Christian faith, but soon died. On the one hand I became practically active, and on the other I devoted myself entirely to Hebraic and Old Testament studies. In the school I became acquainted with my dear friend Caspari. Our aim was the same, although our dispositions were so different.

"My mother was the daughter of a musician in a little city between Leipsic and Halle. When she became a widow and stood alone in the world she established a little book-trade which she still carried on when I became a professor. This contrast pained me much, but she was determined to be independent, for which she was not to be blamed. She was a noble woman, esteemed and loved by all who knew her, but she had a small meed of pleasure in this world. She died in my arms, and was glad to be permitted to go home. She was an earnest Christian, and a steady bearer of the Cross.

"I have often been asked for some memories from my life, but I have never been so communicative before as to these my Norwegian brethren. My later life and works are soon told. In 1842 I wrote concerning the prophet Habakkuk. And from my hours of devotion came forth my book on the communion. In my enthusiasm for Jewish literature I wrote the history of Jewish poetry. I became professor in Rostock, then in Erlangen, and finally in Leipsic. My Hebrew New Testament appeared in 1877, and has now reached the fifth edition.

"My wife was from a Christian family, and the fruit of our marriage was four sons. The eldest, John, died in 1876, as professor of theology, and lies buried in Genoa; his brother Ernest had preceded him; he had, as military surgeon, gone all through the Franco-German war, had suffered much, and now lies buried in Leipsic. My two youngest sons are still alive; the elder of them is a clerk in the bank, and the younger, Friedrich, born in 1850, is now professor of Assyriology. I was seventy years old in 1883, and my birthday was more of an ovation than I desired. The sweetest greetings were from the missions; they were to me like a lullaby."

DE PRESSENSÉ ON VINET.

The revival of the love for Vinet is quite phenomenal. Even Pressensé has brought a recent literary criticism of the sterling man before the Academy of Moral and Political Sciences in about these terms: I have the honor to present to the academy a literary criticism of Vinet by Dr. Molines, a pastor of the Reformed Church, who has caused much brilliant discussion even in the *Revue des Deux Mondes* and in the columns of the *Journal des Débats*, both of which have taken occasion to pay due homage to a great Christian thinker.

There is such unity in the work of Vinet that one cannot isolate his literary criticism from his general conception of things, always animated by the broadest and loftiest spirit of Christianity. To comprehend Vinet as a critic one must know Vinet as a man. He was the Pascal of the Reformed Churches. This name belongs to him, whether he is considered in the amplitude of his religious conceptions or in his character as author. We may add that Vinet, like Pascal, suffered in the rude school of disease, and it was only in conquering a body broken by an implacable disease that he accomplished his immense intellectual labor. His thought, his soul, his style even, were incessantly bathed in the fierce crucible of suffering. Vinet was a part of his epoch, and he passed through all its storms. His unshaken faith was mingled with criticism, for he subjected it to the most liberal examination; it finds certainty outside of exterior authority, which it repelled as a bait and a vain appearance. His intelligence did not conceal itself in a closet, but remained profoundly and broadly human. In short, he was one of the grandest and truest liberals of our times. Religious liberty, impelled to its last sequence, had no more thorough, no more powerful, defender. This broad mind was an ascetic in the moral sense; and this union of a liberalism so elevated, so free from all unsectarian prejudice, was not his least originality. Vinet loved truth, not glory; and thence this noble disdain for every thing that could bring him out of the obscurity.

THE GERMANS, BY A CATHOLIC.

The famous Catholic *savant*, Janssen, has just added to his fame in an undesirable way by his recent *History of the German Nation from a Catholic Point of View*. In two volumes, written in a brilliant and marvelously supple style, the skillful detractor of the Reformation parades before his readers, in a series of attractive biographies, a certain number of personalities whose thoughts and works have exerted a decisive influence on his own development. In this way we have Huber, and Carl Ritter, the celebrated father of physical geography in Germany; Alexander von Humboldt, the learned naturalist; Arthur Schopenhauer, Richard Rothe—all Protestants, whose Catholicizing tendencies Janssen would bring out in bold relief.

No one could be more skillful in this work than Janssen; it would be easy to be more historically correct and just. It of course goes without saying that the popularity of the author is on the increase among his co-religionists; it is not so pleasant to be obliged to say that this is also the case among many Protestants, who were not the last to listen to his lectures and applaud them. He is the official and titled historian of German Catholicism, and he is clearly in the way of founding a school. The tension between Catholics and Protestants is now very great, and these writings of the new ultramontane school contribute but little to remedy this state of things. Perhaps the new policy inaugurated by the present government will lead to a few modifications in the relation to these two

great confessions which should find every interest in proceeding together against the socialistic conspiracies. This is greatly to be desired, for nothing contributes so much to maintain irritation and distrust in all hearts as this sad mania for sneers and calumny that is now struggling for the right of way in literary manners.

Germany has just passed through a season of conferences and congresses, some of these having been immense assemblages. Stöcker and Wagner—the well-known professor of political economy—have played in these an important part, and all parties seem inclined to find some compromise between conflicting interests. So that this is by no means an era to increase the gap between the two great sects.

LITERARY ITALY.

The literary world of Italy has of late gone mad in the matter of lectures. Even the famous statesman and scholar and historian, Signor Bonghi, has succeeded in tiring the patience of his auditors from the desk. But a certain Signor Tocco has carried off the palm in this contest in his lectures on the "Religious Orders and the Heretics of the Middle Ages." His analysis was declared to be delicate and impartial, and his exposition well sustained and exact, though a little dry. He neglected no sects or heresies, forgotten or remembered, and the sum total of his conclusion was that though all these sects may have had, or not, their *raison d'être* "they all had at least the privilege of perishing, for their asceticism shows a spirit of intolerance which, in the long run, would have rendered them less tolerable than the religious orders of the Catholic Church." In concluding, however, the professor acknowledged that the Vaudois had escaped this "fate." Now this was, of course, the Italian view of the teacher, for Italian Catholics know little or nothing of Protestantism except through these. He, on this point, says: "To this decadence of heretical sects of the Middle Ages we know, however, one exception, and this is the Vaudois Church. But if this one escapes from the inexorable destiny of history it is because, while leaving behind it the old ideal of poverty and abstinence, it has drawn from the Reformation a new spirit, and since then has gone forth in a new direction." He might have said, besides this, that if the Vaudois have owed much to the Reformation, this latter owed something to the gospel ideal of Waldo and other apostolic leaders. It is a difficult thing for the most liberal leaders of Italian thought to see any good thing in the religious life outside of Catholicism—if they leave this they usually leave all religious conviction, and turn their backs on all religious effort. And even the few that incline to the Protestant Church do so in no deep religious spirit. From childhood up they have been inclined to consider religion as a ceremony, and it is not easy for them totally to abandon the old thought.

PROGRESS OF CIVILIZATION.

INDIVIDUALISM is the consummate product of civilization. The word itself is of wide significance. It means more than the simple consciousness of selfhood, or even the strong qualities received by natural endowment. In its widest sense it may include, besides, the broadening of scholastic training, the elevation of religious cult, achievement along every line of industry, and a widely-pervading influence. Individualism, in other words, is to *be* and to *do* one's best. Such an individual development is the unalterable aim of the ideal civilization; and out of warped, down-trodden, mute humanity it seeks to evolve the corrected, the uplifted, the vocal. But no heathen civilization, remote or recent, has borne in largest fruitage this perfect individualism. It may be sometimes difficult to estimate antiquity at its proper worth. Remoteness from the century which we scrutinize, the paucity of historic records, or ofttimes their legendary character and evident apocryphalness tend to severe and unjust judgment upon the epoch investigated. Nevertheless, having made all allowances for these hinderances to right judgment, the fact remains of the inferiority of all heathen civilizations in fostering the highest individualism. No land of mistaken moral codes and brutal practices, no age that cheapened the priceless heritage of life, could produce the noblest type of manhood. The old Egyptian dynasties grew sphinxes, obelisks, granite pyramids, and treasure-cities rather than *men*. Such civilizations as the Persian and the Hindu rated men as beasts. Trajan threw ten thousand immortals to the lions. Marcus Aurelius, Cincinnatus, and Socrates, in their symmetrical character; Solon, with his famous tables of legislation; Homer, with his matchless epic; Agricola, with his conquering sword, came to their greatness despite their environments and centuries. Now and then such rare fruitage ripens in all temperatures, as the edelweiss among Alpine snows. But heathenism, for the most part, has tended to personal limitations in intellectuality, in morals, in achievement. A Christian civilization alone makes possible the largest individualism. Only under the benign shadow of the cross has the humanity of the past, and shall the humanity of the future, come to its noblest perfection. We must recognize, it is true, that Christianity has been hampered in its plans for mankind by aggrandizing forces or erroneous systems of thought that have sprung up within its midst. So the iron rule of the hierarchy through the Dark Ages repressed free thought, free speaking, free growth. So the feudal system made for centralization and individual restriction. And so one of the greatest problems upon the Christianity of the present is to harmonize some of the current socialistic movements with the largest personal liberty to be and to grow unto perfection. The ideal civilization, notwithstanding, is the Christian. Individualism has no reasonable hope except in it. Nor is Christianity insensible of its high mission. It does not exist primarily to launch ships upon the seas or to build cities upon the land. It exists to help upward

the being who commands the ships and inhabits the cities. It sees the statue in the shapeless marble. It carves the stone, as Angelo cut his statue of Moses, into symmetrical and enduring individuality.

Medical science marches forward! The Tenth International Congress, recently concluded at Berlin, is a sure gauge of this advance. Over eight thousand physicians were reported as in attendance, from many parts of the civilized world. This included at least five hundred from the United States, who had taken the transatlantic tour in high devotion to the interests of their profession. The skill and distinguished reputation of many of these delegates were a guarantee to the world of the high quality of their gathering and of the large value of their scientific deductions. Even to the ordinary layman, uninstructed in medical technicalities, the proceedings have a fascinating interest. In the antiquarian spirit there were displayed amulets, medical charms, and relics of the by-gone dynasties of Egypt, Greece, and Rome, as also surgical instruments used in those ancient times; while the cumbersome and primitive methods employed by the early physicians were contrasted with the advanced appliances now in use. In the progressive spirit also, the diverse matters of medical lore received their adequate discussion. It was no mimic convention. Under the presidency of the renowned Professor Virchow masterly papers were presented and discussed in the German, French, and English languages, for the convenience of the polyglot gathering present. Dr. Wood, of Philadelphia, gave an address on anæsthesia; Dr. Senn, of Milwaukee, recounted some of the results of his observations in intestinal surgery; Sir Joseph Lister, of London, read a superlative paper on "The Present Position of Antiseptic Surgery;" Dr. Robert Koch gave an essay on "The Present Status of Bacteriological Science," which attracted much attention; and Professor Bouchard, of Paris, spoke on "The Mechanism of Infection and Immunity." Altogether, some seven hundred papers are reported to have been presented. The moral of such a noteworthy congress is obvious. The highest valuation must attach to such recurring medical conventions. The spirit of inquiry is thus immensely quickened. Since the last congress, held three years ago at Washington, specialists have been faithfully at work, gathering data for their essays now read at Berlin, and bringing down to the latest possible moment the discoveries in their several lines of inquiry. Every physician is thus put upon the *qui vive* between the sessions of this medical congress. Mere promotion in his profession is not the only stimulus to the young practitioner for scientific discovery, but much more the needs of a humanity that travails in pain and waits the touch of a healer. Though it may be too early to enumerate the full benefits which follow the Berlin congress, it may be safely prognosticated that large good to the world will ensue. The present century has been prolific in great medical advances, like the increased use of anæsthetics, the discovery of cocaine, Pasteur's treatment of hydrophobia, and Virchow's cellular pathology. But who may say that we are not on the eve of further and greater discoveries? If medical

science is empirical, it is nevertheless progressive; if it may not mix a cure for every ailment in its alembics, yet the vision of humanity in pain leads it on to the ultimate discoveries. Was medical science ever so far advanced toward the goal? And what would be the emotions of Galen, Harvey, and Jenner if they might attend, in the flesh, such a convention as the Berlin Congress!

The growing centralization of the American people in the great cities is an ominous feature of the national life. Late figures indicate the steady depopulation of the rural communities and an equally constant drift, like the flow of great waters, toward the commercial centers. One hundred years ago but one in thirty of our American population lived in the town; now one quarter reside in the city. During the same period our cities have grown to larger size than those of any other country of equal population. Among the largest cities of Russia, St. Petersburg has 900,000 inhabitants and Moscow 600,000; but New York has a population of 1,600,000, and Philadelphia and Chicago 1,000,000 each. France has but one city that may compare with these in size; only the capitals of Germany and Austria approach the million mark; China has but three cities of more than a million each in a wide empire of 400,000,000 inhabitants. This enlargement of the American city is inauspicious. At the present rate of thirty-three per cent. increase each decade, a half century from the present it is computed that New York with Brooklyn may be larger than London; Chicago will have from 2,000,000 to 3,000,000; San Francisco and Philadelphia 2,000,000 apiece; Baltimore, Washington, New Orleans, and perhaps Dallas will have 1,000,000 each. In other words, it is boldly prophesied that a child of the present generation may see twelve cities in the United States with an average population of 2,000,000 severally. Such statements are more than a jugglery with figures; they embody evident and alarming possibilities. Historic accuracy, it is true, compels the notice that the alarmists have sounded the dangers of such centralization for centuries, as in the legislation of Queen Elizabeth's time against the growth of London. Yet these dangers are ever new. Manifold reasons therefore exist for the encouragement of rural life and the operation of influences that shall check the flow of the currents cityward. The food interests of the nation demand that a certain proportion of the people give themselves to the pursuit of agriculture. That scorn of the plow, the spade, and the farm routine which has led the present generation to curl its lip in contempt, must be rebuked, and agriculture must be lifted to the dignity of the noblest pursuit. So Virgil wrote his Georgics in part to inspire a greater enthusiasm for pastoral life. Hygienic interests argue for the continuance of the rural communities. Urban life is the center of pestilential disease. The brawny, broad-shouldered yeomen of the Maine forests and the Kansas plains are the republic's sinews of strength, in time of war or other calamity. The conservation of the æsthetic element is a further argument toward the same end. Though a glamour surrounds the rural life of other days, as drawn by Hawthorne

in his *Twice-told Tales*, and by Mrs. Stowe in her *Oldtown Folks*, and though the metallic shriek of the locomotive, with the clangor of the factory-bell, has made our villages the scene of a prosaic, hard-handed struggle for livelihood, yet some large return to the ancient Acadian simplicity is not impossible and would contribute to the national weal. Under the inspiring influences of the country Scott wrote his romances, Irving conceived his Knickerbocker, Longfellow wrote of the "forests primeval," and Wordsworth sang the beauty of the English lakes. The interests of morals and religion also demand the maintenance of the American suburban life. If every great metropolis, like Babylon the mighty, be a center of unrighteousness, squalor, crime, it is the pure country which is the redemptive agency of the nation. In the field, behind the plow, the Lord found Elisha, and among the fisherman's nets the great apostle of the Apocalypse. With full recognition of the necessity and the incalculable value of the metropolis, it is nevertheless clear that the sanitary, intellectual, and spiritual hopes of the republic largely center in its rural population. Let the city tides flow countryward again!

Were the old alchemists only hare-brained lunatics? Such a judgment has long since become one of the established verdicts of history. But an opportunity for posterity to modify such a depreciatory opinion of these zealous experimenters is now offered in the light of advanced discoveries. It is thus affirmed that the recent chemical experiments of Mendelejeff, Meyer, and Newlands show some substratum of reason in the early alchemists' vagaries. These late investigations are claimed to indicate that all the so-called elements are compounds, in the last analysis, and that all matter may be reduced to two forms of atoms. Furthermore, the difference between substances is asserted to be but a difference in the geometrical grouping of atoms; while the indications point to the near discovery by scientists of the methods in which to change such a grouping, and so transform any substance into another at pleasure. The subject revives the fascinating story of the early alchemistic experiments; reminds us of the indefatigable perseverance of these former investigators; and suggests the vistas of possibility that opened before their vision. It would be premature to predict the success of the experiments which are now revived by the chemists; and yet it is clear that the anticipated success of Mendelejeff, Meyer, and the rest would not go unchronicled. Such transmutation of the baser metals into gold, could the secret be unfolded, would attract the gaze of every continent. A tardy crown would be put upon the heads of such chief alchemists as Roger Bacon, Albertus Magnus, and Paracelsus. Yet is it not easy to conceive the confusion in commercial circles which would ensue. Certain it is that gold would not continue to be the basis of mercantile valuation; the diadems of kings would no longer be molded of this yet precious metal; and possibly a temporary disarrangement of international exchange might occur. Though incredulous, we wait with curiosity the fuller discoveries of Mendelejeff and his coadjutors.

SPIRIT OF THE REVIEWS AND MAGAZINES.

THE thoughtful Protestant who wishes to learn what is the spirit and what the aims of the Roman Catholic Church in America, can find no better authority than the *American Catholic Quarterly Review*. It is edited by Bishop Patrick John Ryan, and is "the leading literary exponent of Catholic thought in America." It doubtless contributes more to the direction of opinion among intelligent Catholics than any other periodical approved by their Church authorities. It may therefore be very properly consulted by Protestants who study the antagonism of the Roman Catholic hierarchy in America to American principles and institutions.

Glancing at its July number one is first struck with the boastful, not to say mendacious, spirit of its "salutatory," which coolly informs "the higher intellects of the country" that "Catholics suffer most from the ignorance of learned men—learned in almost every thing but Catholic doctrine, history, and tradition. The extent of this ignorance," it says, "is almost incredible." This audacious assertion is doubtless designed to prejudice his readers against those splendid histories of the Christian ages written by Protestants which demonstrate that Romanism, through many centuries, perverted Christianity, and wrought immense evil on the nations of Europe. One object of this *Review*, says the Bishop, will be to correct what he designates as "misrepresentations of partisan historians and biographers." In other words, it is to pursue the crooked policy adopted by the Vatican authorities, of "boldly denying the irrefragable facts of history," obviously because the spirit of the present age will not tolerate their justification.

Another assertion, more audacious than truthful, is, that "the Catholic Church has been to a great extent the educator of the world," both in natural and supernatural truth! If our readers will consult Roussell's *Catholic and Protestant Nations Compared*, they will find a mass of incontestable evidence proving that during the last three centuries wherever Rome was enthroned in Europe the people were kept in ignorance, and, as in Spain, "chained, brutalized, and ruined." No, the Romish Church never has been the friend, but always the enemy, of such education as leads to "the free development of thought." It dreads freedom of thought, because such freedom generates a spirit of liberty that rebels against such authority as requires the absolute obedience of a priest to his superior, "whether right or wrong;" commands a parent to send his child to "a parochial school" against his own convictions; and punishes his refusal by repelling him from ordinances which he blindly believes essential to his salvation.

No doubt the hostility of Romish priests to our public school system arises chiefly from their perception of its tendency to develop individuality and freedom of thought. The "parochial school," on the contrary,

tends to the suppression of intellectual activity, and therefore is not "dangerous to faith and to fidelity in the fulfillment of Catholic duty." A paper in the number of the *Review* now before us gives a picture of an ideal parochial school. A smiling sister, the mass, prayer to the holy mother of God, a brief lesson in catechism explained by the sister, a picture of Mary, a crucifix on the wall, with rewards for the well-behaved and punishments for the idle, constitute the furnishing and training of this bishop's ideal parochial school which his Church would fain substitute for our public school. This mariolatry; this reverence for picture and crucifix which approximates the image-worship forbidden by the Decalogue; this slipshod teaching by a poorly educated sister whose mind has been stunted by the narrow discipline of bigotry—this is the parochial school which the Catholic hierarchy in America is determined, if possible, to force on its own followers and to compel American Protestants in some way to support! It is to all intents and purposes a sectarian school, planned not to make good citizens, as our public school is, but to produce superficially taught and bigoted Romanists. It is not and cannot be favorable to public morality, inasmuch as the Catholic Church is not practically a promoter of good morals. In Europe, as Roussell demonstrates, immorality has long been greatest where Romanism was most dominant. In America we see our saloon-keepers and their patrons, our vicious masses, our criminal classes, our prison and almshouse inmates mostly made up of persons under Roman Catholic training. Evidently morality is not the flower of such training. It is enough, therefore, that, depite its evils, we tolerate its existence and give its children free admission to our public schools, in which nothing is taught that can hurt the conscience of either Catholic or Protestant parents who are guided, not by the dictates of bigotry, but by the light of common sense and Holy Writ.

The July number of the *Quarterly Review of the Evangelical Lutheran Church* discusses, 1. "Ministerial Education;" 2. "The Historic Episcopate;" 3. "Is Protestantism a Failure?" 4. "Christ and the Labor Movement;" 5. "The Holy Spirit;" 6. "The Liturgical Question;" 7. "The Epistle to Philemon;" 8. "The Evidential Value of Prophecy." In the first of these papers Dr. G. Scholl sharply criticises prevailing methods of ministerial education, designating the dead languages and the higher mathematics as "college lumber," and claiming that these studies are so inefficiently taught that their study is not even a "mental gymnastic." He also charges theological seminaries with a failure to provide a "thorough course of Bible study." This writer is certainly somewhat of a Philistine on current modes of ministerial education, and in evident sympathy with the *ci-devant* "brush colleges" of the olden time. The second paper contends conclusively that the historic or apostolic episcopacy was cast off by the papal Church when it replaced the deposit of doctrine and worship committed by the apostles to "faithful men" with the dogma of transubstantiation and the ceremony of the mass. The third

paper decides the question it proposes by placing the facts which prove the present decaying condition of Romanism in contrast with evidences of the large and steady growth of Protestantism. The fourth paper insists on the need of profounder and more active sympathy on the part of the Christian Church with the working classes. The eighth paper presents a discriminating and succinct statement of the argument which gives prophecy an important rank among the evidences of the divine inspiration of Holy Scripture. It is an evidence constantly increasing in weight because new events are constantly fulfilling the prophetic word.

The Edinburgh Review for Julyh as, 1. "The Haddington Memorials;" 2. "The Journal of Marie Bashkirtseff;" 3. "Progress in Japan;" 4. "The Life and Works of Lavoisier;" 5. "The Origin of Alphabets;" 6. "Montchrestien the First French Economist;" 7. "Religious Persecution in Russia;" 8. "Birds in Great Britain;" 9. "Charles, Prince de Ligne;" 10. "The Campaign in the Soudan;" 11. "The House of Commons Foiled." Of these papers the skillfully condensed article on modern Japan will be highly prized by every student of the present condition of that rapidly developing country; the beautifully and strongly written biographical sketch of Lavoisier, the noble French patriot, the brilliant writer and celebrated chemical discoverer, will delight every lover of instructive and good writing; the student of ancient languages will find in the paper on "the Origin of Alphabets" the results of much profound study and of very wide reading, enriched by many valuable original observations. It is a brilliant, scholarly article. The paper on "Religious Persecution in Russia" is a luminous condensation of the history, constitution, character, spirit, usages, and relations of the Greek Church in Russia to the empire. It is crammed with facts which demonstrate that there is not, and cannot be while the present connection of the Greek Church with the Russian Government is continued, any such thing as religious liberty in Russia.

The Bibliotheca Sacra for July discusses, 1. "The Mind Back of Consciousness;" 2. "Egyptian Ethics;" 3. "Is Space a Reality;" 4. "History of Extreme Unction;" 5. "Trichotomy, a Biblical Study;" 6. "Seven Failures of Ultra Calvinism;" 7. "Critical Notes." The first paper is psychological, and attempts to account for the higher mysterious phenomena of the mind, on the hypothesis "that the spiritual principle in man—the mind or the soul—is only imperfectly in possession of its organs, and is able to report only a small part of its own activity in consciousness." If not conclusive, this lucid paper is, at least, eminently able and suggestive. The article on "Egyptian Ethics" is scholarly, and proves that the sages of that ancient people were gifted with moral perceptions closely approximating those of Moses and of the New Testament. In the third paper, Professor C. M. Mead, of Berlin, Germany, disputes Professor Bowne's doctrine that space "cannot be regarded as an object-

ive reality." He does this with a keenness of metaphysical acumen and a logical force which prove its author to be a foeman worthy of Professor Bowne's steel. The fourth article is historical, and finds the norm of the Romish sacrament of extreme unction in St. James's direction to anoint the sick with oil, but discovers no evidence that its use was regarded as sacramental until the councils of Florence and Trent, which authorized its perversion from its originally simple purpose. The fifth paper defends, with rare ability, the theory that the Scriptures teach the immaterial part of man to be composed of "soul" and "spirit," to the former of which belong, though in greater degree, those powers and faculties which man has in common with brutes; to the latter belong those powers which differentiate the man from the brute. The sixth article is a sharply-drawn indictment of hyper-Calvinism, charging that it attributes immoral acts to God; that it has led many into infidelity; and that in Geneva, France, Holland, London, Ireland, Boston, and Princeton it has failed to hold men to orthodox faith and to spiritual living. A less polemical spirit and a more dignified tone would have made this caustic paper more valuable. Taken as a whole, this number of the *Bibliotheca* is very valuable.

The Quarterly Review of the Methodist Episcopal Church, South, for July contains: 1. "Early Methodist Educators;" 2. "Some Incidents in Female Education in Tennessee;" 3. "Story of Magna Charta;" 4. "American Socialism;" 5. "Doctrine of the Atonement;" 6. "Early History of Middle Tennessee;" 7. "Education of the Blind;" 8. "Influence of German Universities on the Thought of the World;" 9. "A Southern View of the Race Question;" 10. "The Changed Aspect of China;" 11. "Life of Matthew Simpson;" 12. "Life and Work of A. B. Longstreet." Of these papers we note the fourth, by Edward W. Bemis, which rightly claims that the principles and demands of leading Socialists, though in part unsound and impracticable, have yet sufficient importance and influence on the thought of the age to make it a duty of Christian thinkers and legislators to make them subjects of close study, thereby learning to separate the wheat that is in them from the chaff which is constantly blowing with blinding force in men's faces. The fifth, in which O. E. Brown, after carefully defining the scriptural doctrine of atonement as consisting in the *vicarious* and *penal* death of our divine-human Mediator for all mankind, vigorously discusses the various theories by which theologians seek to explain its virtue or efficacy. Rejecting the "moral influence" and "unconditional substitutional" theories, he offers objections to the governmental theory, and accepts the satisfaction and conditional substitutional theory of "Wesleyan Arminianism." It is a strongly-written paper, but fails to do complete justice to the very vital relation which the atonement sustains to the government of God. The eighth paper, by Mr. J. H. Kirkland, as a literary production is *facile princeps*. It reviews the grand results achieved in philosophy, in philology, in historical and literary criticism, since the German universities ceased

to be institutions for the mere acquisition of knowledge, and made "the advancement of science and literature" their supreme aim. These results, though extremely valuable, are not unmixed good, but in the end will be helpful to the best interests of society. The ninth paper, by R. N. Shedd, contends that the Negro can never stand beside his Caucasian brother as his equal, but that, if his moral sense be fully developed, he may become a virtuous citizen, and thus "cease to be a bone of contention!" Our space forbids comment on some other papers of high merit in this number of a *Review* which is always intellectually vigorous.

The *Fortnightly Review* for August opens with a scathing and impassioned "Ode on Russia," by Algernon C. Swinburne. It next records some of "the latest discoveries in Hypnotism" ascertained by French medical scientists. Following this is an entertaining account of an intelligent Englishman's trip to the district of Sphakia in the Island of Crete. He describes the country and its inhabitants with a graphic pen. His observations led him to the conclusion that when the "sick man" is driven across the Bosporus Crete will become "the brightest jewel in the Hellenic crown." Next we find a charming biographical sketch of Mickiewicz, the national poet of Poland, with a critical estimate of his writings. After this, a very timely and thoughtful paper entitled "Ethics and Politics," illustrates the truth that "whatever is unjust is injurious both to the individual and to society." A writer on "Armenia and the Armenian People" then describes Armenia as a "fascinating country," shamefully misruled by Turkey in one part and by Russia in another. A paper on "War in the Future," claims that the use of smokeless and noiseless powder in coming battles will cause fearful loss of life in particular army corps, but fewer casualties in a whole army.

The Presbyterian and Reformed Review for July has: 1. "Recent Discussion in Materialism;" 2. "Christ the High-Priest of the World;" 3. "Jonathan Edwards as a Naturalist;" 4. "The Author of Robinson Crusoe;" 5. "Recent Works on Kant;" 6. "What is Animal Life?" 7. "Historical and Critical Notes." In the first of these articles Professor J. Mark Baldwin moves among the leading materialists of the times with the force and confidence of a Bayard or a King Richard jousting with knights at a tournament. Master of his theme, he acutely demonstrates that the recent positions of such materialist thinkers as Maudsley, Huxley, Spencer, Bain, etc., do not establish their theory that "thought is a mode of motion, a function of matter." It is a fine specimen of psychological reasoning. The second paper treats of the priesthood of Christ, finds it to be grounded in the sinfulness of humanity, to be indispensable to its salvation, and in every way adapted to its moral and spiritual requirements. These points are comprehensively put, and the author's description of Jesus when standing face to face with the sin for which he was the voluntary propitiation is touchingly eloquent. In the

fourth article Professor Murray, by condensing the leading facts respecting the life and character of Daniel Defoe, furnishes his readers with a very spicy specimen of biographical reading. In article five the venerable James McCosh, after informing his readers that upward of one hundred thousand pages have been written on Kant, proceeds to give them his opinion of seven writers whose works have been recently added to this enormous amount of matter. He does this with a caustic terseness, Scottish vigor, and depth of insight which are both refreshing and instructive; and unless his readers have already hopelessly surrendered themselves to the Kantian philosophy he may leave them impressed with desire to know more of that realistic philosophy founded on the facts of our nature, of which this aged writer is so illustrious an exponent. In article six we have a symposium in which Professor J. Wm. Dawson, Dr. W. G. T. Shedd, Professor W. B. Scott, Professor John Dewey, and Professor John DeWitt learnedly discuss the nature of animal life. Is it merely material energy? Is it psychic substance? Is it conscious? Is it automatic? Does it die when the animal dies? These papers will interest every thoughtful reader, but after carefully reviewing them we judge that he will conclude that animal life, though probably a mode of material energy, is yet, as to its essence, an insoluble mystery.

The *Canadian Methodist Quarterly* for July discusses: 1. "Martineau's Seat of Authority in Religion;" 2. "Comparative Religion;" 3. "How to Enter the Kingdom;" 4. "A Trinity of Testimony;" 5. "The Power of Cultured Mind;" 6. "Church and State in England;" 7. "What is Christian Socialism?" We note the sixth of these papers, as judiciously and intelligently marking the growth of public opinion in England in the direction of the disestablishment of the national Church; and the seventh, which asks, What is Christian socialism? The writer's reply does not give a clear concept of what organized Christian socialism is to consist, for the reason, probably, that such an industrial, all-embracing organism is practically impossible. And were it externally practicable, human selfism would woefully mar its operation. The application of Christian principles to all business transactions and combinations is all that is needed to correct our worst social evils, and to put humanity into possession of as much happiness as is attainable in this present life.

The August *Contemporary Review* contains, among other good things, a paper on "The National Home-Reading Union and Its Prospects," showing how our Chautauqua movement became the germ of a great scheme in England for promoting systematic home-reading among all classes in such a way as to make it truly educational. It describes the curricula arranged under three categories, as prepared for "Young People," for "Artisans," and for "General Readers," and details the measures which brought the universities of England, Scotland, and Ireland into active co-operation with this grand scheme. This paper should be studied by all

who are in sympathy with the cause of popular education. Whoever seeks light on the Romanizing tendencies of English ritualists will find it in the paper on "The Limits of Ritual in the Church of England." The benefits resulting from "the higher education of women" are eloquently presented in "Women and the Universities." Readers having antiquarian tastes will be delighted with "The Prehistoric Races of Italy;" and he who would understand the "true inwardness" of many socialists should read "The Nihilism and the Socialism of the World."

The *Nineteenth Century* for August has thirteen papers, of which the first, on "The Value of Africa," and the sixth, entitled "On the Rim of the Desert," will interest and instruct students of the coming development of Africa; the tenth, on "The Hebrew Hell," is an elaborate statement of the views concerning "hell" held by ancient and modern rabbins, showing their beliefs as to its condition, names, locality, extent, creation, final cause, rulers, victims, tortures, and duration. A very scholarly paper, important to theologians and interesting to students of eschatology. Its eighth article, on "The Power of Suggestion," contains facts illustrative of the power of hypnotism; and its eleventh, on "Domestic Science," bristles with sensible hints valuable to American as well as to English housekeepers.

The *Westminster Review* for August briefly reviews "Stanley's New Book;" ably discusses the merits and demerits of "The English Lunacy Law;" writes with discriminating criticism of "Modern English Novels;" gives a vivid and vigorous description of "Life in Achil and Aran," two islands on the coast of Ireland, with judicious suggestions respecting the development of their abundant fisheries; ineffectually attacks the claims of John to have been an "eye-witness" of the facts described in the fourth gospel; describes the "handsome temple of cremation" in the cemetery of Milan, and the two processes of cremation successfully practiced there; discusses the "divorce question," with leanings favoring greater liberty of divorce, and searchingly exposes the defects of the "New Educational Code" of Great Britain.

Harper's New Monthly Magazine for September caters skillfully for all classes and for readers of varied tastes. "Across the Andes" and the "Mountain Passes of the Cumberland" will please those who love to see distant scenes through other men's eyes; "Recent Discoveries in Greek Sculpture" is a feast for artists; yachtsmen will enjoy "The Social Side of Yachting," and general readers will relish the many literary tidbits which are on its table.——The *Century* for September is also superbly illustrated. We note as of special interest, "The Women of the French Salons," "Wells Cathedral," "An Artist's Letters from Japan," and "Present Day Papers."——The *Chautauquan* for September comes to our

table as vigorous and cheery as ever. It presents the allurement of a novelette by John Habberton, with a table of pleasant papers adapted to the needs of the great Chautauquan family. In his "outlook," the editor, while deploring the general demoralization of the public conscience in things forbidden by the eighth commandment, says, "It is not altogether bad," and cites the public interest in questions pertaining to the comforts of life as proof. It would be pessimistic, he concludes, to say that the public conscience is wholly bad. Perhaps so. But that it is moving in that evil direction who can deny? Public sympathy with movements which touch the sentiments look like virtue, but is not unless it be allied with that obedience to sound ethical perceptions which the *Chautauquan* is so ably seeking to encourage.——*Lippincott's Magazine* for September has a capital story, entitled "The Mark of the Beast," with papers on questions of current interest.——The *Methodist Magazine* for September fully sustains its well-earned reputation of being an ideal Christian family magazine.——The *Gospel in All Lands* for September is almost wholly filled with interesting papers relating to Japan and Korea.——The *North American Review* for September contains: 1. "The Federal Election Bill," a symposium by Hon. H. C. Lodge and Master-Workman Powderly; 2. "Society Women in the Time of Christ;" 3. "Tolstoi and the *Kreutzer Sonata;*" 4. "Our Fur Seal Fisheries;" 5. "The McKinley Bill in Europe;" 6. "Client and Architect;" 7. "Literary Women in London Society;" 8. "Popular Errors Regarding Health;" 9. "A Janus-Faced Statute;" 10. "The Pan-American Conference;" 11. "The Recent Crisis in Congress." In these papers the writers discuss the living questions of the day with rare ability. If not all on the right side of current issues, they give the reasons which determine the opinions of thinking men who sustain wrong conclusions.——*Blackwood's Edinburgh Magazine* for August has a charmingly written paper on "Heligoland and its People;" an excellent critical essay on "Crime in Fiction;" a suggestive article on "Agricultural Education;" a delightfully reflective paper on "The Vale of Iden;" a lucid synopsis of Stanley's *In Darkest Africa*, and a strong argument in favor of an "international bimetallic system.——The *Unitarian Review* for August sketches "Two Old-Time Ministers of Lexington;" describes "The Orthodox Church of Russia;" reviews "Moore's *Gothic Architecture;*" discusses "Forms of Agnosticism," and writes meditatively on "Intermingled Ways, New and Old."——*The Old and New Testament Student* for August opens with brief editorials which treat mainly of "critical Bible study," and strongly incist that a reverent spirit in the critic is essential to a proper understanding of God's word. "There can be no true Bible study without reverence" is the key-note of these paragraphs. Among its papers we note, "The Literary Character of St. Paul's Letters;" Professor J. D. Dana's "Genesis of the Heavens and the Earth and all the Host of Them;" and "A Symposium upon the Advisability of a Normal Department in Theological Seminaries," in which Messrs. Cook, Gordon, Stevens, Baker, Kedney, Blackall, and William N. Rice approve of such a department.

BOOKS: CRITIQUES AND NOTICES.

AN EXCESS OF BOOKS.

THE world is fast filling with books. If good and wholesome, it is well, for the book is a civilizer, a thought-inciter, a life-force. Whether Washington Irving's belief uttered over half a century ago shall be realized, that "the world will inevitably be overstocked with good books," it is certain that books of a high grade, of an unimpeachable moral tone, and of a broad and elevating scholarship are already numerous, and will increase with the flow of years. Of this class are the following: *The Scriptural Doctrine of Sacrifice and Atonement*, by Alfred Cave; *The Kings of Israel and Judah*, by Professor George Rawlinson; *Philosophy of Christian Experience*, by Bishop R. S. Foster; and *The Colored Man in the Methodist Episcopal Church* by L. M. Hagood.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

The Scriptural Doctrine of Sacrifice and Atonement. By ALFRED CAVE, B.A., D.D., Author of *The Inspiration of the Old Testament Inductively Considered*, etc.; and Principal and Professor of Systematic Theology of Hackney College. New Edition, Revised Throughout and Partly Rewritten. 8vo, pp. 550. New York: Scribner & Welford. Price, cloth, $4 50.

The reissue of this great work, with revised and rewritten contents, is a testimony to the importance of the subject, the enlarged views of the author concerning it, and the approval of that scientific and biblical public that seeks to know the origin and import of fundamental truths. In the first edition the doctrine of sacrifice had elaborate treatment, but in the present edition the author shows the fullest mastery both of the details and the collaterals of the great theme. The basis of the book is its first and perhaps strongest commendation. Dr. Cave recognizes the indissoluble connection between Mosaism and Messiahism, or the relation of the Old Testament systems of sacrifice to the consummation of all sacrifices in the death of Jesus Christ. He is quite right in assuming that it is as impossible to grasp the teachings of the New Testament on the subject without a previous knowledge of the Old Testament system as it is to understand English without a knowledge of Anglo-Saxon or geology without a knowledge of mineralogy. Seeing that both must be studied that either may be comprehended, he devotes much space to the setting forth, first, of the patriarchal doctrine and observances of sacrifice, and, second, of the essential, symbolic, sacramental, and typical significance of the Mosaic doctrine, injunctions, and observances. In this examination he is both concise and complete, omitting no fact essential to the history, and interpreting the whole in consonance with the best theological conceptions of the system. He then finds it important to consider the development of the doctrine in post-Mosaic times, briefly indicating both the hagiographic

and the prophetical conceptions of the Mosaic institutions, closing this department of inquiry with a review of the allegorical and biblico-theological theories that in Origen, Bähr, Hengstenberg, Kurtz, and others have had ample representation and enforcement.

The transition to the consideration of New Testament doctrine is at once logical and necessary. Combining the linguistic and biblico-theological methods in the study of the New Testament the author discovers a correspondence between its teachings and those of the Old Testament, or such a relation as is necessary to endow the one with prophetic significance and the other with atoning value. He also detects in the spirit of the New Testament writers and in the teachings of Jesus the doctrine of sacrifice as essential to the system of religion which he was establishing. Going outside of this source of knowledge he comes in contact, and in some instances in conflict, with many theories, such as the gnostic, patristic, Socinian, Calvinian, Arminian, not to mention those of Anselm, Aquinas, Duns Scotus, and Abelard, that have encumbered theology and made its study a burden. He, however, manages his case with adroitness and ability, having a clear notion of what sacrificial atonement means in the scriptural sense, and is not disturbed either by the ancient theories or the modern and more plausible interpretations of Campbell, Bushnell, and Dale. Having fully stated what seems to him, and what every intelligent reader must concede, with few hesitations, to be the New Testament teaching, he forcibly compares the atonements of the two systems, finding in the one a symbolic feature and in the other an actualization of sacrifice whose influence will survive into the everlasting ages. He opens the door to the supposition of "sacrifice in the heavenly world," which, though beautiful as a teaching, and probably true as a fact, is not sufficiently treated in the volume to remove doubt or even strengthen faith. The main point of sacrifice by Jesus Christ is sustained throughout this department with a thoroughness and a scholarly force that is most satisfactory, and the general doctrine in both its Old Testament and New Testament aspects has received the most careful, if not an absolutely exhaustive, historical and logical consideration. We have no hesitation in recommending this work to those who are seeking an intelligent interpretation of one of the great doctrines, one of the sublime mysteries, of the biblical revelation.

Biblical Commentary on the Prophecies of Isaiah. By FRANZ DELITZSCH, D.D., Leipzig. Translated from the Fourth Edition. With an Introduction by Professor S. R. DRIVER, D.D., Oxford. Vol. I. 8vo., pp. 458. New York: Scribner & Welford. Price, cloth, $3.

The biblical student will discover in this volume not only the influence of the results of radical criticism, but also the extent to which it goes in making demands upon scholarship and faith. As an original investigator Dr. Delitzsch was thorough and forcible, and until his last years maintained the evangelical position against the attacks of those who would subvert the popular belief. It is admitted that, after a careful review of his commentaries on Genesis, the Psalms, and Isaiah, he felt

obliged to modify certain fundamental conclusions he had reached, and conformed them to the latest established results of critical analysis. For this modification, however, he was less indebted to Wellhausen than Professor Driver in his well-written Introduction assumes or than scholars suppose. In an interview with Professor Frederick Delitzsch, of Leipsic, the son of the distinguished author, we inquired specifically as to the influence of Wellhausen upon his father, and the reply was instantaneous and emphatic that the Marburg professor never influenced him for a single moment. On the other hand, the son informed us that his father was greatly annoyed by the radicalism of the professor, and shocked by the manifest irreverence of his declamation and the destructive tendencies of his assumptions. We should infer that English thinkers had more influence on the mind of the elder Delitzsch than the subtle and irreverent lecturer at Marburg.

Nevertheless, Dr. Delitzsch somewhat yielded to current criticism, his later views on Genesis and Isaiah not exactly corresponding with his earlier and equally thoughtful conclusions, and making it possible to be quoted on both sides of the critical questions. This is slightly unfortunate, because hitherto he could be quoted with effect against the antagonists of the historic faith. From this dilemma, however, there is partial escape by a diligent study of what changes really occurred in the author's convictions and what he really intends to hold in his later teachings. It is averred by the rationalistic critics that he substantially renounced the old positions and accepted the new reconstructions, but this is not exactly true. As to *Deuteronomy*, as Dr. Driver admits, Dr. Delitzsch concluded that, *in its present form*, it probably was the product of the age of Hezekiah, but as to the Pentateuchal codes, they embody elements of much greater antiquity than the Pentateuch itself, and the whole rests ultimately upon a genuine Mosaic basis. This, though a modification of his earlier view, is also a modification of the rigid theory of the higher critics concerning the Pentateuch, and Deuteronomy in particular. As to *Isaiah* the same spirit of modification is apparent, and also the same conformity to criticism under well-guarded limitations and safety lines. He maintains that Isaiah's prophecies constitute a "united whole, whose several parts have been skillfully and significantly arranged." He also commends the arrangement, and pronounces it "worthy of the prophet." However, he states that if the later critics are correct the Book of Isaiah must be regarded as an "anthology of prophetic discourses by different authors," to which view he offers no objections. And yet he thinks it strange that these different authors should be unknown, especially if they were great prophets or lived and wrote as the disciples of Isaiah, either in his time or during the exile. He cannot even agree with Dr. Driver in his argument for a deutero-Isaiah, nor, as the second part appears to be as Isaian as the first part, can he exactly determine that, after all, Isaiah did not write it. The fact is, the questionings, reasonings, objections, and limitations under which the author veers to the other side may be employed in complete refutation of the theory of a double authorship

of the Book of Isaiah. The author answers himself, or the first edition refutes by anticipation the fourth.

The present volume contains an exposition of the first twenty-seven chapters of Isaiah. It is proper to observe at this point that Dr. Delitzsch was not carried away with the delusion that prediction is not a characteristic of the prophetical books; on the contrary, he classifies them into prophetico-historical and prophetico-predictive. Isaiah is a prophetico-predictive book, and is interpreted accordingly. It is needless to write that the comments are not of that purely verbal cast that reflects the philological spirit; they are rather the embodiments of broad conceptions of Israel's condition prior to the exile and during its continuance, partaking largely of the spirit of the original writer and of the purposes for which he wrote. Neither his Hebrew, Greek, Arabic, nor Syriac seems quite to unlock the mysteries of the prophecies; but Israel itself, opening the gates to its inner life, its hope and despair, its captivity and deliverance, stirs the commentator, and incites him to decisions just and true.

It is not in our plan to offer a critical analysis of this commentary, as it is too valuable to be marred by adverse judgment, and should not be depreciated by an exhibition of its weaknesses. Occasionally we differ with the author in the definition of a word, and would not draw his inferences from the verse or paragraph under consideration. On the whole, it is sound and safe in exegesis, trustworthy in its historical references, erudite in its reasonings, most reverential in its spirit, and furnishes a comprehensive survey of Israel in the time when prophets were the anointed of God and leaders of the people to his throne.

Eschatology; or, The Doctrine of the Last Things, According to the Chronology and Symbolism of the Apocalypse. By F. G. HIBBARD, D.D., Author of *The History and Geography of Palestine*, *The Commentary on the Book of Psalms*, etc. 12mo, pp. 360. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe.

Eschatology is the cloud-land of theology. It is the region of uncertainty, symbolism, mythology, superstition, and darkness. No one has appeared who has solved its mysteries or who has cast an electric light over the heights and abysses of the future. Even the Master taught respecting the "last things" in a cautious, reserved way, withholding more than he announced. The Church, however, is weary with its longings, and has almost ceased to anticipate the things to come. It asks for an interpreter of the parables, a magician at whose touch symbolism will unfold its contents and apocalypses will deliver their judgments. Dr. Hibbard, prepared for his task by years of research in the biblical realm, modestly undertakes to unravel some of the difficulties of the subject and to straighten the conceptions and interpretations of believers respecting John's revelations of the coming ages. We take up his book with the hope that he has done more than his predecessors in this line; we lay it down with the conviction that he has improved the general view of the future and given a reason for a stronger faith in the doctrines of apocalyptic eschatology.

Nearly one half of the book is occupied with an interpretation of the

Apocalypse from a view-point which, however plausible, may provoke dissent. He holds that the time covered by the vision reaches from the death of John to the judgment-day, and that the events described occurred in a successive order, which is the essential factor in the interpretation. Upon this basis the superstructure rests. The author then discourses upon the epochs of the trumpets and the epochs of the vials, describing the personal character of Antichrist and preparing the reader for the advent of the millennium. Stating the fact of diverse views respecting the millennium, the author classes himself with the post-millennialists, discussing the events that lie between the millennium and the judgment with vigor and in harmony with the general teachings of the Church. In this part of the discussion he has made emphatic just what theology has too feebly proclaimed, and given force to a faith that, whatever the reason, has been more dormant than active in the evangelizing movements of God's people. If we must take exception to the conclusions of the author it is to the indirect impression made in the last chapter that the second coming of Christ is imminent, or that the Church should anticipate it as speedily probable. We are not prepared to believe in the speedy coming of Christ, since there are too many prophecies unfulfilled, there is too much work to be done before he comes, and it is by no means certain that the world has yet reached the millennium. The book is written in a most devout spirit, accompanied with that thoughtful survey of the subject that the literary labors of the author in other departments of inquiry would prepare us to expect.

The Kings of Israel and Judah. By GEORGE RAWLINSON, M.A., Camden Professor of Ancient History in the University of Oxford, and Corresponding Member of the Royal Academy of Turin; Author of *The Five Great Monarchies of the Ancient Eastern World*, etc. 12mo, pp. 238. New York: Anson D. F. Randolph & Co. Price, cloth, $1 50.

The Jewish kings were peculiar among the monarchs of antiquity. As the vicegerents of Jehovah, by the estimate of their nation, the romantic interest surrounding their palace lives, the gracious dignity inhering in their persons, and the particular importance attaching to their official decrees were unchanging elements in the Jewish thought. Nor is the present student of the Old Testament Scriptures altogether insensible to this ancient claim for the sacredness of the kingship. Though trained to democratic institutions, and cherishing a wholesome disregard for the divinity which once hedged ordinary kings about, he is nevertheless attracted by such a volume as that of Professor Rawlinson, now under consideration. The knowledge that the kings of Israel were regarded as the visible and human representatives of Jehovah, in the government of a people on whom the crowning honors of existence were conferred, clothes their vicegerency with an air of sacredness attaching to no other rule, and gives a definite charm to these abbreviated royal biographies. In orderly and diversified procession there pass before the reader—Jeroboam, Abijah, Asa, Omri, Ahab, Jehoshaphat, Jehu, Uzziah, Ahaz, and more. Their personalities are distinct. Some are upright,

others desperately and monumentally evil; some are of long reign, as Hezekiah, who received renewal of days by the special grant of the Almighty; others are of short rule, as Nadab, to whom Rawlinson assigns a kingship of but a few months. It would not be advantageous to scrutinize these separate reigns in particular detail. Noticeable among them all, however, is that of Josiah, in whose time the copy of the law was found in the temple. That the later critics have attached an undue importance to this discovery is borne out by Professor Rawlinson's summation of that incident and its relation to the earlier arrangement and knowledge of the law. Thus of Josiah he writes: "No doubt he had often before had portions of it read to him from Jewish liturgies, and those who instructed him in the religion of Jehovah could only do so out of the law, in one shape or another, as it had come down to them; but the reading of the entire law to him in one continuous sitting was like the breaking upon him of a wholly new light, as the reading of the entire New Testament was to many at the time of the Reformation." Such a suggestion of the pre-arrangement of the Pentateuch and its study will afford but scanty comfort to the negative critics and contribute no strengthening to their indefensible position. As a whole, high value must attach to this late volume of Professor Rawlinson. His book is a patient and accurate gathering together of the little that may be known of these Jewish kings—some of them so shadowy—from the prophetical Scriptures, the *Antiquities* of Josephus, the contemporary notices contained in the monuments of Assyria and Egypt, and such modern authorities as Kitto's *Biblical Cyclopædia*, Winer's *Realwörterbuch*, Grüber's *Cyclopädie*, and Dean Stanley's *Lectures on the Jewish Church*. By his faithful compilation from these valuable authorities, and by his wisdom of arrangement, combined with strength and grace of composition, Professor Rawlinson has conferred a lasting benefit upon the student of ancient Scripture, and has maintained his well-earned place among biblical historiographers.

Studies in the Christian Evidences. By ALEXANDER MAIR, D.D. Second Edition, Revised and Enlarged. 12mo, pp. 396. New York: Scribner & Welford. Price, cloth, $2 40.

The field of "evidence" enlarges by research; its boundary lines, like the horizon, extend beyond us as we approach them. Dr. Mair plows familiar ground, but he also ventures into new territory, not to a great extent, it is true, and vindicates the Christian religion from what he finds in its nature, teaching, and form of revelation. He writes with such clearness that sometimes his arguments may be anticipated, and with such force as to place his facts beyond the need of elaboration or defense. Recognizing that materialistic scientists have intruded into the realm of theology, he remands them to their own sphere by exhibiting the insufficiency of the scientific method for the determination of the higher problems of theism and Christology. He assumes, in the beginning, the stability of the theistic doctrine, without which, indeed, a discussion in behalf of Christianity is useless. His preliminary observations on inspiration prepare the reader

for the author's succeeding analysis of early historical testimony to the authenticity of the New Testament, which, though not as complete as might be desired, is convincing, and sufficient for its purpose except to minds cherishing unwholesome doubts. The strength of the author is expended in defense of the epistles of Paul against the attacks of negative criticism, and of the miracles of the New Testament, especially that of the resurrection of our Lord, against all objections, skeptical, speculative, or otherwise. It is evident from these defenses that Dr. Mair proposes to embarrass the critics as much as possible; and from his chapter on "Some Recent Reverses of Negative Criticism" we infer that he is not alarmed by the critical assaults upon the fourth gospel, or upon any of the historic doctrines of Christianity. He writes under the buoyancy of the Christian faith, but he discriminates sharply between the faith that is a superstition and a faith that rests upon an historical basis and a Christian experience. Christianity has survived for nineteen centuries because of its inherent truth; there is no good reason for believing that it will not survive until the mediatorial kingdom of Jesus Christ shall be delivered to his Father. In this spirit the book is written, and, written to assist others out of doubt and uncertainty, it deserves more than ordinary commendation.

A History of the Jewish People in the Time of Jesus Christ. By EMIL SCHÜRER, D.D., Professor of Theology at the University of Giessin. Being a Second and Revised Edition of a *Manual of the History of New Testament Times.* First Division: Political History of Palestine from B. C. 175 to A. D. 135. Translated by Rev. JOHN MACPHERSON, M.A. Vol. I. 8vo, pp. 467. New York: Scribner & Welford. Price, cloth, $3.

In its revised form this work is a concrete discussion, not only of the characteristics of New Testament times, but also of the period that preceded it and of the people most involved in the decay of Judaism and the emergence of Christianity. In some particulars Schneckenburger and Hausrath have encompassed the same subjects, but they have in view the general history of Israel rather than a single epoch, and the succinct results of that history rather than the specific causes that produced them. Dr. Schürer, therefore, offers a new treatment of the interesting period from the Maccabean rulership to the times of Hadrian, enabling the reader to comprehend the sovereign forces of Judaism in its brief independency after the Seleucidæ and its inevitable decline under the dominancy of the Romans. He rightly holds that the Maccabean development must be understood if the focal era of Jesus Christ may be properly interpreted, though he by no means implies that that era derived no impulse, color, or significance from the still earlier or more remote periods of Jewish history. On the contrary, he detects the beginnings of Pharisaism in the legalistic tendencies of Ezra, and traces them through the succeeding periods down to the Roman supremacy, when the Talmud displaced the Thora and Judaism proper expired. We have, therefore, in this volume a concentration of scholarship upon the single point of the historic development of the Jewish people from the time that they regained their independence until Jewish nationalism faded from history.

The scope of the subject is large, but really confined to very traceable limits; and, as it deals with familiar facts, events, and leaderships, it is refreshing to reread it, and profitable to embody the results of scholarship in so convenient and usable a form. In style the author is severely historical. It is wanting in that imaginative or idealistic trait that Macaulay or Delitzsch would exhibit, hence it is not specially attractive, except for its petrified facts of history and the skill of the author in combining them in their logical relations. This, however, is not written to detract in the least from the value of the work, but merely to characterize it for our readers. He writes of Antiochus, John Hyrcanus, Aristobulus II., Tiberius, Nero, and Herod the Great in the same correct but somewhat artificial style, without ornamentation or the filagree work of the poet. Many of these giants deserved no ornamentation, but the period itself would have gained in representation by a few idealistic touches. We know of no work, however, that surpasses this for its accuracy of detail and comprehensiveness of the period, with its causes and results, and we therefore urge its extended circulation.

The Anatomy of Atheism as Demonstrated in the Light of the Constitution and Laws of Nature. By Rev. H. H. Moore, D.D. 12mo, pp. 365. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, $1 50.

The author is too well known to need an introduction to our readers, but the book that now issues from his pen deserves a specific announcement as to its character and purpose. Though on an old subject we venture to suggest that it has not in recent years received such rare and philosophic treatment as one finds in these crowded pages. The thinking faculty of Dr. Moore has been employed in every argument, leaving nothing to be desired in the way of a complete refutation of atheism, or of any theory resting upon a misconception of nature and a misconception of God. Atheism, as he shows, is really a paganism—a *misunderstanding of God.* This, at least, was its original significance. In later times, or in civilized lands, it degenerated, if we may choose the expression, into a misunderstanding of nature, requiring a scientific and philosophic remedy as the other required a theological exposition and answer. Dr. Moore, therefore, is scientific and philosophic, though he by no means forgets the biblical aspect of the question, nor overlooks its relation to Christian belief and the great truths of the word. In the exposure of the scientific basis of atheism, whether he is answering Huxley or Ingersoll, a pagan or a civilized writer, he is learnedly critical, overthrowing the wrong interpretation by such a use of the facts and laws of nature as must confound those who have followed the errors of their leaders. He holds throughout to the fundamental idea that nature is not atheistic, explaining its evils which have been urged in defense of atheism in perfect harmony with the conception of an all-wise, all-powerful Supreme Being. He shrinks at no difficulties, misrepresents no theories, but seeks, by a scientific inquiry into nature, to show that atheism has no ground for itself in the physical universe. We hold that the value of his discussion is the scientific support it gives to the theological conception

of the existence of God. Hitherto, or too often, the thinker has relied upon the theological argument for his theological doctrine; but the difficulty in that case was that the argument, when delivered, was as much the object of faith as the doctrine itself. We beg now to submit that the scientific argument is a demonstration; more, it is a co-revelation of the supreme fact of God as the Creator, moral Governor, Lawgiver, and Revealer, and entitled to the reverent regard of all believers in the truth, and to the thoughtful consideration of those who are without God in the world. The book extinguishes atheism by undermining its only foundation.

New Light from Old Eclipses; or, Chronology Corrected and the Four Gospels Harmonized by the Rectification of Errors in the Received Astronomical Tables. By WILLIAM M. PAGE. With an Introduction by Rev. JAMES H. BROOKES, D.D. 12mo, pp. 590. St. Louis: C. R. Barns Publishing Co. Price, English cloth, $2 50.

The purpose of this work is commendatory. The chronology of the Bible, as interpreted by theologians, is of uncertain value, and very confusing in its general impressions. The dates of the New Testament period are not at all satisfactory, either because they are not directly given, or because they seem to disagree with the records of profane history. Chronology appears not to have been reduced to a science by the ancients, who were as careless in such matters as they were deficient in keeping the annals of kingdoms. Neither gospel writers nor profane writers record dates with exactness or clearness. The author believes he has solved some of the difficulties growing out of this condition of things, and offers revised dates for the birth of our Lord, his crucifixion, and the great events of the New Testament period. He has made a careful study of the astronomical tables of Rome, re-read the historians of the empire, carefully construed the narratives of the evangelists, and by comparison of the sacred record with all that he could find outside of it, he has reached conclusions that, if accepted, will compel the abandonment of some theories and dates that have passed unchallenged for centuries. We cannot in so brief space attempt to review the method pursued by the author, or to pronounce upon the accuracy of his conclusions. The system of chronology he has projected appears self-consistent, and as it seems to remove difficulties, and readily adjusts itself to the ever-varying narrative of the gospels, there is no reason why it should not receive the most careful inquiry and testing according to astronomical facts and literary principles. It certainly does not refute itself, nor does it excite suspicion against its integrity by any arbitrary application of principles to the events in question. If he is correct as to the date of the eclipses, he is on sure ground for his inferences. As to the harmonization of the four gospels, so as to furnish a connected story of the life of our Lord, we accept it with more reserve, more hesitation, than the chronological solution. We have always been impressed that a complete biography of the Son of man is impossible, so many are the gaps and breaks in the narrative; and as there is no additional or outside source of information respecting him, we are left to imagine or invent where the record fails to inform. This

we do not regard a misfortune, for a complete life would, perhaps, not serve our purposes any better than the fragmentary record given. It may not be impossible to arrange the events of the gospels in chronological order, or to unfold his life according to these events; but this is not necessary to a spiritual apprehension of Jesus Christ as the Son of God. Still, the author's attempt is not below par, nor is it a feeble imitation of other scholars in the same field. We state the attempt, and leave it for the reader to put his own estimate upon it.

Christian Theism. A Brief and Popular Survey of the Evidence upon which it Rests; and the Objections Urged against it Considered and Refuted. By the Rev. C. A. Row, M.A., Oxon., Prebendary of St. Paul's Cathedral and Bampton Lecturer for 1877. 12mo, pp. 318. New York: Thomas Whittaker. Price, cloth, $1 75.

Prebendary Row, waiving scientific and philosophic arguments, undertakes to support Christian theism by facts and principles that address themselves at once to the common mind and compels assent unless unbelief stand in the way of logic. He has not aimed to produce a classical work for the scholar, but to recast the evidences for the almost universal belief in the existence of God for those who have neither the time nor the talent for abstruse investigation. His plan is not a new one, nor are his proofs original or very striking, except that they exhibit the force and sprightliness of the writer. He makes excellent use of the principle of causation, of the adjustments, adaptations, and correlations of the universe as proofs of an intelligent Creator, and of the fact of man's moral nature as proof that God is not impersonal force, but a moral being. He antagonizes in masterly form the theories of agnosticism and evolution as opposed to theism, and refutes standing objections to the doctrine with great seriousness and power of expression. He never forgets his main purpose and never strays into adjacent fields of discussion. While not hortatory in form, he is persuasive in effect and confirms man's intelligent faith in the stupendous fact of God's existence and his government over the world. In the light of his purpose it is just to say that the author has contributed a helpful book to those who are in mental conflict over one of the greatest problems of thought.

Landmarks of New Testament Morality. By the Rev. GEORGE MATTHESON, M.A., D.D., Minister of the Parish of St. Bernard's, Edinburgh. 12mo pp. 266. New York: Fleming H. Revell. Price, cloth, $1 50.

Because this is neither an historical nor a theological work it should not be inferred that it is wanting in the characteristics of a scholarly and instructive volume. On the contrary, it is an incisive study of the ethical spirit and teachings of the New Testament, showing that the morality of Christianity is of the highest order and indispensable to individual security and development. There are no surface views in the book, but rather profound and penetrating inquiries into the ethical problems of religion. Some of his positions will do more than stimulate investigation; they will arouse antagonism, but the result will be an acceptance of the main

conclusions of the author. We ourselves incline to think that he has overstated the fact when he says that Christianity has the "Brahmanical sense of mysticism, the Buddhist feeling of present depression, the Parsee conviction of sin, the Confucian hope of a coming kingdom of glory." Christianity is more than an aggregation of the ideas of the old antecedent religions, and, though related to them, it is far different from them in original impulse and final significance. In interpreting the old faiths many writers are disposed to attribute too much to them as formative forces in Christianity. The fact is, Christ is Christianity, and he did not borrow his ideas or ask any aid from sages, priests, or institutions. In his treatment of the Christian view of sin the author also ventures a discrimination or two that, if correct, assists in clearing up some difficulties. In the Old Testament we have a theological exposition of sin; in the New Testament the exposition is ethical. Judaism declared sin to be a violation of the law of God; Christianity declares it to be a violation of the law of man. Now this may be a just distinction, but it seems to reduce sin to the level of a human indignity, whereas the Scriptures hold that it is an offense in the sight of God. We must remember, however, that the author confines himself to the ethical side of religion. He therefore does not consider all the facts or teachings of religion. This limitation is that which, whether just or unjust, will subject some of his statements, though not the book as a whole, to some misunderstanding, if not criticism. Considered in its entirety, it is a contribution of special value. It grasps the ethical system of the New Testament as of the first importance, analyzes it with penetration, discusses it with vigor, and proves it to be the evolution of the divine idea of right and wrong, and therefore to be the final system for man.

The People's Bible; Discourses upon Holy Scripture. By JOSEPH PARKER, D.D., Minister of the City Temple, Holborn Viaduct, London; Author of *Ecce Deus*, *The Paraclete*, *The Priesthood of Christ*, etc. Vol. xii, The Psalter. 8vo, pp. 464. New York: Funk & Wagnalls. Price, cloth, $1 25.

Dr. Parker is among those who place a superlative estimate upon the Psalms. All his life long he confesses to have reveled in their riches. For their tenderness and majesty, their anticipation of human experience in its innumerable phases, and their condensation of all the later Scripture into their short compass, he speaks his unstinted reverence. "All the other parts of the Bible are in the Psalms. There creation is repeated; there the wilderness is remembered; there the Church is outlined; there Christ is born; there the wail of Calvary sanctifies all other agony. . . . Blessed be God for the Psalter. It seems to have been written in our mother-tongue. It is a calendar which we can consult every day in the year, and for every day of the year find some bright motto, some gentle speech, some anticipative gospel." The present work of Dr. Parker is not a methodical commentary on the hundred and fifty psalms of the Old Testament collection, but rather a series of discourses upon whole psalms or on certain central sentences selected for elucidation. Those who have availed themselves of the previous volumes of the City Temple pastor

in his *People's Bible* series will anticipate the characteristics that mark his latest work. The breadth of view which he takes is refreshing. He is not a man of narrow vision, but sweeps a broad horizon in his study of the truth. The element of practicality is also manifest. Dr. Parker walks with his hearers through the every-day paths of service and of trial. Into the successive experiences of success and of sorrow he enters with his listeners, and profound words of monition or of encouragement he speaks in his unique way of speech. Great fertility of expression and an abundant utterance of those deep heart-feelings without which no pulpit ministration is highly successful, furthermore mark this study of the Psalter. The volume is perhaps one of the richest of the series. Those who have read Dr. Parker in previous publications will find much of heart-food in this latest work.

The Gospel According to St. John. With Introduction and Notes. By Rev. GEORGE REITH, M.A., Glasgow. Two Volumes. Vol. i, 12mo, pp. 136. Vol. ii, 12mo, pp. 178.

The two volumes belong to the series of Hand-books for Bible Classes and Private Students, issued under the editorial supervision of Professor Marcus Dods and Dr. Alexander Whyte. The chief value of the first volume is the critical introduction to the Gospel of St. John, in which, after the portrayal of the life and character of the apostle, the author establishes both by external and internal evidence the Johannean authorship of the gospel. It is significant that the gospel itself nowhere directly reveals its author, but the inference of John's relation to it cannot be overthrown. The commentary is a species of compact writing that is in striking contrast with exegetes who wish to occupy as much space and reward the reader with as little valuable exposition as possible. In this respect it may be strongly recommended to students of the word. In respect to the substance of its comments, while, on the whole, they will be acceptable to the average reader, the inquirer will hesitate to receive every thing he reads, and the scholar will question some deductions of the author. The second volume is exclusively an exposition of the gospel from the eighth to the concluding chapter, and partakes of the character of the first. It deals with Christ's manifestations and the pathetic scenes of his last days on earth, with all that followed, including his resurrection and ascension. No one can read these volumes without having a more definite conception both of John the apostle and of Christ the Saviour.

Articles on Romanism. Monsignor Capel, Dr. Littledale. By the Rev. JOHN H. HOPKINS, S.T.D. 12mo, pp. 200. New York: Thomas Whittaker. Price, cloth, $1.

Monsignor Capel was a daring writer when, by pamphlet and magazine, he ventured to attack Protestant principles as they prevail in the American republic. So long as he confined his bigoted and ultramontane talks to the drawing-room, he was unmolested; but when he appeared in the public forum he met antagonists who scrupled not to expose his insincerities, and overwhelmed his theories of Churchism in the catastrophe they

deserve. The author of this brochure handles the foe of Protestantism with extraordinary courage and enthusiasm, and vindicates the Protestant position, not so much by elaborating it as by showing that the Roman Catholic objection to it is untenable. Dr. Hopkins's articles were first published in the *American Church Review*, and are now given a wider circulation in the permanent form of a book. In a controversy of this kind the *argumentum ad hominem* frequently appears, but it is unavoidable, as Monsignor Capel is the aggressive party, and is the party to be answered. We certainly commend Dr. Hopkins's judicious defense of the truth.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

Philosophy of Christian Experience. Eight Lectures delivered before the Ohio Wesleyan University on the Merrick Foundation. By Bishop R. S. FOSTER. Third Series. 8vo, pp. 179. New York: Hunt & Eaton; Cincinnati: Cranston & Stowe. Price, cloth, $1.

We approach the examination of this series of lectures with a "sympathetic temper" and the highest confidence in the ability of the distinguished author to discuss his subject, both from his personal experience of religion as a fact of consciousness and from the view-point of philosophy rather than theology.

In a work of our own we have attempted to demonstrate that Christianity has a philosophical, and therefore rational, basis, and that it appeals to human intelligence on grounds to which the human mind must assent. The existence of God is as susceptible of scientific as of theological demonstration, and Christian experience is as truly a philosophic as it is a religious fact. If the theologians in the past have erred in their attempted vindication of the principal doctrines of Christianity, the error may be discovered in their *penchant* for the theological argument, and an ignoring of the supports and proofs which the philosophical spirit would suggest, and which might be found in philosophical principles and methods of reasoning. Bishop Foster has avoided the fossiliferous method of argumentation and subjected our spiritual knowledge—a knowledge of an indwelling regeneration—to a rigid analysis in accordance with the most exact method of philosophical inquiry. Should one be disinclined to the philosophical method for the investigation of such facts as experience, forgiveness, regeneration, and sanctification, one must admit, after reading these lectures, that as the results are in consonance with theological teaching, the method by which they are justified deserves some consideration, if not approval.

In the treatment of his theme Bishop Foster commences with definitions of the terms involved, and confines the development within the limits, or according to the precise suggestions, of the definitions. We know what he means by such words as "experience," "Christian," "philosophy," and other words essential to an understanding of the subject. He is not less transparent when he proceeds to consider the conditioning grounds of the spiritual life, not less complete in the power of

analysis and less forcible in the form of statement when he discusses the elements of experience. In short, the development is a successional outburst of expanding truth, with a basis unshaken in the constituents of human nature, and culminates in the indescribable possibilities of the soul through the co-operating grace of Jesus Christ.

From beginning to conclusion the discussion is an unfolding of facts of limitations, implications, antecedent principles, fundamental processes in regeneration, subsequent phases of the Christian life, and final completion of divine grace in the soul. The book has a twofold charm: (1) The charm of the author's deep-toned, spiritualized rhetoric; (2) The charm of the truth as it bursts out of rhetorical form and stands for itself. Truth has a beauty, a form, a power all its own, and, through the author's elegance of conception and matchless representation of its character, it shines with a radiance that adorns the sentence, the paragraph, the argument, the book, while it wins all its claims by its own independent influence and the power of its inherent grace. Which to admire the more, the truth itself or the form in which the author has draped it, many a reader may debate as he contemplates the philosophy or rehearses the experience of his own regeneration in Jesus Christ.

We commend the book to philosophers because its philosophy is rational, correct, profound; to Christians, because its Christianity, though not dogmatic, is in accordance with the New Testament; to students, because "experience" is a fact entitled to be studied; to the Church at large, because religion ought to support itself by all the methods of which the human mind is cognizant, or capable in the inquiry for truth.

Modern Ideas of Evolution as Related to Revelation and Science. By Sir J. William Dawson, LL.D, F.R.S., etc. Author of *Acadian Geology, The Chain of Life in Geological Time*, etc. Second Edition. 12mo, pp. 240. New York: Fleming H. Revell. Price, cloth. $1 50.

Dr. Dawson is a conservative critic. He refuses to accept any theory or philosophy that has for its purpose the disintegration of the books of the Bible, or that is likely to inflame opposition to evangelical Christianity. He is a scientific and an experimental believer in God and revelation. He is also a scientific interpreter of nature, and finds in it sufficient corroborative evidence of the doctrine of theism, and many truths essential to the Christian faith. Hence he cannot be an agnostic, infidel, or evolutionist. He is opposed to Huxley, Spencer, Darwin, Wallace, Häckel, and all others who, captivated by the plausibilities of evolution, are estranged from faith in the divine creatorship, and are attempting to undermine faith in the Christian religion. The present work from his pen is flavored with his loyal, courageous spirit, and represents the deficiencies of the evolutional philosophy from the scientific stand-point. He does not attack error with fallacy, or harangue, or dogma, or any *ipse dixit* declarations. He tests alleged principles by facts; philosophy, not by poetry or mythology, but by science, compelling conviction rather by the stern logic of the phenomena of nature than by the glowing radiance of imagination. In this appeal to the world-realm he is on the same

ground as the most pronounced advocates of evolution, and in his data, and their application to the problem in hand, he is as scholarly, as erudite, and as trustworthy as those who hunt for physical stair-ways to the throne of God. He means to resist the extremists, on the one hand, and to comfort those who do not investigate, on the other, with the assurance, based upon scientific evidence, that the truth has been undisturbed by its foes. He therefore, while admitting a limited evolution in nature and history, antagonizes with tremendous force the monistic philosophy of Häckel and the agnostic evolution of Huxley and Spencer, following his arguments with a brief defense of theistic evolution as manifested in nature and man. The book may be read with profit. It is free of bigotry, but earnest in its advocacy of truth. It is scientific in argument and theistic in its conclusion. It contains the testimony of a scientist to his personal faith in God and the larger testimony of nature to the fact of the divine existence.

Lectures on the Comparative Grammar of the Semitic Languages. From the Papers of the late WILLIAM WRIGHT, LL.D., Professor of Arabic in the University of Cambridge. 8vo, pp. 288. New York: McMillan & Co. Price, cloth, $3 50.

Here is a book of rare value, not only to the philologist but to the general student of Semitic history and literature. The key to the character of a people is the language they speak and write. Without it we can determine little of their intellectual life, and nothing whatever of those peculiarities that distinguish them from surrounding nations. A knowledge of Hebrew is not only necessary to an understanding of Hebrew literature, but it is indispensable to any correct conception of the Hebrews as a people. The same is true of Arabic, Syriac, Greek, Coptic, and Babylonian, just as it is true of French, German, Italian, and English. The scholar, therefore, who in any way exhibits an ancient language in a larger, broader aspect than that to which we have been accustomed, or who by comparing several languages with one another points out evidences of essential unity, or such diversity in their elements as might be anticipated in a racial literature, renders to investigators and students an incomparable service. In the lectures now published under the editorship of W. Robertson Smith the enthusiasm, scholarship, and general devotion to Semitic literature of the lamented author, Professor Wright, are clearly manifest; besides, there is an accumulation of facts respecting the Hebrew, Syriac, and Arabic that indicates his profound searching and his evident purpose to understand the subject in its completeness. The one striking advantage of these lectures over ordinary discussions of grammatical topics is that they appear as delivered, fresh, acute, possessing the directness, vivacity, and immediateness of the lecture-room, and at the same time maintaining their appropriate dignity and the large proportions of a great subject. Without circumlocution, Dr. Wright plunges into Semitic philology, bringing to the surface a vast amount of historic material, and combining it into as orderly a whole as history itself would justify. Under his guidance we again go over the details of dialects, study the early crude forms

of Aramaic speech, and trace the connection between the Semitic groups and the Indo-European which realized their greatest development in Europe. It is important to note (page 36) that the author assigns the earliest hieratic characters on Egyptian papyri to B.C. cir. 2100, or long anterior to Moses, establishing that writing was in vogue in Egypt prior to its occupancy by the Israelites. In this conclusion "higher criticism" receives another thunderbolt. With extensive preliminaries, relating to the origin of the Semitic group, the formation of letters and the introduction of vowels, out of the way, the lecturer proceeds with a systematic discussion of the pronoun, noun, and verb, devoting chief attention to the verb, which in all languages is the sinew of strength. It is apparent, from the general comparisons and historic tracings here presented, that Hebrew, whatever its original character and value, has lost many prime peculiarities since its decline, and that, whatever the present value of rabbinical Hebrew, it is deficient in that internal force that would constitute it a great language. It often must call to its aid the Arabic and the Syriac to find expression or interpretation. However, as we go from page to page we are more impressed than at any time in the past that the Semitic languages, with their imperfections and limitations, were chiefly for an epoch or people, and that they were wanting in the potencies that insure development, sovereignty, and universality. This series of lectures should be studied with care. They will reward the diligent student, correct some false philological notions that gained currency because there was no one to overthrow them, enlighten as to the historic order and comparative value of Oriental dialects, and advance the general respect for language as the vehicle of thought, both for God and man.

Elements of Structural and Systematic Botany, for High Schools and Elementary College Courses. By DOUGLAS HOUGHTON CAMPBELL, Ph.D., Professor of Botany in the Indiana University. 12mo, pp. 252. Boston: Ginn & Co.

This work has special merits which induce us to commend it to pupils of high schools and academic students generally. Unlike school-books of the kind, it is not burdened with an "analytic key" to the names of flowers; but the author adopts a classification of the botanical department of nature that, if not complete, is sensible, suggestive, and sufficiently comprehensive for the study of the world of plants, trees, and flowers. Its definitions are exact and its scientific terminology is ample, while the illustrations aid very much in comprehending both. The title expresses the book better even than any description that might be written. The aim of the author is to systematize his subject, or observe its scientific character, and also to assist the student in obtaining a knowledge of the structural character of the plant-world. The foundation, therefore, is laid in this book for an adequate study of the subject. When mastered the student will know something of cells, and of the general characteristics of the botanical realm from sea-weeds to the most beautiful land flowers. The book is progressive in its arrangement, well-printed in various types, and, altogether, a valuable preliminary work on botany.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

Life and Selected Writings of Francis David Hemenway. Late Professor of Hebrew and Biblical Literature in the Garrett Biblical Institute, Evanston, Ill. By CHARLES F. BRADLEY, CHARLES M. STUART, AMOS W. PATTEN. 12mo, pp. 404. Cincinnati and Chicago: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, $2.

If we add to the fact of his splendid services to Methodism that in his personal character Professor Hemenway was an example of the teachings of the Saviour, we can understand why those who knew him were moved to put in permanent shape the record of his life and works. He had in part anticipated his editors by preparing the biographical and other data for their task, besides leaving sermons, lectures, and the incomplete manuscript of a book on hymnology from which they might draw if they wished to include the themes dearest to him, the style in which he usually expressed himself, and the spirit that governed him in all his utterances, written and unwritten, and whether made in private or public. By a happy combination of this material with such editorial additions and amplifications as were deemed necessary to complete the sense, or fill up intervals of time, or gaps in events, or to insert what had been omitted, they have produced a charming volume, to be read for its revelation of character as well as for its proof of his devotion to a great purpose in life. The editors divided their task into congenial departments, Dr. Bradley confining himself to biography proper, Rev. Mr. Stuart editing the professor's studies in hymnology, and the Rev. Mr. Patten giving his attention to the professor's lectures and sermons. We have, therefore, a mingled biography and autobiography, the one part incomplete without the other, but, taken together, constituting a most readable book concerning one who gave himself to the good of others. It is not our purpose to write a synopsis of the contents of this book, preferring that it be read by all who venerate a noble life; but it is in place to say that while Dr. Hemenway was devoted to the pastorate, his chief work was in connection with the Institute which was ever proud of his labors and remembers him with great satisfaction and honor. He commenced his life-work in Vermont, but early removed to the West, identifying himself with the cause of education, and spent the best years of his life in its promotion. Dr. Bradley makes it apparent that he was a man of prayer, of solicitude for souls, and besides reflecting a spiritual beauty in the manner of his life, he exercised a most wholesome influence upon young men and the people generally. Mr. Stuart collects his unpublished chapters on hymns and their authors, giving them to the reader much as he finds them, showing the professor's great interest in worship and the music of the sanctuary. In the lectures and sermons reported we discover the theological bent and signs of the biblical scholarship, as well as the fervid love for Methodism, of the Hebrew professor. He was conservative in criticism, and loyal to the doctrinal structure of the Church. On page 296, referring to Methodist teaching, he says: "This system of doctrine, then, is *evangelical* as against all *rationalistic* schemes, and *universal* as against all

partial systems." He exalts the fathers and exhorts his students to follow in their footsteps if they would attain to efficiency and acceptability in the Methodist pastorate. In more than one sermon the reader will detect the utterance of conscientious conviction, the vision of truth in a form that not all others have seen, and feel the shadow of the Shekinah resting upon him as he follows this man into the mount of God. This is not a book for scholastic, or cold, speculative minds, except that possibly, in spite of their icicles, it might warm them; but it is for believers, for the Christian student who treads the divine paths, and for those who delight in the inheritance of a saintly and fragant life. It should have a wide circulation.

Adventures in the Great Forest of Equatorial Africa and the Country of the Dwarfs. By PAUL DU CHAILLU, author of *The Land of the Midnight Sun*, etc. With Maps and Illustrations. Abridged and Popular Edition. 12mo, pp. 476. New York: Harper & Brothers. Price, cloth, $1 75.

The New World of Central Africa. With a History of the First Christian Mission on the Congo. By Mrs. H. GRATTAN GUINNESS, Hon. Sec. of the East London Institute for Home and Foreign Missions. Harley House, Bow. E. With Maps, Portraits, and Illustrations. 8vo, pp. 537. London: Hodder & Stoughton. Price, cloth, $2.

Africa is the *terra fascinans* among the continents. To the explorer it presents opportunities for thrilling adventure and eminent discovery; to the geographer the agreeable employment of new map-making; to the exporter a wider field for trade and personal enrichment from its inestimable treasures; and to the missionary new territory for gospel conquest. As never before the eyes of the world are turned toward the Dark Continent, while interest in this tropic land has lately reached its culmination in the recently-announced discoveries of Stanley. Since, also, exploration always adds to the world's literature, with this late climax of interest has come a new impetus to the authorship of volumes on African civilization, topography, and possibilities, and a growing sale of such publications among many readers.

Of the two volumes of this sort which are indicated for present examination that of Du Chaillu is purely a traveler's story. The many observations of a keen-eyed, thoughtful, and even scientific explorer compose the book. Thus the abundant insect and animal life of mid-Africa; the peculiar customs of the different tribes in dress, social practices, war, and burial; the habits of the gorilla; and the existence of dwarf tribes, so lately confirmed by Stanley, are among the matters which Du Chaillu describes with carefulness and graphic power. All students of travel, and especially all younger readers, will find a fascination in this abridged edition of a work long since familiar. A heightened interest will also be added to the volume in the fact that Du Chaillu claims to have been the first white man who penetrated the "vast and unbroken forest" of Equatorial Africa, in exploration of its diversified wonders.

The book of Mrs. Guinness is written in the interests of African missions and should be scrutinized from that stand-point. It must be recognized that the work of explorers, however heroic and distinguished,

is in a sense subordinate to the no less noble labor and the amazing successes of Christian missionaries. Lichtenstein and Mungo Park were thus the forerunners of Cox and Moffat; Burton, Speke, Cameron, Schweinfurth, Baker, Wissmann, and many other intrepid explorers were the anticipators of Hannington, and other missionary heroes on the African shores, and made possible their triumphs. Mrs. Guinness's book is a recognition of the transcendent value of missionary toil as compared with the explorer's preparatory work, and is a volume on African evangelization rather than a traveler's annotations. Omitting a detailed description of the fauna and flora of Africa, its customs, civilization, ethnological and philological characteristics, except as they bear on missionary success, she writes with more particular emphasis of the *personnel* and achievements of various African missions, with a glance at their future outlook. The Livingstone Inland Mission and the Congo-Balolo Mission are thus particularly noticed, the portraits of various missionary workers are interspersed, and the whole volume is made attractive by pictures, maps, and mechanical execution. None can read Du Chaillu and not be instructed; none can read Mrs. Guinness and not repeat her prayer, in quickened zeal, for new workers in this white harvest-field of the Church.

The Colored Man in the Methodist Episcopal Church. By the Rev. L. M. HAGOOD, M.D., of the Lexington Conference. 12mo, pp. 327. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, $1 25.

The Methodist Episcopal Church from her organization has known no distinction of class, color, or nationality. That she early gave the colored man a shelter at her altars is essential history; that she has unreservedly acknowledged his eligibility to her highest counsels and dignities is consistent with her first attitude, and that by wise care she still seeks his advancement argues for the enduring catholicity of Methodism and prophesies her continued participation as a leading factor in the evangelization of the races. Such relations between the Methodist Episcopal Church and the colored man, it is claimed, have never before been fully reviewed by any author, but have now furnished Dr. Hagood a fruitful subject for his treatment. The question asked by the General Conference of 1796 was couched in the revolutionary words: "What regulations shall be made for the extirpation of the crying evil of African slavery?" Following this initial utterance the ensuing debates and legislative actions on American slavery, including the decisions of the General Conference of 1844 and continuing until the Civil War, were confessedly unsurpassed in magnitude by the deliberations and deeds of any other American Church. To have tabulated these utterances and legal enactments of our highest council, as Dr. Hagood has now done, is a service of no small labor and surely of no inconsiderable value to the Methodist historian. It is satisfactory that the author furthermore finds it possible to give a somewhat ample consideration to the educational legislation of the Church which has prevailed since the war, and to the noble achievements of the Freedmen's Aid and Southern Education Society. Having been a member of the

General Conference of 1884, and of the Freedmen's Aid Committee of that Conference, we would certify, so far as is possible without minute reference to the Journals, to the correctness of the author's summary of the actions of that committee and the final decisions of the Conference. The author's words upon the Freedmen's Aid work in general are a sincere and encouraging recognition of the value of those great forces which the Methodist Episcopal Church, since the close of the rebellion, has sacredly consecrated to the elevation of the freedmen. To discuss the colored bishop question is to trench on delicate ground. The reader will, however, rejoice in the dispassionate spirit with which Dr. Hagood has prosecuted this discussion, as well as in the conclusion reached that color is no bar to episcopal honors, but that color alone, without fitness, is no conclusive argument for such elevation. In its practical advices to the colored membership of the Church the volume is particularly judicious. Protesting against any suggestion for the union of the colored race in a separate denominational organization, it sounds a clarion call for loyalty to the mother Church, her institutions, and her Discipline. The fact that the work deals with living questions makes necessary the reference to living men and justifies the otherwise inopportune use of their names. As a whole the book deserves wide notice. With earnestness, but without acrimony; with affection for his own race, but with no less sincere love for the Church, the writer has contributed a labor that should tend to the greater fraternity of the diverse elements of Methodism and to the promotion of the vital interests of the colored man.

The Life and Writings of Alexander Vinet. By LAURA M. LANE. With an Introduction by the Venerable F. W. FARRAR, D.D., Archdeacon of Westminster. 8vo, pp. 333. New York: Scribner & Welford. Price, cloth, $3.

The saying that "all great men are providential" seems to have had a verification in the career of Alexander Vinet. His appearance was the opportune time for Swiss Protestantism, and his public life gave an incalculable impetus to the truth. In strictness no reformer can be separated from the times in which he works and which he helped to transform. This biography is consequently more than the life-story of a Swiss mountaineer, with its light and shade, its marriage-bells and its burial-days. It is, besides, a portrayal of the spiritual deadness and the servility to ecclesiasticism which prevailed in Switzerland at the commencement of the century, with the restoration of many believers to spiritual life through the agency of later leaders. The volume thus combines so much of Vinet's family and domestic history as is necessary to give relish to the biography; includes sufficient quotations from the documents of Vinet to reveal the man in his vigor of mind and character; and contains such a portrayal of the doctrinal aspect of the times, and of Vinet's changing phases of belief as makes the theological crisis intelligible. All that is written illustrates Vinet's fitness for leadership in this crucial period of Swiss religious history. Such strong characteristics as strict loyalty to conscience, simplicity, courage, domestic tenderness, and fervent piety inhered in him

and shaped the quality of his reform. Nor does Thomas Erskine's tribute, in the light of this biography, seem a fulsome eulogy—that Vinet was "the most remarkable man of the French Protestant Church."

The French Revolution. By JUSTIN H. MCCARTHY, M.P., Author of *An Outline of Irish History, England under Gladstone*, etc. In two volumes. Vol. I. 12mo, pp. 668. New York: Harper & Brothers.

If Lord Beaconsfield's paradox were true, that there were only two events in history—the siege of Troy and the French Revolution—it were well for students to fix their attention upon those focal points and determine both their origin and issues. Mr. McCarthy concentrates his genius upon the single task of writing of the Revolution, and of showing it in all its formidableness and inherent justice. To succeed in the effort required just such a combination of insight, of breadth of perception, of vigor of conception, of familiarity with details, and of the power of generalization as we find in the author. He is prepared for the onerous duty by an historic taste, a patience in seeking, and a persistence in study which are not eclipsed by such writers as Froude, Carlyle, or Green. We anticipate, therefore, in the two volumes a complete, if not the very best, as it is the latest, exposition of that terrific period of the Revolution, with its causes, and its effects upon the French people and the world at large. The Revolution was not the spontaneous result of simultaneously acting forces in a moment of time; it was rather the culmination of causes that, operating for nearly two hundred years, according to the author, suddenly broke forth in defiance of law and order for the suppression of the defying forces of despotic rule and authority. The casual reader might not think of going back to Louis XIV. for the beginning of a conflict that only ended with the destruction of the Bastile, but our author carries us into the strifes of the seventeenth century to find the first seeds of the great revolution. It is in depicting the antecedent conditions, or in holding before us the law of cause and effect as exemplified in the successive events of one hundred years and more, that the author exhibits his power as a thinker and historian. Every great movement has its philosophical side; underneath every event that makes for progress is a cause that, though hidden, must be found if the event itself would be appreciated. It is the duty of the historian, in addition to discovering and comprehending the facts that make up the story or period of which he writes, to philosophize on the causes or conditions that produced it. The philosophy of history is as interesting as history itself. In this volume the author, seeking for the causes of the Revolution, prepares the reader to understand the Revolution itself. Soon enough, indeed, we pass from "seeds" to fruit, from causes to effect, from antecedent conditions to revolutionary outbursts, the play of the guillotine, the dethronement of royalty, the freedom of France from a tyranny it would bear no longer. We read of familiar names, dates, and movements. The procession of events is the procession either of wrongs to self-extinction or of rights to high enthronement. Every thing reaches to the design of the *denouement* of

the political catastrophe. Whether it is of Marie Antoinette or of the elections in Paris, the tenth of June, or the twelfth of July, or of intervening days with their sad anticipations or direful flow of blood that the author writes, he is ever mindful that the Revolution was a hinge upon which turned the destinies of freedom, and he endows it with such literary ornamentation as his task will permit. This work has our cordial commendation, both for its philosophy and history, and equally so for its high literary quality and decisive achievement as a literary work.

Redeeming the Republic: The Third Period of the War of the Rebellion in the Year 1864. By CHARLES CARLETON COFFIN. Illustrated. 8vo, pp. 478. New York: Harper & Brothers. Price, cloth, $3.

The rebellion was one of the "gigantic crimes of history." It originated in a purpose to extend slavery, perhaps the greatest crime of a civilized people. Slavery the cause and rebellion the effect were suppressed, and historians are now writing the war that destroyed them. Mr. Coffin offers to the public another volume, containing not merely the facts but also his version of the conflict as its spirit became manifest in the tremendous events of the period. The year 1864 was memorable for great battles, great achievements for freedom, and an evident progress toward the conclusion of the strife. General Grant was pounding the rebellion into dust in the East and General Sherman was extinguishing it in the West and remote South. The story is told plainly, concisely, yet with a nervous diction that the contemplation of the events would naturally inspire, and it naturally awakens the military and patriotic spirit of the reader. One of the results of such a book is, in addition to its adding to the general information, to make patriotic citizens, such as the Republic can depend upon in the future. Another result is, that, rushing through the record of carnage and brutality, we are thankful that the sacrifice required for freedom was no greater and that it came to an end. Students of our military history will avail themselves of the author's works.

John G. Paton. Missionary to the New Hebrides. An Autobiography. Edited by his Brother. 12mo, pp. 365. New York: Robert Carter & Brothers. Price, cloth, $1 50.

Born in Scotland, Mr. Paton imbibed less of the theological spirit than of the missionary impulse of that Presbyterian country. Early in life the passion for saving souls took possession of him, and it never vacated the premises. He proved himself fit for foreign service by his devotion to the wretched and degraded in his own land. Glasgow was his training-school. In her dens of iniquity he made war with hell and came off conqueror. He was instrumental in reclaiming the drunkard, converting the papist, answering the infidel, and saw the saints multiply in the abodes of the wicked. The wail of the heathen, however, made him uncomfortable, and, licensed and ordained, he sailed for the New Hebrides. Tanna, an island of cannibals, was his head-quarters for a few years, but he finally left it without recovering it to civilization or really delivering it from heathenism. But his labors were not in vain, for more has been accomplished in the islands

in the last twenty-five years than in all their previous history, in the way of evangelization. He studied their superstitions, their system of sacrifices, the meaning of their dances, and the coarse and brutal customs they observed in worship and social life, and found them repugnant and alien to all good influences. Nevertheless, since his day they have progressed until the naked clothe themselves; woman, hitherto crushed, is accorded some rights; decency and order seem to be desired by the majority, and the life of a human being is sacred in their sight. In this plain recital of a missionary's life we see more than the heroism of the teacher or the obstinate indifference of the idolater; we see the divine hand guiding the one and restraining the other, and preparing the isles of the sea for the coming of the Lord.

Hosea Ballou. A Marvelous Life-Story. By OSCAR F. SAFFORD, D.D. 12mo, pp. 290. Boston: Universalist Publishing House. Price, cloth, $1.

Dr. Safford frankly avows that the motive that governed him in preparing this work was to rescue the "greatest theologian and picturesque character" of the Universalist Church from "increasing obscurity," though Mr. Ballou's son had years ago written a biography of his father, and Thomas Whittemore also had published a work of four volumes on the work and career of the celebrated leader. It seems that the previous biographies failed to keep alive the memory of one who had distinguished himself in the "cause" of universal redemption. We do not intimate that the same fate awaits this volume, but we do say that unless a leader has in himself the constituent elements of perpetuity, or his leadership and its results are of fundamental importance, no biography can perpetuate his name beyond a generation, and under such circumstances the most eloquent eulogy sinks to the level of an epitaph. Mr. Ballou made some history which is worth recalling. The son of a Baptist minister, he imbibed the Calvinism of his time, and preached it for many years. That he broke with it was to his credit, but that he espoused a greater error in theology is quite as evident. He was apparently slow in changing his mind, though his strongest trait was intellectual vacillation. His progress in thought does not exhibit regular gradations or traceable processes of evolution, but rather irregular variations from a straight line, and sudden decisions that surprise those who are given to logical methods of inquiry and change. His admirers may not admit this dubious mental condition, as a distinctive trait, but his history evidences it at every turn. In reaching his conclusions respecting future punishment he commences as a Calvinistic believer in it, and his two works, *Notes on the Parables*, and *Treatise on Atonement*, furnish strong arguments in its defense as a scriptural doctrine. Nor did he wholly change when he formulated the theology which the Universalists of his day generally accepted, for he still announced punishment for sin as a truth to be preached and believed. But in his development of the doctrine he attempted to free it of the orthodox interpretation, and so at times he runs into restorationism, and at other times presented it in the most vague and unsatisfactory

manner, leaving it doubtful as to whether sin is wholly punishable in this life, or wholly repaired in the life to come. His theology became the theology of Universalism, though prior to the new leader it had maintained other views of future punishment. The book is interesting because it aims to trace the career of one who passed from the Calvinistic faith to the acceptance of a heresy that, supported by a few honored names in literature, still exerts wherever preached a paralyzing effect on all the holy industries of the Christian Church, and impedes the progress of the religion upon which it professes to found its claims and arguments.

MISCELLANEOUS.

Epworth League Workers. By JACOB EMBURY PRICE. 12mo, pp. 217. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 75 cents.

That the Epworth League is "a child of Providence" seems proven in its phenomenal growth, its present magnitude, and its rapidly-widening membership. Such an increasing institution must have its new and special literature, and to this class of publications the present manual belongs. Its design is to aid in the successful management of League societies. In its sweep of discussion it gives helpful direction for all the details of Epworth League work, including literary and scientific meetings, Bible study, studies in Methodism, social culture, and Christian work. The ample experience of its author in the management of young people's societies gives additional value to his recent publication. It is practical, vigorous, wise. We cheerfully commend its use.

Jesus of Nazareth. Three Lectures Before the Young Men's Christian Association of Johns Hopkins University, in Levering Hall. By JOHN A. BROADUS, D.D., LL.D., President of the Southern Baptist Theological Seminary. 12mo, pp. 105. New York: A. C. Armstrong & Son. Price, cloth, 75 cents.

These three lectures discuss the personal character of Jesus, his ethical teachings, and his supernatural works. The author confesses them to be "the fruit of life-time studies." They are scholarly, orthodox, and set forth with new charm the ever-peculiar life of Jesus of Nazareth.

Centennial of the Methodist Book Concern and Dedication of the new Publishing and Mission Building of the Methodist Episcopal Church. 8vo, pp. 78. New York: Hunt & Eaton.

Few anniversaries in Methodism have lately been of more importance than the celebration which occasioned this memorial. It is eminently satisfactory that the centennial of John Dickins's work as first book agent should be celebrated by the dedication of a new building devoted to the widely-extended and rapidly-enlarging interests of the Methodist Episcopal Church. The addresses made on that occasion and an outline account of the general exercises are herein preserved. The event has already become history, and at least one of its chief participants has passed to the Church triumphant. The Methodism of the future will be grateful for the account of these centennial exercises and of this dedication, in such accurate and enduring form.

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Rev. J. W. MENDENHALL, D.D., LL.D., Editor.

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